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Mr. RAY's Travels.

Vol. II.

A

COLLECTION

OF CURIOUS

Travels and Voyages.

CONTAINING,

Dr. *Leonhart Rauwolf*'s Journey

Into the *Eaſtern* Countries, *viz.*

SYRIA, PALESTINE, or the HOLY LAND, ARMENIA, MESOPOTAMIA, ASSYRIA, CHALDEA, *&c.*

Tranſlated from the Original *High Dutch*,

By *NICHOLAS STAPHORST.*

AND ALSO,

TRAVELS into GREECE, ASIA *minor*, EGYPT, ARABIA *felix*, PETRÆA, ETHIOPIA, the RED SEA, *&c.*

Collected from the Obſervations of

Monſ. BELON, PROSPER ALPINUS, Dr. HUNTINGDON, Mr. VERNON, Sir GEORGE WHEELER, Dr. SMITH, Mr. GREAVES, and others.

To which are added three Catalogues of ſuch

Trees, *Shrubs*, and *Herbs*, as grow in the LEVANT.

By the Rev. *JOHN RAY*, F. R. S.

The SECOND EDITION Corrected and Improved.

VOL. II.

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Dr Leonhard

Dr *Leonhart Rauwolff's*

TRAVELS

INTO THE

Eaſtern Countries.

In which is chiefly treated, how he got into *Syria*, and what ſtrange things he there ſaw and obſerved.

PART. I.

CHAP I.

Which way I went firſt of all, from Augſpurg *to* Marſeilles, *and from thence ſhipped over the ſeas towards* Tripoli *of* Syria, *ſituated in* Phœnicia.

I HAVING always had a natural inclination, almoſt from my infancy, to travel into foreign Countries, but chiefly into the Eaſtern ones, which have been of old celebrated for fertility, which were cultivated by the moſt ancient people, and whoſe princes in former ages, have been the moſt

potent monarchs of the world; not only to obſerve their lives, manners and cuſtoms, but chiefly to gain a clear and diſtinct knowledge of thoſe delicate herbs, deſcribed by *Theophraſtus*, *Dioſcorides*, *Avicenna*, *Serapio*, &c. by viewing them in their proper and native places, partly that I might more exactly deſcribe them, eſpecially the moſt ſtrange and rare; partly alſo, to provoke the Apothecaries to endeavour to procure thoſe that are neceſſary for them to have in their ſhops: I ſtrove always to put this my deſire into execution, but was forced to defer it until, in the year of our Lord 1573, I found an opportunity, by my honour'd brother-in-law Mr *Melchior Manlick*, ſenior, which was very convenient. He received me preſently, (having before a deſign to increaſe the number of them that were employ'd in his trade) and fitted me out for my voyage, that I might go with the firſt company that ſhould travel for *Marſeilles*, and then from thence farther in one of their ſhips to *Tripoli*, ſituated in that part of *Syria* which is call'd *Phœnicia*.

After that my honour'd friend, Mr *Frederick Rentzen*, of that ſame city, was come to me, we ſet out the 18*th* *May* 18, of *May*, *Anno* 1573, from *Augſpurg* towards *Lindaw*, 1573. deſigning to go through *Piedmont* to *Milan* and *Niſſa*, and ſo farther: The ſame day we came to *Mindelheim*, a very pleaſant town with a princely caſtle, ſituated upon the *Mindel*, then belonging to the baron of *Frundsberg*.

19. The 19*th* at noon we came to *Memmingen*, a very pleaſant city of the empire, and at night to *Leutkirch*.

20. The 20*th* we rode thorough *Wangen*, another imperial city, ſituated in *Algaw*, where they drove a very good trade with fine ticking and linnen cloth; about noon we arrived at *Lindaw*, an imperial city ſituated in the *Boden* ſea, where there is a very great depoſitory or ſtaple of all ſorts of commodities or merchandizes: ſome have call'd this the *German Venice*, becauſe it is in like manner ſituated in water, and hath alſo a great trade. After dinner we croſſed the lake towards *Fuzach*, a village not far from *Bregentz*, towards the *Rhine*.

21. The 21*ſt* about breakfaſt-time we came to *Veldkirch*, a very pleaſant town, ſituated upon the *Yll*, belonging now to the houſe of *Auſtria*, but formerly to the counts of *Montfort*. By the way I ſaw ſeveral fine plants, *viz.*

Saxifraga

Saxifraga Aurea, *Caryophyllata Alpina*, a fine ſort of *Bellis-major*, *Chriſta galli* with white flowers, and *Auricula Urſi* with brown flowers, *&c.* At night we came to *Mayenfeld*, belonging to the *Grawpunters*, upon the *Rhine*, which runs by the town, and there runs into it a river call'd *Camingen*, which ſlides down between high rocks, where the famous warm bath (from an adjacent abby, call'd *Pfeffers*) riſeth, which may be numbered amongſt the wonderful waters, in regard of it's admirable operation in ſtrengthening lame and contracted members, and hath this property beyond other baths, that it loſeth itſelf from *October* till *May*, and then it cometh on again powerfully.

The 22*d* we came at night to *Chur*, a very ancient *May* 22. city, where alſo is a depoſition of Goods that are brought thither from *Germany* by pack-horſes over the mountains. A ſeat of that Biſhop lyeth half an hour's going from the *Rhine*, wherefore this biſhopric is accounted the chief of all the biſhoprics of the *Rhine*, or the *Pfaffen gaſte*, call'd by others, becauſe it is ſituated near the firſt beginning of the *Rhine*, according to the ancient proverb: *Coſtentz* the biggeſt, *Baſil* the pleaſanteſt, *Strasburg* the nobleſt, *Spires* the devouteſt, *Worms* the pooreſt, *Menitz* the worthieſt, *Trier* the ancienteſt, and *Collen* the richeſt.

The 23*d* we rode to *Tuſis*, an ancient village belong- 23. ing to the *Grawpunters*, the name whereof ſhews it's original, for the *Rhetians* are deſcended from the *Tuſcans*, who under the conduct of one *Rhætus* of old took poſſeſſion of thoſe countries; not far off upon a high mountain is ſtill ſituated a ruin'd caſtle, call'd *Realt*, or which is righter, *Rhætia alta*, deriv'd alſo from the *Rhetians*.

The 24*th* at noon we came by the *Splewer-hill* into 24. a village call'd *Splugi*, not far from the beginning, head, or ſourſe of the *Rhine:* Thence we paſſed over the hill, and came at night to a little village call'd *Gampolſchin*, ſituated in a valley of the ſame name, where we reſted.

Monday the 25*th* at noon we came to *Clæven*, or 25. *Clavenna*, a very ancient town, belonging to the *Bunts*, which had anciently a ſtrong caſtle, which was demoliſhed by the *Grawpunters* themſelves, *Anno* 1524, after it was cunningly taken from them by *Caſtel de Maeſs*

and *John Jacob de Medicis*, in which buſtle the town was alſo ruin'd, for the gates and walls were beaten down, that no enemy might after that lodge himſelf there again. From *Clæven* we went to *Riva* upon the *Lago di como*, where the water *Addua* runs into the lake, and yet notwithſtanding adds no water to it, nor taketh any from it, but only runs ſtrait through it; and ſo doth the *Rhine* through the lake call'd the *Boden-Sea*: From thence we travell'd to *Gera* upon the ſame lake, where we lay all night. On the bank I ſaw ſome purple-colour'd lillies, a ſort of *Lilium Saracenicum* with ſmall leaves, and in the old walls the *Cymbalaria*.

May 26. The 26*th* about noon we came to *Como*, a very glorious and pleaſant city, from whence the lake hath it's name to this day. From thence we rode the ſame night to *Milan*, the metropolis of that dukedom. What ſtrange paſſages have been committed in this town before it was poſſeſſed by the Emperor *Charles* the fifth, after the deceaſe of the laſt duke *Francis Sfortia*, is related ſufficiently in Hiſtory.

27. The 27*th* we rode through *Binaſco*, a pleaſant village, where the very learned and famous *Andreas Alciatus*, Doctor in Law, and Profeſſor of ſeveral Univerſities in *France* and *Italy*, hath built a very glorious palace; and in the evening paſſing by the great park (in which in the year 1525, was fought that bloody battel between *Francis* King of *France*, and the Emperor *Charles* the fifth's officers, in which the King himſelf was made priſoner, and many of his men kill'd) the ſame night arrived at *Pavia*, an ancient glorious city, ſituated on the river *Teſin*, where the Kings of the *Longobards* did formerly keep their courts, and afterwards *Charles the Great*, the firſt *German* Emperor, did inſtitute an Univerſity, which has brought up many eminent and learned men ſince.

28. The 28*th* departing from *Pavia*, we paſſed the River *Padus*, or *Eridanus*, which is believed to be the biggeſt river in *Italy*, to *Vogera*, a pleaſant village, ſituated on the river *Staſora*, there we began to take poſt, and had eighteen ſtages to *Niſſa*: By noon we arrived at *Dertona*, a pretty town, yet not very full of people, by reaſon of the many wars and inteſtine quarrels in which it was engaged, belonging to the Duke of *Milan*. In this country I found

I found whole acres ſown with *Wood*, and there I ſaw the *White Poplar*, alſo *Millefolium flore luteo*, and farther upon the hill *Brotho* the *Cineraria*, and the *Stœchas Citrina*, *Cotinus Plinii*, and many more fine plants. At night we came to *Alexandria della Paglia*, that is to ſay, *of Chaff*. When heavy and long wars did ariſe between the Emperor *Frederick* the firſt, and the towns of *Lombardy*, by inſtigation of Pope *Alexander* the third, the towns of *Lombardy* did agree to compile this city out of ſeveral villages in the year 1168, and did fortify it the year next enſuing, and call'd it, after the Pope's name, *Alexandria*; but the *Imperialiſts* call'd it *Alexandria of Straw*, which name it doth retain to this day; yet we did not ſtay there, but rode the ſame night to *Bellizona*, a ſtrong place, which perhaps formerly had it's own princes, which did ſell it from *Uri* and his relations, becauſe they could not defend it from the Duke of *Milan* in the year 1422, and yet it coſt a great deal of blood, until the *Switzers* got it into ſafe poſſeſſion in the year 1500.

The 29*th* at noon we came to *Aſt*, a conſiderable city belonging to the dukedom of *Milan*, where the King of *Spain* keeps a garriſon, which had juſt then received the new Governour of *Milan*, and conducted him into the city. Not far off lieth *Carmagnola*, belonging to the King of *France*, and to the Marquiſate of *Saluzo*, where is kept a *French* garriſon, as at *Moncalier*, which is very near it, the Duke of *Savoy* hath a garriſon; and ſo garriſons of three eminent princes lie very near one another. That night we lodged in a pitiful village call'd *Baieron*. *May* 29.

The 30*th* we rode thro' *Racones* and *Savigliano*, two ſmall villages, and at night came to *Coni*. 30.

The laſt of *May*, after we had broke our faſt in a village call'd *Limona*, we came to mount *Brothus*, where we ſaw many pleaſant vineyards; and ſo by *Tenda* into another village, call'd *Sorgo*, where we ſtaid all night. 31.

The firſt of *June* we reached to *Niſſa* in the morning, a city with a ſtrong citadel, upon the *Tyrrhenian* ſea, belonging to the Duke of *Savoy*, which the *Turkiſh* Admiral *Barbaroſſa* did for a long time beſiege with great fury, and yet was forc'd to leave it, although he had the city in his poſſeſſion, in the year 1543. Thither alſo *June* 1.

came *Francis* King of *France*, and the Emperor *Charles* the fifth, to Pope *Paul* the third, to have peace made between them. Thereabouts I eſpy'd ſome fine plants, but chiefly two ſorts of *Papaver Corniculatum*, with large and ſtately flowers, yellow and brown; and alſo the *Ladanum latifolium*, and upon the hill towards *Villa Franca*, a *Convolvulus* with white and purple-ſtrip'd flowers, and with long and cut leaves.

Jun. 2,3, 4,5, *&c.* The ſecond we went from thence with more company, paſſing through the villages of *Antibo*, *Cacabo*, *Luc*, *Brignola*, *&c.* (where I found in the ſhops a ſort of very delicate preſerved Prunes, call'd in *Engliſh Prunellos*'s, which would be very uſeful in burning fevers againſt the thirſt, in great quantity) to *Marſeilles*, which maketh thirty *French* miles or leagues; and we rode ſo faſt onward, during this journey, that we arrived there in nineteen days after our departure, that is, on the fifth day of *June:* By the way I ſaw *Convolvulus foliis acutis*, *Rubia Tinctorum*, *Stœchas*, a fine *Seſely Peloponneſiacum*, *Thymelæa*, *Ciſtus* with white and purple flowers, and alſo a kind of *Ladanum* of the learned *Carolus Cluſius*, with ſmall Roſemary-leaves, *Terebinthus*, *Ilex Coccifera*, *Aſpalathus*, and the *Polemonium Monſpelienſium* of *Rembert Dadonæus*, call'd *Trifolium fruticans*, *Ruſcus*, *Lentiſcus*, *Calamintha montana*, ſome common thiſtles, and others.

In *Marſeilles* where I was lodged in my forenam'd kinſman's houſe, to ſtay untill the ſhips were ready, I met with one *John Ulrich Kraft*, ſon of *John Kraft*, one of the Privy Council at *Ulm*, who was arrived there a few days before, alſo with the ſame intention to go along with us, about his own buſineſs. We ſtaid together, and while the ſhips were fitting out, we made ourſelves acquainted with the Phyſicians and Apothecaries, but above the reſt with one experienced man, *Jacob Renaud*, a great lover of plants, who ſhew'd me in his garden many pretty and ſtrange ſimples, *viz. Scammonium verum*, *Ambroſia*, *Moly*, *Ammi*, *Aloës*, *&c.* and a great many dry'd and laid between papers. I found alſo about the city, *Trifolium Aſphaltites*, *Lactuca marina*, *Dendillaria*, *Tragacantha Guilhelmi Rondeletii*, a great *Scabioſa* with white flowers, *Gratiola*, *Gnaphalium marinum*, *Medica*

dica marina, *Polygonum marinum*, *Eryngium marinum*, *Coris Monſpelienſium*, another ſort of *Tamariſcus*, and of *Conſolida*, with yellow ſweet flowers, which I alſo found between *Nimes*, and *Pont du gard*, an old, ſtrong, and fine building, upon which I did find *Ruta Silveſtris*, a ſort of *Verbaſcum foliis diſſectis*, *Papaver corniculatum flore flavo*; I alſo found thereabouts *Chondrilla Viminea*, growing chiefly in the vineyards, *Conyza major*, *Vermicularis fruticans*, *Carduus tomentoſus*, not unlike to *Leucacantha*, *Nepa Lobelii in adverſariis novis*; I alſo found *Tartonrayre*, *Aſter atticus luteus*, *Pſyllium*, *Seſeli Æthiopicum fruticans*, *Jujubes*, *red Valeriana*, *Corruda Rembert. Dodon.* the firſt kind of *Catanance Dioſcor.* which I firſt ſpy'd by it's dry'd leaves, juſt like a Vulture's claw, and many others, not needful to be here related.

After that the ſhip *Santa Croce* was laden, victuall'd for three months, and provided with guns, and all other neceſſaries for a three months voyage; we two went with our maſter, *Anthony Reinard*, with ſome others belonging to him, in a frigat, the firſt day of *September*, *Sept.* 1. in the year 1673, to our ſhip, which lay at anchor with ſeveral other laden ſhips, near the adjacent iſlands, with an intention to ſet ſail the next day.

The next day about two in the afternoon, when God 2. ſent us a good wind, we hoiſted up our ſails, and went on: When our patron began to exhort his men to agree together, and to be obedient to him, which they all faithfully promiſed; then we went to prayers, and recommended ourſelves to the protection of God Almighty.

In the firſt ſetting out, before we got to ſea, our ſhip came ſo near to another, that they touch'd almoſt; and had not the ſeamen in time got them off, we might have ſuffer'd ſhipwreck.

When this was over, and we out of danger, we ſail'd on with full ſails ſix of us, and advanc'd ſo fairly, that we loſt the ſight of land before night, and could ſee nothing but sky and water.

Not long after, moſt of us began to be ſea-ſick, and to bring up what we had eaten ſome days before, but I and my comrade *Kraft* purged ourſelves that night ſo well, that we were very freſh again the next morning: 3. Some of the reſt remain'd ſick for ſeven days after, and

not one of us, altho' we were forty eight, but was ſick, and found an alteration after our ſhipping off.

After we had ſail'd two days with a favourable wind, by the *Latins* call'd *Caurus*, but by the *French* and *Italians*, *Maiſtral*, which bloweth between north and weſt, and proceeded an hundred *French* leagues, there
Sept. 4. aroſe on the fourth day about midnight another wind, call'd *Græco*, and by the *Latins*, *Cæcias*, which the more it went to the eaſt, the more it was againſt us; ſo that we being hindred from going eaſtward, were forced to go ſideways, and to traverſe up and down, and were driven ſo far ſouthwards, that on
5, 6, 7. ſunday night and monday morning we ſail'd in ſight of the coaſt of *Barbary*. After the wind was laid a little, and the dolphins appear'd in great numbers, we hoped for better weather, but for want of it, finding ourſelves advance towards *Africa* more and more, we were forced to tack about, and to direct our courſe towards *Marſeilles* again.

We going thus back again, contrary to our intentions, feared that the wind would hold ſo a while, but contrary to our expectation, it came to be ſo calm towards the night, that we could hardly perceive any. Then we hoped it would change, which did alſo ſucceed accordingly, for the next morning before break of day the *Maiſtral* began
8. to blow again, which pleaſed us extremely, and ſo we return'd and purſued our former courſe again towards
9. the eaſt, and on monday we ſail'd ſo faſt, that in an hours time we made ten *Italian* miles, and on the 9th day came into the ſtreights of *Sardinia* and *Africa*, where we ſaw an iſland call'd *Gallicia*, which, altho' it be but ſmall, yet, becauſe of the high mountains, is ſeen afar off; we left it about thirty leagues on one ſide of us. This iſland is ſubject to no body, wherefore a great many pirates lye lurking there: In it is no great matter to be ſeen, only wild Capers grow there in great plenty. We, finding ourſelves in this dangerous place, were not idle, altho' the ſhip was well provided with guns, pikes, and other arms, but got our great guns ready, and fill'd our chamber, in which we two were, with guns and ſwords, ſo that it look'd rather like an armoury of the whole ſhip than a chamber.

Moreover,

Moreover, becauſe we were afraid of ſome huge rocks that lye in the ſea, chiefly of them which the ſeamen call *Leuci*, they obſerv'd them diligently, not only in their ſea chart, to know which way they might avoid them, but kept a good watch all that night to obſerve them, and ſo with the help of God we got ſafely clear of them.

A little after we came in view of the kingdom of *Tunis* in *Africa*, with ſome adjacent iſlands; amongſt them there is one call'd *Simles*, which, tho' but ſmall, is very fruitful, and therein groweth the beſt *Ariſtolochia rotunda* in abundance.

We loſt this the next morning, and weſtward upon our right hand, at about forty miles diſtance, we ſaw another, call'd *Panthalarea*, ſubject to the King of *Spain*, which is inhabited by above three hundred people; *Sicily* on our left, becauſe the night fell in, we did not then ſee, but came ſo near it, that early in the morning we could not only ſee the hills and mountains, and chiefly the *Mongibello*, which is very high, ſituated at the other ſide of the famous city of *Syracuſa*, but alſo the buildings and ſteeples diſtinctly; we ſail'd alſo the whole day by that ſide that lieth over-againſt the iſle of *Malta*, ſo long till we came to the laſt point thereof: And altho' we were not in a little danger there, becauſe of the war, yet we ſaw no more than one ſmall ſhip early in the morning by *Malta*, which we took to be of *Marſeilles*. So, God be praiſed, we arrived very well, and without any hindrance at the fartheſt point of *Sicily*, on the 11th day of *September* in the evening, which is reckon'd to be 900 *Italian* miles from *Marſeilles*; and we hoped alſo with the help of the Almighty to go the reſt of our voyage to *Cyprus*, which is 1300 more, three of which are reckon'd to a *French* league, for we croſſed the *Adriatick* and *Tyrrhenian* ſeas, ſo happily by good weather, as if we had gone the other way through the ſtreights. And although we ſail'd on very faſt, yet the wind was uncertain, for one aroſe after another, ſo that we had three ſeveral winds that night and day, *viz.* firſt, *Maiſtral* after midnight, which laſted until morning; then the *Betſch*, that blew from ſouth-weſt very violently, in *Latin* call'd *Africus*, which laſted till night; then follow'd

Sept. 10.

11.

12, 13.

follow'd the *Ponente*, which bloweth from the weſt towards night, which commonly ariſeth upon the coaſt of *Africa*, as the old ſeamen obſerve, and we found it
Sept. 14. ſo ourſelves, on the day of the Holy Croſs, not without trouble or danger; for as the ſeamen kept that day, and according to their old cuſtom diſcharged three great guns, the *Betſch* aroſe immediately with very great violence, ſo that the waves ſwell'd very high, and the ſhip was toſs'd about from one ſide to the other, and did rock us ſo, that if we had not held ourſelves, we could not have kept our places, as did happen to ſome of our company that did not obſerve this, and were ſtrangely tumbled about in the ſhip, and forc'd to creep on all fours to their places again. This wind began to remit towards night, when the *Maiſtral* began to blow. With this *Maiſtral* we went on, and
15. came ſo far, that on monday the 15th of *September* early, we did make the iſland *Candy*, and ſoon after another, now call'd *Cerigo*, anciently *Cythera*, near to the *Morea*. That day we had very good weather, and it was ſo calm that we could reach no further than to the point of *Candy*. Thus going on, another wind aroſe, blowing from ſouth-eaſt, call'd *Sirocco*,
16. and in *Latin*, *Vulturnus*, which was contrary too, and hinder'd us very much, ſo that we were forced to ſail upon one ſide, to weather the point from one ſide to the other; when we came to the ſide of *Creet*, and our patron would neither land in *Candy* nor in a little iſland call'd *Legoſia*, we turn'd on wedneſday towards *Africa*. Some while after, a very great tempeſt aroſe, with thunder and lightning, ſo that we had work enough with our ſails, and to rule the ſhip that it might take no hurt; and we ſailing thus againſt the wind, that it might not caſt us back, this made us more work than the reſt, for the waves went againſt us ſo vehemently, that when we were mounted to the top of a wave, we ſeem'd to look down thence into a deep and dark valley; then down we went again with ſuch a fury, that we thought we ſhould deſcend to the bottom, which continued almoſt till the next
17. morning. And although the tempeſt had thrown us a good way back, yet in a little time we got ſo far forward

forward again, that we could deſcry *Candy*, and the little iſland *Legoſia*. Juſt then we ſpy'd two ſhips, one a bark, ten miles off to the left, and the other a great ſhip going to *Africa*.

After we were thus gone along by *Creet*, we came on friday juſt over-againſt the city of *Candy*; it came to be ſo calm and ſo warm, that we could hardly perceive we were come above three or four miles. We going thus ſlowly, ſome of our company jump'd out into the ſea to waſh themſelves; but the mate of our ſhip run a fiſh through with a long ſpear for that purpoſe, call'd *Liſcha*, and ſo pull'd it out; this was delicately colour'd, and very pleaſant to look upon; his back was blew, and his belly white and gliſning, above a yard long, of a tender fleſh, and very good to eat: This ſeems to have been a *Tunny*. *Sept.* 18.

Juſt over-againſt it is a monaſtry of St *Francis*, in which is a very good Apothecary's ſhop, and a delicate garden, fill'd with ſtrange and uſeful plants.

There is alſo not far off a good and ſafe port, call'd *Caliſme*, where we would willingly have taken in water, but becauſe it lay thirty miles before us, and the wind, *Sirocco*, contrary to us, began to blow again, and hindred us in this enterpriſe; we ſteer'd on ſaturday towards the ſouth, that we might reach it the next morning.

About noon, when we turn'd again to the *Porto*, we ſaw another ſhip on the left, and becauſe we did not know how to truſt her, we look'd to our great guns, of which we had thirteen, and got them ready, and alſo the reſt of our arms, *&c.* But the longer we look'd upon the ſhip, the farther we perceived her go from us. When we came within twelve miles of the port, and hoped to make it, the wind changed, and the *Tramontana* blew from the north vehemently; ſo we went on in our right courſe to the iſlands *Calderon* and *Chriſtiana*, ſo that on monday we paſſed the furtheſt point of *Creet*, call'd *Caput Salomonis*, where we ſaw on the hight another iſland, ſituated ſixty *Italian* miles from *Rhodus*, call'd *Scarpanthos*, and alſo *Carpathos*, where night befel us. But when we expected to go forwards with this wind, we 19. 20. 21.

loſt

loſt it, and it changed into *Græco* again, contrary to us, and ſo we could not go on farther, but were forced to croſs up and down and to weather the point. On Mon-
Sept. 22. day we ſaw a ſhip that came directly down upon us, wherefore we went to meet her, and put our flag at the top of our main-maſt. But when we came nearer we knew her to be a *Marſilian*, called *Santa Maria de Lacura Burſa*, they did ſend out one of their boats to tell us, that they came ſeven weeks agone from *Tripoli*, and that they wanted biſcuits very much, and therefore deſired us to let them have ſome of ours, to which we willingly agreed, and let them have what they would, and ſo they were very well pleaſed. While this was done, a good wind aroſe again, ſerving us both, called *Tramontana*, ſo that we could go forwards and they homewards, and ſo we parted. Then our maſter ordered three guns to be diſcharged, which they anſwered with two, ſo we went on, and loſt ſight of one another in half an hour's time.

Here is to be obſerved, that of the four cardinal, and four ſide winds, five were for us; for we could go on as well with the *Tramontana* and the *Midi*, called north and ſouth, as with the three other, called north-weſt, weſt, and ſouth-weſt, and ſo we had three contrary
23. ones, *Syrocco*, *Levantino*, and *Græco*, which were contrary to us in our going; during this wind we went on
24. with ſuch ſpeed, that on the 24th of *September* in the evening we ſaw the great iſland *Cyprus*, five hundred miles beyond *Candy*. But becauſe we had ſteered too much on the right, we were forced to ſpend all that
25. night and the next day before we could come to *Cyprus*. The ſame morning we ſaw the high mountain *Libanus* in *Syria*, two hundred miles diſtant from us, and ſo at night we got into the harbour of *Salamine:* Here is made the beſt bay-ſalt that is in the world. Here we alſo diſcharged three guns, for joy of our ſafe arrival, and ſome of us landed, together with our maſter, to take in water, and to enquire after our friends and acquaintance. No ſooner were we landed, but we met with two travelling *Turks*, with an *Italian* that underſtood their language: They ſpake to us by their interpreter, and conducted us to their Colonel, who was encamped near

near the market-place of *Salamine* upon a hill, where one might ſee a great way off into the ſea. After an hour's walk we came in ſight of him, and ſaw about thirty tents, and amongſt them his alſo, where we ſaw ſome curious tapeſtry ſpread, and him ſitting in the midſt, with a delicate white turbant, and a long red lined *Caban*.

He held in his hand a long iron, like a grater we uſe to grate bread withal, only it was a great deal ſmaller: The *Turkiſh* perſons of quality have generally ſuch irons in their hand in the ſummer-time; which they put in between their back and cloaths to ſcrach their backs when they itch: About him ſat ſome more gentlemen bended down, and others kept centinel without his tent, with guns and ſcymiters well provided. Amongſt the reſt there was one of a good preſence covered with a Tyger's skin, that held a great iron club in his hand. Upon his deſire we went to him, with the uſual reverences, according to their cuſtom, bending our head and the whole body downwards, and laying the right hand upon our breaſts: Our maſter alſo pulled off his ſhoes, went in, and ſate down with the reſt before him: But we two ſet ourſelves down without upon two ſeats that were brought us. Then the Lord began to ask our maſter, by his interpreter, from whence we came, how long we had been a coming, what merchandizes we had brought, and whether we deſigned to make any ſale there; which queſtions our maſter anſwered. Then he began to enquire after news: *viz.* whereabout the *Spaniſh Armada* was at preſent, and how ſtrong it was reputed; whether the King of *Spain* had made any leagues with other princes; and how the King of *France* did agree with his *Hugonots*; how ſtrong the city of *Rochelle* was, and whether the King took it by violence, or whether they ſubmitted themſelves voluntarily. After this conference had laſted for half an hour, he diſmiſſed us with great civility, giving us leave to go about our affairs. So we went off with the uſual ceremonies, and went the ſame evening into the market of *Salamine*, to enquire after our friends; but we found this market-town, and alſo all the neighbourhood ſo ſtrangly ſpoiled, that there were but very few whole houſes ſtanding. But being

being that we found none of ours, nor having any buſineſs there, we returned to our ſhip. I found nothing by the way but a few *Caper-buſhes* with ſome *Paliurus*'s and *Kali*.

Sept. 26. 27. 28. 29. 30. After our men had filled water enough out of the well by the harbour we went aboard the ſhip again, hoiſted up our ſails, and departed in the night. But in going thence for *Tripoli* we had for the moſt part contrary winds, which hindred us ſo much, that we did not arrive there until the laſt day of *September*. Thanks, honour, and glory be to the Almighty God, that mercifully did protect us from all dangers and miſchiefs, and brought us ſafely into this harbour.

CHAP. II.

Of the famous city of Tripoli, *of it's fruitful neighbourhood and great trade: And alſo of the ſplendid baths, and other manificent buildings to be ſeen there. Their ways of making Ruſma, Pot-aſhes, Soap,* &c.

BEFORE *Tripoli*, near the ſea-ſhore, we ſaw five caſtles like high towers, diſtant from one an other about a muſquet-ſhot, where ſome Janiſaries are kept in garriſon, to cover the ſhips in the harbour (which is in ſome meaſure ſurrounded with rocks) and to defend that cuſtom-houſe, and the ſeveral ware-houſes (where you may ſee all ſorts of goods brought from moſt parts of the world) from an hoſtile attempt or aſſault: but after the ſun was ſet, and night began to approach, we made what haſte we could to the town, which was an hour's going diſtant from us. Some *Turks* went with us no otherways armed but with good ſtrong cudgels, which, I was told, they commonly carry to keep off the wolves called Jacals (whereof there are a great many in theſe countries that are uſed to run, ſeek, and purſue after their prey in the night). While we were a talking of them ſome came up pretty near us, but as ſoon as they ſaw us they turned and ran away. When we came to the gate

gate of the town we found it ſhut up, wherefore one of our friends, that met us to make us welcome, called to ſome *Frenchmen* that were in their inn, in their language called *Fondique*, which is near the gate, and reacheth quite to the wall of the town, and deſired that one of them would take the pains to go to the *Sangiacho*, to deſire him to let the gate be opened to let us in, which they were willing to do. But in the mean time that we ſtaid before the gate, another that was an enemy to our friend ran alſo away, and beſpoke ſome *Turks* and *Moors* to ſet upon us, which they were very willing to do, and came with all ſpeed through another gate that is never ſhut, along the wall to us, fell unawares upon us, ſtruck at us, and took hold of us, chiefly at our good friend, for whoſe ſake all this was done; others drew their ſcymiters upon us, ſo that I thought we ſhould have been all cut to pieces. While this was a doing the gate was opened, and ſome *Frenchmen* and their Conſul himſelf came to our aſſiſtance, and ſpoke to theſe fellows, earneſtly exhorting them to deſiſt, and to let the cauſe be decided by the *Sangiacho* and *Cadi*, which at length they did. So we came after this unfriendly welcome in the crowd into their *Fondique*, where we remained all that night. The Conſul was very much diſpleaſed at this, conſidering that ſuch-like proceedings would be very troubleſome to them, wherefore he made great complaints and enquiries, until at length he found out who was the author thereof.

The next morning we went to our friends houſes in order to ſtay a while with them: In the mean time we walked ſometimes about in our own cloaths to ſee the town, which is ſituated in the country of *Syria*, called *Phœnicia*, which reached along the ſea-ſhore to *Berinthus*, *Sidon*, *Tyrus*, and *Acon*, as far as the mountain of *Carmelus*. The town *Tripoli* is pretty large, full of people, and of good account, becauſe of the great depoſition of merchandizes that are brought thither daily both by ſea and land: It is ſituated in a pleaſant country, near the promontory of the high mountain *Libanus*, in a great plain toward the ſea-ſhore, where you may ſee abundance of vineyards, and very fine gardens, encloſed with hedges for the moſt part, conſiſting chiefly of *Rhamnus*, *Paliurus*,

liurus, *Oxyacantha*, *Phillyrea*, *Lycium*, *Balauſtium*, *Rubus*, and little *Palm-trees*, that are but low, and ſo ſprout and ſpread themſelves. In theſe gardens, as we came in, we found all ſorts of ſallating and kitchen-herbs, as Endive, Lettice, Ruckoli, Aſparagus, Seleri, whoſe tops are very good to be eaten with ſalt and pepper, but chiefly that ſort that cometh from *Cyprus*, *Taragon* by the inhabitants called *Tarchon*, Cabbages, Colliflowers, Turneps, Horſe-radiſhes, Carrots, of the greater ſort of Fennel, Onions, Garlick, *&c.* And alſo fruit, as Water-melons, Melons, Gourds, Citruls, Melongena, Seſamum (by the Natives called *Samſaim*, the ſeeds whereof are very much uſed to ſtrow upon their bread) and many more; but chiefly the Colocaſia, which is very common there, and are ſold all the year long: I have alſo found them grow wild about rivulets, but could never ſee either flowers or ſeeds on them. I found alſo without the gardens many Dates and white Mulberry-trees, which exceed our Aſpen and Nut-trees in height very much; and alſo Pomgranat-trees and Siliqua, which the *Grecians* call *Xylocerata*, the *Arabs*, *Charnuby*. Alſo Olive and Almond-trees, and Sebeſten, the fruit whereof are to be had at Apothecaries ſhops by the ſame name: *Poma Adami Matth.* But in great plenty there are Citrons, Lemons, and Oranges, which are as little eaten there as Pears or Crabs here. Between theſe gardens run ſeveral roads and pleaſant walks, chiefly in the ſummer, for they afford many ſhady places and greens, where you are defended from the heat and the ſun-beams: And if paſſing through you ſhould have a mind to ſome of the fruits, you may either gather ſome that are fallen down, or elſe pull them from the neareſt trees without danger, and take them home with you.

Without at the ſea-ſhore, near the old town of *Tripoli* (which together with many more, as *Antiochia*, *Laodicea*, &c. in the year of our Lord 1183, was ſo deſtroyed by an earthquake, that nothing but a few marks remain) there were more ſpring-gardens, which ſome of the Merchants ſtill remember. But theſe were a few years agone by the violence of the ſeas ſo deſtroyed and ſo covered with ſand, that now you ſee nothing there but a ſandy ground, like unto the deſarts of *Arabia*. Yet at *Tripoli* they

they have no want of water, for ſeveral rivers flow down from the mountains, and run partly through the town, and partly through the gardens, ſo that they want no water neither in the gardens nor in their houſes.

The new town in itſelf is of no ſtrength, for it is ſo meanly walled in, that in ſeveral places in the night you may get in and out: But within there is a citadel ſituated upon an aſcent near the water, where a garriſon of a few Janiſaries is kept. They have low houſes ill built and flat at the top, as they are generally in the Eaſt, for they cover their houſes with a flat roof or a floor, ſo that you may walk about as far as the houſes go; and the neighbours walk over the tops of their houſes to viſit one another, and ſometimes in the ſummer they ſleep on the tops of them: And ſo it may very well be, that the four men (of which we read in St *Mark*, chap. ii. and St *Luke*, chap. v.) that carried the paralytic man, and could not come to CHRIST becauſe of the crowd of people, did carry him on the tops of the houſes, and ſo let him down through the roof into the room where our SAVIOUR was. They have not great doors, gates, or comings-in from the ſtreet as we have in our country, except ſome few Merchants houſes, becauſe they uſe neither waggons nor carts, wherefore they have only a little low door, ſometimes not above three foot high, ſo that you cannot go into them without ſtooping. In a great many houſes the comings-in are ſo dark and deep that one would think he were going into a cave or cellar, but when you are come through this entry into them, you ſee, in ſome, great court-yards wherein are ciſterns to waſh themſelves in, in others large halls paved, and therein ſome aſcents that go up two or three ſteps, paved delicately with marble, which they keep very clean, and adorned with rich tapeſtry, whereupon they ſit, and this is covered with a large arch left open at one ſide, that the *Turks* may, chiefly in the ſummer, ſit underneath them very airy.

Their doors and houſes are generally ſhut with wooden bolts, which are hollow within, and they unlock them with wooden keys about a ſpan long, and about the thickneſs of a thumb, into this key they have driven, five, ſix, ſeven, eight or nine ſhort nails, or ſtrong

Wires in ſuch an order and diſtance that they juſt fit others that are within the lock, and ſo pull them forwards, or ſhut them backwards as they pleaſe.

The ſtreets are but narrow, paved with broad ſtones, and have, chiefly thoſe that are great roads, a channel in the middle of them about ten inches broad, ſo that a laden Camel may walk in them with eaſe, or that a man may ſtep over them, which they ſay are made that the laden Camels or Aſſes, *&c.* that daily arrive in great caravans, may be obliged to walk in them one after another, in good order, that people may walk in the ſtreets without being diſturbed by them. And that theſe channels may be kept clean and dry, they have in ſome places ſome hidden drains covered with broad ſtones, that as well the rain-water as that of the wells may run away through them.

They cannot brag of any fine buildings, ſave only the *Moſques* or temples, into which no *Chriſtian* muſt come, except he hath a mind to be circumcized, and ſo turn a *Mammeluk* or *Renegado:* And alſo ſome great houſes by the natives called *Champ* or *Carvatſcharas*, *(Caravanſeries)* wherein are a great many ſhops or ware-houſes, and chambers by one another, as is in ſtately cloiſters, in the middle thereof there is a great court-yard, where the ſtrange Merchants (that daily bring their merchandizes in great caravans) do inn, conſidering that the *Turks* keep no other inns.

The inns commonly belong to the *Grand Seignior*, or his *Baſha*, which they build in ſeveral towns to get themſelves a yearly revenue, as the *Venetians* do in *Venice* out of the *German* houſe.

Beſides theſe buildings they have alſo hot-houſes or *bagnios*, which are ſo glorious and ſumptuous, that they far exceed all their other buildings in beauty, wherefore they are very well worth ſeeing. And becauſe the *Turks*, *Moors*, and *Arabs*, &c. according to their *Mahometan* laws, are bound to bath themſelves often, to waſh themſelves clean from their manifold ſins which they daily commit, but chiefly when they are going to their *Moſques*, therefore they have their hot-houſes always ready, and keep them warm and in an equal heat, with a very ſmall charge, and with far leſs wood than one can

can imagine, all the week long, both by night and by day. They have under-ground a large and deep vault, like unto a large cellar, which is every where very cloſe, and it hath no more but two air holes, one on the top about three or four inches diameter, and the other below which is a great deal larger, where they put in wood, or, for want of it, pieces of peat (which they make out of Camels or Goats dung, *&c.* and alſo out of the dregs of the preſſed grapes); theſe are ſo dry that the great heat melts them juſt like ſea-coals or turf, which are burnt in the Low-countries, and other places where they have not plenty of wood: And theſe give ſo great a heat that it warmeth the whole vault quite through. And yet this vault is ſo cloſe made that you do not perceive the leaſt ſmoke nor vapour, although it is ſometimes very hot. But that the fire may not decay, there is one on purpoſe to attend it, that flings on as much fuel as is neceſſary to keep it. Theſe hot-houſes (which according to the cuſtom of the ancient *Greeks* and *Romans* are magnificently built) have, near to the entry, a delicate hall, which is curiouſly paved (as alſo is the whole bath) and ſet with marbles of all colours very artificially, and a great *Cupolo* at the top thereof, which is covered with an arch in ſhape of a ball or globe. Round about the walls are broad benches made, where the people put off their cloaths; wherefore this firſt part of the bath (whereof the ancients had five) was called *Apodyterium.* In the middle of the baths is a fine fountain, where they ſprinkle every one that goeth out of the bath with ſweet water, and alſo waſh the bathing-cloaths that were made uſe of in the bath, which they afterwards fling up upon lines that are hung at the top of the vault, two or three fathoms high, with an admirable certainty, and ſpread them out with a long pole, with one ſtroke (that they may dry the ſooner) ſo even, as if it were done with hands, which no body can ſee without admiration; when they have a mind to make uſe of them again, they take them down with the ſame ſticks that are ready ſtuck up about the fountain. Theſe are wrought finely with all ſorts of colours, whereof they give two to every one that goeth into the bath or bagnio, two others when he cometh out, one to put upon his head, the

other to put about him in the manner of an apron. When you will go in the hot-houſe you muſt go through two or three chambers, whereof one is warmer than the other (which each of them are covered with round arches) until you come into the great room, theſe arches are full of round holes all about, which are made in ſuch order, and ſet with glaſs ſo curiouſly, that they do not only make them very light, but give alſo a fine ornament to them. In the great bath are ſeveral great marble veſſels which they let the water into; round about the great room, there are three or four ſmall chambers, which they keep chiefly for perſons of quality, where they may waſh themſelves apart from others without any diſturbance. Beſides theſe there is ſtill another room where there is a very great marble trough, in which every one may waſh himſelf after his ſweat; there are ſeveral pipes laid in it, that you may temper your water according to your own deſire. All theſe rooms are heated with the ſame fire, and the *Turks* and *Moors* (which two nations have almoſt the ſame religion and ceremonies) go into them very frequently; but chiefly the women, which flock to them in great numbers, for they never meet any where elſe, but here, and at the graves of their relations; wherefore they keep theſe ſumptuous buildings (the like whereto are hardly any where elſe found) in very good repair. As ſoon as you come into the hot-houſe, and are grown a little warm, one of the ſervants (which are generally black *Moors*) meets you, and lays you backwards down upon the floor, and ſtretcheth and ſnaps all your joints after ſuch a manner that they crack again; then he kneeleth down upon your arms, which he puts upon your breaſt one over the other, and holds them ſo for a good while together with his knees, then he bendeth forwards and ſtretcheth with both his hands (keeping you ſtill like a priſoner under him) your head upwards. (So it happened once, when ſome of us went in together, and were treated by the *Moor* after this manner, that he ſprained the neck of one of my companions, ſo that he could not turn his head in ſeveral days after it) when this is done he turns you round upon your belly, toucheth and ſtretcheth your joints again in ſuch a manner,

as

as if he did malax a plaiſter; at length he ſtands upon your ſhoulder-blades, and bending himſelf down, he rubs you all over your back with his hands, then he lifteth you up, and goeth away. Then when you lay your ſelf down to reſt you, or to ſweat, he maketh a paſte, to take off your hair (for they wear no hair upon their body, ſaving only their arm-pits) he taketh quick-lime (by the *Arab*'s called *Rils*) and a little *Sarnick*, (*Arſnick*) that is, Orpiment, powders them, and mixeth them with water, and anoints your hair with it, and looks very often after it, until he finds that the hair begins to come off, then he waſheth it perfectly off again, before it can hurt you;) when this is done, he takes a fine white cloth, dips it in ſoap-ſuds, and rubs your whole body over with it. The before-mentioned cloaths are white like unto cotton, but the threads are harder, which the pilgrims bring with them from *Mecca:* Being made of the bark of trees that bear *Bdellium*, and they make ropes of them, as alſo of the fibers of the leaves of *Palm-trees*, and of the covering of the fruit of the ſame tree, which is of the bigneſs of a Wall-nut, by putting it on a diſtaff, and ſo ſpinning it out.

Laſtly, They waſh peoples heads, and mix ſometimes with their lees (chiefly for women) an aſh-coloured earth called *Nalun*, which cleanſeth the head, and makes the hair grow long. They have alſo another earth called *Juſabar*, which the women eat frequently, ſo as breeding women in our country uſe to eat ſometimes coals or other things. Theſe their baths, are as free to ſtrangers as *Germans*, *French*, *Italians*, &c. as to *Moors* and *Turks*, but they muſt have a care not to come into thoſe where the women are, if they will not run the hazard of their lives. But that you may know where the women are, they commonly hang a cloth over the door towards the ſtreet, that if any man ſhould intend to go in there, when he ſeeth this he may find himſelf another entrance.

Further concerning their traffick, there are in the town (becauſe there is there a very great depoſition of all ſorts of merchandizes, that are brought thither from great diſtances) a great many merchants, chiefly *French*

and *Italians*, which have two wife, underſtanding, and grave Preſidents, of which the one that liveth here is a *Frenchman*, and the other at *Aleppo*, a *Venetian*, called Conſuls, to aſſiſt their countrymen with good counſel. They are ſent thither by their government, and confirmed, and have great privileges given them of the *Turkiſh* Emperor, to let the Merchants with their commodities lodge with them, and to defend them againſt any aſſault of the *Turks* and *Moors*, that they may trade and deal without diſturbance. Theſe Conſuls were ſtill their uſual habits, made of red ſattin, velvet, or damask, *&c.* very richly adorned; and they bring along with them Taylors, Shoe-makers, but chiefly their Phyſicians, Apothecaries, Barber-Surgeons and Miniſters, *&c.* and have beſides them their Interpreters, skilful in the *Turkiſh* and *Arabian* language, chiefly the Conſul of *Venice*, becauſe he muſt ſtay there but three years, when they are expired the *Dogue* ſends another in his place. When the new one is arrived at *Tripoli* he dare not go on ſhore, before the other gives him a viſit of reception in the ſhip.

To theſe two Conſuls there are given two large buildings, called by them *Fondiques*, ſituated near two gates of the city, which lead towards the haven and the ſea-ſhore, that they may the eaſier ſend their goods in and out. There are all day long a great many *Moors* with their Aſſes, that ſtand waiting for an opportunity to conduct Merchants and Seamen with their goods in and out. Theſe two houſes are large, and have abundance of vaults and chambers, ſo that there is room enough to lodge both Merchants and their goods.

With the *French* are alſo lodged, thoſe from *Genoa*, *Florence*, *St Luck*, *Germans*, *Dutchmen*, &c. as alſo with the *Venetians* thoſe of *Candia*, *Corfu*, &c. that are under their maſter's juriſdiction. Theſe *Fondiques* have no more than one large gate, where Janiſaries keep watch: When their maſters, the Conſuls go out, they are accompanied with a multitude of Merchants and their ſervants, and they are in great authority with the *Turks* and *Moors*, even beyond the *Baſhaw* himſelf: They always take along with them their Janiſaries, which go before with great and long cudgels, and beat the

the people out of the way, even the *Turks* themſelves.

The Merchants have daily great converſation with the *Jews*, for they know a great many languages, and the prizes of all merchandizes, how to buy and to ſell them; wherefore they always help to conclude bargains in merchandizes, pay the money and give bills of exchange, wherefore they have their brokerage. I have ſeen chiefly three ſorts of their ſilver coins, *viz. Aſpers*, *Medin* and *Saiject*, which are very good, and paſs thro' all *Turky*. When great ſums are paid, they do not tell the whole, but only part of it, and weigh it, and ſo take the reſt proportionably by the ſame weight. Of gold coins they have only ducats which are made of fine gold, and are very limber: Beſides theſe you hardly ſee any other coins but *Venetian Ducats*, *French Teſtons*, *Joachims Thalers*, of which they have ſo many, that they often do not only pay with them great ſums and their bills of exchange, but turn them alſo into their own coin. So that there is abundance of *Jews* throughout all *Turky* in any trading-town, but chiefly in *Aleppo*, and in this town of *Tripoli*, where they have built a very large habitation, and a delicate ſynagogue. Theſe *Jews* have the revenues of cuſtoms of the *Grand Signior* in their hands, ſo that nothing can be brought in or out, but it muſt go thro' their hands, which is very troubleſome to the Merchants. Thoſe that buy any thing of them, muſt have a ſpecial care, that they be not cheated, for they are full of it, inſomuch as they confeſs of themſelves, that no body can get any thing by them, except he will be a greater *Harmani* (that is cheat) than they, that dare to ſell Wall-nuts for Nutmegs or Myrobolans.

Concerning the merchandizes: If one will ſee ſeveral ſorts of goods they are to be found in the *Carvatſcharas* or *Champen*, whereof I have made mention before, but chiefly in the *Batzaren* or houſes where they buy and ſell, or exchanges. Theſe exchanges are wide and long, and partly arched, partly covered with timber, that you may walk and trade there without being wetted, they have ſhops on both ſides, which are alſo kept by handicrafts and tradeſmen, as Shoe-makers, Taylors, Sadlers, Silk-embroiderers, Turners, Copper-ſmiths,

Cutlers, Woollen-drapers, Grocers, Fruiterers, Cooks, and many more, which are very orderly diſtributed and placed in their ſeveral ſtreets and places. They alſo drive a great trade in ſilk, and there are a great many that deal in nothing elſe but ſilk, which is convey'd thither from the adjacent places; for mount *Libanus* is inhabited by a numberleſs people, that live by ſpinning and working of ſilk, but chiefly they of *Damaſcus*, where is ſuch plenty of ſilk, that a Merchant may quickly lay out in it many thouſand ducats: Becauſe of the great abundance of white Mulberry-trees (by the natives called *Tut*) which grow there ſo high and large, that they have plenty of leaves to feed their ſilk-worms: But the Mulberries thereof are white, and they carry them about in baskets to ſell to ordinary people. So there is in the *Batzars* many ſilk-workers, which make all ſorts of embroidery, as purſes, buttons, and girdles or ſaſhes of ſeveral colours, which they tie about their loins; theſe are at work before their ſhops, that every one may ſee them. When they work, or tie two threads together, they hold their work oftener with their great toe, than pin it to any thing, and the ſame do the Turners, (which ſitting to it) hold their turning irons as well with their toes as with their fingers. Further, at a certain time of the year there is brought from *Damaſcus* and other adjacent places, to theſe *Batzars*, ſo great a quantity of large and well-taſted Cibebs, a kind of Raiſins, having but one or no ſtone, that ſeveral ſhip loads are ſent from thence to us. Theſe and the like goods are daily brought and found in their *Batzars*, as rare tapeſtry and delicately wrought ſilks with flowers and roſes of ſeveral colours, ſome of which look like pure gold. But of all the tradeſmen there are not ſo many of one ſort as of them that only deal in Soap and Potaſhes, for of theſe aſhes (beſides Soap) ſeveral ſhip-loads are yearly ſent from thence to *Venice*, which they uſe for making of Glaſe as well as Soap. Theſe aſhes are made chiefly of a herb, called by the *Arabians*, *Schivan*, whereof there are two ſorts, which amongſt others I have paſted upon paper, one whereof is not unlike to our little *Kali*; it is a thick and knotty plant, with ſeveral ſmall ſprigs growing out of it, which have ſeveral

veral full buttons at the top, and underneath ſmall pointed leaves, juſt like the leſſer *Kali*, as I ſaid before, taſting ſomewhat ſharp, the leaves thereof are underneath white, and on the other ſide of the colour of aſhes. The other ſort becometh alſo many ſtalks, which are full of knots like our Equiſetum, and underneath them appears a woody and aſh-coloured root.

Both theſe herbs grow thereabout in great quantities, and are burnt into aſhes upon the high mountains, in burning thereof there ſettleth an oily matter underneath towards the bottom, which united with the aſhes is almoſt as hard as a ſtone when it is cold: at the top thereof a part of the aſhes remains unmix'd and looſe, therefore it is not ſo good as the reſt. Theſe aſhes are brought down from the mountains upon Camels backs by the *Moors*, to ſome Merchants that drive a great trade with them, for partly they ſend away into foreign parts, and partly they make ſoap of them, ſome more, ſome leſs, according to every one's capacity and pleaſure. The way they make their Soap in *Syria*, I am informed, is this, *viz.* They take commonly twelve hundred weight (or twelve centners) of theſe aſhes, which in the ſummer they divide into eight, and in the winter into four parts, becauſe the Soap is ſooner boiled up in winter, for the heat being then included by the outward cold is more vehement than in ſummer. Of this they take firſt one part and make it into a good ſharp Lye, which they pour into a very large kettle or caldron made of ſtone, with a large bottom made of a copper-plate, and very thick, wherein they have before put ſixteen hundred weight of Sallet-oil, and let it ſimper for twenty four hours, pouring daily in more Lye of another part. But before it is quite boil'd up (which in winter requireth perhaps five days, and in ſummer nine or ten) they take an hundred weight of quick-lime, and mixing it with the aſhes, draw a Lye from it, which they put two days before it is quite enough into the caldron, more or leſs, according as they find it thick or thin. But if it ſhould happen, that there ſhould be too much of the Lye in the kettle, they have a cock coming out of the copper-plate, whereby they let out as much of the Lye as is convenient

venient. When it is almoſt boil'd up, they take out, with a copper kettle that holds eight or ten pounds, the thicker part of the ſoap that ſwimmeth on the top, and pour it upon the floor, which is cover'd with lime or chalk beaten to powder; let it lie there for one day in winter, and two days in ſummer, and it grows ſo hard that they can walk over it; then they make it ſmooth, cut it into ſquare pieces, and put their mark upon it.

CHAP. III.

Of the Turks *of high and low conditions, men and women; of their employments, offices, manners, cuſtoms, cloaths, as much as I could at* Tripoli, *during my abode, underſtand, ſee and learn thereof.*

THE city of *Tripoli* is, as well as a great many more of the adjacent towns and provinces, ſubject to the *Turkiſh* Emperor, wherein he hath his officers, as in all other places, that they may be ruled according to his pleaſure, and protected from all aſſaults and dangers. Such ſuperiors are by them call'd, *Sangiacks* or *Baſhaws*, which we may render State-holders, which have ſeveral hundred horſe-men under their command, more or leſs according to the revenues of the provinces that are committed to their care. Theſe are brave and experienced ſoldiers, that lead their men out into the fields ſeveral times in the week to exerciſe them, the horſe-men in riding, and the foot in ſhooting with bows and arrows, which have their ſeveral marks done upon high poles, to ſhoot at in their running; that if there ſhould be occaſion they may be ready to take the field preſently to fight their enemies. Theſe *Sangiachi* have other captains and commanders under them, of which the *Soubaſhaws* or Judges are the chief; theſe are placed by him round about in the adjacent places, to officiate for him where he cannot be preſent. To ſuch places are commonly call'd the Burghers or Citizens of the ſame

ſame places, and they continue no longer than half a year. By them are examined all criminal matters, and they have power to examine and put to the torture all malefactors, to make them confeſs their crimes. They alſo accompany the malefactors, that are ſentenced and condemn'd by the *Cadi*, to the place of execution, to ſee the ſentence duly executed; ſo I have ſeen them often to ride along, but chiefly at one time with a poor malefactor condemn'd to die, who was carry'd on a camel's back, ty'd with his back to a croſs, with his arms extended, to the place of execution; and between the croſs and his ſhoulders were put two burning torches, prepared with bacon, ſo that the greaſe run all over his body, and burnt it ſeverely. The *Turks* have alſo for ſeveral crimes, whereof there are a great many, their ſeveral puniſhments; as for thieves and murderers, the gallows; for traytors, impaling; and for them that kill a man, beheading, *&c.* and ſo they keep a great many ſervants, which they ſend out every where to bring to them any that are ſuſpected to have tranſgreſſed the laws, by beating or wounding one another, which happens very ſeldom, by ſtealing, or murdering, or adultery.

For any other tranſgreſſions beſides theſe, the *Turks* are brought before other magiſtrates, call'd *Cadi*, which are to underſtand the laws, and to judge, and to pronounce ſentence after they have examin'd the witneſſes: If it be for debt, they are immediately caſt into priſon until they pay, or find out any other means to make up the debt. But if it be for tranſgreſſing the laws, they are ſeverely fined or elſe puniſh'd with blows. Wherefore alſo their *Cadi* keep ſeveral men and ſpies, which they daily ſend out, to find out any that tranſgreſſed the laws in drinking of wine; in not going to prayers frequently; in not ſtrictly obſerving their faſts, or in tranſgreſſing the laws any other ways. If they find any, they ſummon them before their *Cadi*, who puniſhes them according to their default, with a pecuniary mulct; or if they have no money to give, he ſentences them to receive a certain number of blows upon the ſoals of their feet, and beſides pay half a penny for each blow. Being that a great many of ſuch tranſgreſſors are daily brought

brought before him, whereof the greateſt part receive blows, it cauſeth ſo miſerable a howling and crying, that we might plainly hear it in the *French Fondique*, which is juſt over-againſt it; and although the *Cadi* is very much troubled with ſuch tranſgreſſors, yet matrimonial cauſes take him up a great deal more time, becauſe all that will marry, muſt come to him, and make their agreements and contracts, which are conſign'd into his books; partly that they may have them to ſhew, if any differences ſhould ariſe between them, (ſeeing that the *Turks* and *Moors* have ſeveral wives, and are divorced again for a ſmall matter) and partly that they may give them copies of their contracts upon their marriages, which they write for ordinary people upon ſmooth and plain paper; but for others that are rich, upon a piece of white ſattin, about a yard long. Theſe their contracts they comprehend in a few words, and draw them up ſo ſhort, that they ſcarce contain above eight or ten lines a piece, at leaſt two inches diſtant from one another. For this purpoſe they keep ſeveral clerks, which oftener write upon their knees, than on desks or tables. Theſe *Sangiacks*, *Soubaſhaws* and *Cadi*'s, of which I have made mention before, and alſo their wives go very richly cloathed with fine flower'd ſilks, artificially made and mix'd of ſeveral colours. But theſe cloathes are commonly given them by thoſe that have cauſes depending before them, (for they do not love to part with their own money) to promote their cauſe, and to be favourable to them; for they are ſo very covetous that, where there is nothing given them, there they do but little; for the *Baſhaws* and *Sangiachi*, which under the *Grand Signior*, rule kingdoms and principalities, know very well that they muſt rule but three years in the ſame place; for as ſoon as their *Sultan* commands them, they muſt go to another place, perhaps far diſtant from that place. Wherefore they always ſtrive after honour and riches, that they may either by gift or favour be by the court promoted to greater authority and office; or elſe if that cannot be obtain'd, they may at leaſt lay up in the mean time ſuch riches, that they may be able to maintain themſelves after the ſame greatneſs as they did before.

When

When I lived there, a new *Sangiack* was promoted into the place of the old one, who made his entrance, follow'd by his *Saphi*'s, and was honourably received by the town. His train conſiſted moſt in horſe, and archers with arms and ſhields very well ſtored; they alſo had drums and kettle-drums, and other muſical inſtruments, *&c.* their ſabers or ſcymiters were for the moſt part tipp'd up a great way with ſome gilded metal, and very ſmooth and ſhining, and ſo were their ſtirrups, that at a diſtance they made a great gliſtering.

All theſe officers love to be look'd upon, as if they perform'd their office with great integrity, and yet they are ſo addicted to covetouſneſs, which is the root of all evil, that, for gifts or bribes, they let the falſe depoſitions of thoſe that out of ſpite accuſe the innocent to paſs for good. Therefore it is a very eaſy matter for any one, that would be revenged of his enemy, by way of a ſmall preſent, to bring him into great trouble and coſts. The *Soubaſhaws* are of the ſame ſtamp, for they do not at all ſtick to puniſh, for lucre ſake, the innocent, chiefly if they be rich and ſtrangers; their men are very well skill'd in theſe affairs, to find one trifle or other againſt them; and becauſe their time is alſo but ſhort, therefore they make all poſſible ſpeed to grow rich; and this ſo much the bolder and opener as they need not fear their *Sangiack*, nor *Baſhaw*, for they wink at it, as being ſharers of the prey, that receive their dividend weekly. In ſhort, let one have committed never ſo much evil, if he giveth but money to them all is well, and he is as good again as ever he was before. Seeing that many, chiefly in law ſuits, are wrong'd by them, therefore higher judges, call'd *Cadileſchier*, are ſet over them, to puniſh them for their rogery; theſe are eſteem'd by the *Turks* to be the principal teachers of the Mahometan faith and laws; they are generally grave and underſtanding men, before whom are brought all intricate cauſes and appeals to be decided, and they have power to puniſh theſe and other officers, but chiefly the *Cadi's*, and to put them in and out, according to their behaviour, wherefore they often take their circuits from town to town, to

ſee

ſee how the *Cadi*'s execute juſtice; wherefore they are very much afraid of their coming, and if they know themſelves guilty of any miſdemeanor, they often times run away. If they are complain'd of by the people, they are preſently puniſh'd with many blows, put out of their places, and if the crime be great, they are after beheaded, ſtrangled, burnt, or otherways executed; and this happeneth very often in theſe countries. But if one or more that were alſo wrong'd by the *Cadi*, could not ſtay till the arrival of the *Cadileſchier*, to make their complaints to him, they have another way, that is, to make their complaints to the *Porte* or the Emperor's court, or elſe to go themſelves and make their complaints in perſon, where they are ſpeedily heard (for ſuch cauſes, as I am inform'd, are heard certainly once in fifteen days) and righted. If any be poor he is maintain'd by the court until his cauſe is ended.

Such a cauſe did formerly happen to an interpreter of the *Venetian* Conſul, who being very well to paſs, a *Soubaſhaw* did ſtrive to make booty of him; but not being able to prove any thing againſt him, whereby he could make him puniſhable, he found at length a way, and got one of his ſervants to hide a common whore in the interpreter's houſe, unknown to him, that he might have ſufficient cauſe to accuſe him. This being done, the ſervants of the *Cadi* broke into the houſe, and ſearching it found this whore, and put him into priſon. The interpreter, notwithſtanding he pleaded his innocency, and that he was totally ignorant of the fact, could not ſatisfy the *Cadi* by any means, but was condem'd by him in nine hundred ducats, which he was forc'd to pay. This troubling the interpreter, he could not brook this unjuſt impoſition, being an experienc'd man, well skill'd in their laws, wherefore he took horſe immediately, unknown to the *Cadi*, for *Conſtantinople*, where he made his complaints to the court himſelf ſo well, and with that ſucceſs, that he was declared innocent and not guilty of the fact. But as this court uſually doth ſeverely puniſh thoſe that do commit injuſtice, ſo this *Cadi* did not eſcape; for within a little while after the *Turkiſh* Emperor ſent to him a *Chiauſbaſhaw*,

baſhaw, which may be compared to an executioner, with a little note, the contents whereof were to ſend him his head by the bearer, which frighted the gentleman very much; but yet, after, by a peculiar favour, he had taken his leave of his wife, ſubmitted himſelf to it. This is the reaſon, that many ill intentions and deſigns, chiefly if one ſummon'd the other to appear at the court before the Emperor, are ſtopt and drawn back, which elſe would have taken effect and been gone on withal.

If a man appeareth before any *Turk* that is a perſon of quality, he muſt have eſpecial care, that chiefly in departing he do not turn his back ſide towards him, for this is accounted the greateſt incivility and affront that can be given throughout all the *Turkiſh* dominions. Nay if a ſervant appears before his maſter to ask him forgiveneſs of his faults, he uſeth peculiar ceremonies; firſt he ſubmitteth himſelf, and ſheweth his maſter all reſpect imginable, then he taketh, with his knees bended, his maſter's hands to kiſs them: If his maſter lets him have them freely, he is in good hopes that his maſter will grant him his requeſt, but if not, but draweth them back, although he maketh ſeveral profers towards them, he knoweth certainly that he is ſtill out of favour, and that there is but ſmall hopes of obtaining his intention.

They love that one ſhould bear a great deal of honour and reſpect towards them, for they know that their maſters the *Sultan*'s power hath for a long time paſt, not been decreaſing but always increaſing; wherefore they take very much upon themſelves, and are always richly cloathed, and ride delicate horſes, well adorn'd with ſtately accoutrements, with embroider'd ſaddles, and ſaddle-cloths of ſcarlet, velvet, or other ſilks, the bridles and ſtirrups well garniſh'd with ſilver and gold.

They commonly ſpeak in the *Turkiſh* language (and ſo do all that lie about in garriſons) which is a very manly one, and ſounds in proper pronouncing much like unto our *German* tongue; but they alſo generally are expert in the *Arabian* tongue, which is the common one there to the whole country, and goeth through many provinces.

vinces; for you meet there with many *Arabians*, *Syrians*, *Jacobites*, *&c.* Chriſtians and Heathens, to whom this ſpeech is common.

The *Turks* have alſo ſome very fine manners and cuſtoms; they are affable, they begin their diſcourſe, chiefly to relations and acquaintance, with a friendly ſalutation and kiſſing; but they are alſo lazy, and do not eſteem the liberal arts and ſciences, love idleneſs better than labour, for you ſhall ſee them ſpend a whole day in the game of cheſſe and other games, and in playing on their (*quinterns*) guittars, which have three, five, ſeven, and ſometimes eleven ſtrings, as I have ſeen them with the muſicians of the *Baſhaw* of *Aleppo* ſeveral times. They commonly play only with their fore-finger, or a piece of a quill, they walk about with them in the ſtreets, chiefly the ſoldiers, all day long, and ſo uſe themſelves to lazineſs and leachery, and contaminate themſelves with all ſorts of terrible and chiefly ſodomitical ſins, which by them, becauſe both high and low are equally guilty thereof, are not at all puniſh'd.

They love to wear good cloaths of light colour, but do not care they ſhould coſt them much; their upper garments, which hang down very long before, ſet with buttons, under which they wear other coats inſtead of doublets, which (commonly thoſe of the ſoldiers) are made of blew cloth, ſomewhat ſhorter before than behind, with white ſleeves, and without collars about their neck, and ſo are their ſhirts, which generally are wrought of cotten, and cut about their neck as wide as their cloaths. Inſtead of bands they wear neck-cloths, which they wrap about their nacked necks, to defend them from the violent heat of the ſun. They alſo, chiefly in the ſummer, wear white and wide cotton drawers, which reach to their ancles, and are much narrower below; to them they have no cod-pieces, which they do not ſuffer others to wear, that they may waſh, without hindrance, their private parts, feet, arms, necks or any other parts, to cleanſe themſelves as often as their laws ſhall direct them. Theſe drawers they tie about their middle with ſome ſtrings or bands about their naked body, and let their ſhirts hang down over them.

When

When they have occaſion to make water, they untie their drawers again, ſit down and caſt their cloths round about them like women, turn themſelves from the ſouth, to which they turn when they are going to pray. If they ſee a man make his water ſtanding, they immediately conclude him to be a Chriſtian, and none of their faith. They commonly ſit with their legs laid one over the other, which they do every where in the eaſt, wherefore they have neither chair nor table, but inſtead thereof, they have a paved place, two or three ſteps high, which is arch'd over head, which they keep very clean, and cover it with tapeſtry, or ſerge, or matts finely twiſted with ſeveral colours, according to their ability; wherefore to ſave them, the *Turks* pull off their ſhoes and leave them at the chamber door. Their ſhoes are like unto thoſe our lackies uſe to wear, and like ſlippers eaſy to be put on and off, they commonly are of a white or blew colour, painted before, underneath defended with nails before, and with horſe-ſhoes behind; theſe are worn by young and old, men and women, rich and poor. Beſides theſe they alſo wear ſometimes wooden ſhoes, which are to be ſold every where; they are about three inches high, and in the middle underneath carved out, to diſtinguiſh the ſoals from the heels, painted with ſeveral colours; the ſame wear the women, which have almoſt the ſame garments with the men, and have alſo drawers, which ſometimes are ſo long that they hang out before their coats; they are commonly made of fine cotton of ſeveral colours, and laced at the ſides. You very ſeldom ſee any *Turkiſh* women either in the ſtreets or in the markets to buy proviſion, or in their churches, where only the chiefeſt of them come, and that but ſeldom, where they have a peculiar place ſeparated from the men. They have alſo in their houſes ſecret places and corners, where they hide themſelves immediately, if any body ſhould come to ſee their houſholds. When they go abroad, which is very ſeldom, you ſee three or four of them together with their children, which are all one man's; for according to their law they are allow'd to take as many as they can maintain. Their faces are all cover'd with black vails, whereof ſome

are of fine ſilk, and ſome of horſe-hair, which the poorer ſort wear; and over their head they put ſome white ſcarfs made of cotton, which are ſo broad that they not only cover their heads but their arms and ſhoulders, they look in them almoſt like our maids, when, to keep themſelves from the wet, they put a table-cloth or ſheet over their heads. But becauſe the *Turks* are very jealous, therefore their wives ſeldom meet in the ſtreets or markets, but only in the hot-houſes, or when they go to viſit the tombs of their deceaſed parents or relations, which generally are out of town near the highways. When they go thither, they take along with them bread, cheeſe, eggs, and the like to eat there, which was call'd *Parentalia* by the *Latins*, juſt as the Heathens uſed to do in former ages; and ſometimes they leave ſome of their cheer behind them, that the beaſts and birds may eat it after they are gone; for they believe, that ſuch good beſtow'd upon the beaſts is as acceptable to God as if it were beſtow'd on men. Their graves are commonly hollow cover'd at the top with great ſtones, which are like unto children's bed-ſteads in our country, which are high at the head and feet, but hollow'd in the middle; they fill them up with earth, wherein they commonly plant fine herbs, but chiefly flags; they alſo put ſome green myrtles in little air-holes that are round the tombs; and they are of opinion, that their relations are the happier, the longer theſe remain green and retain their colour: And for the ſake of this ſuperſtition there are in ſeveral places of the town myrtles to be ſold that ſtand in water, that they may remain freſh, which the women buy to ſtick up at the graves of their relations. Their burying-places are always out of town near the highways, that any body that goeth by may be put in mind of them, and pray to God for them, which is the reaſon that ſo many chapels are built about their burying-places, that people that go by, chiefly the relations of the deceaſed, may go into them to pray to God in their behalf. When any of them dieth, they waſh him, and put on his beſt cloaths; then they lay him on a bar or board, and ſtrow him with ſweet ſmelling herbs and flowers, leaving only his

his face bare, that every body may look upon him that knoweth him, as he is carry'd out. If it be a *Tſchelebii*, that is, a noble perſon, they put his helmet and his other ornaments at his head; his friends and acquaintance, which go before and follow the corps, keep no order, but hang upon one another, as if they were fudled, and go merrily and ſhouting along to the grave; as alſo do the women, who come behind and hollow ſo loud that you may hear them a great way off.

CHAP. IV.

A deſcription of the plants I gather'd at Tripoli.

CONSIDERING that I undertook this journey into the eaſtern countries, not only to ſee theſe people, and to obſerve their manners, *&c.* but alſo, and that principally, diligently to enquire and to ſearch out the plants that were growing there; I cannot but ſhortly deſcribe thoſe I found about *Tripoli*, during my ſtay there, and will begin with ſuch as grew on the ſea-ſhores, which were *Medica marina*, *Gnaphalium marinum*, *Leucoium marinum*, *Juncus maritimus*, *Peplis*, *Scammonium Monſpelienſe*, which the natives call *Meudheuds*; but *Rhaſis* in his book *ad Almanſ.* call'd it *Coriziala*, *Braſſica marina*, which ſpreads it's roots above the ſand for ſome cubits round, and has inſtead of round leaves rather ſquare ones. A kind of wild white lillies by the *Latins* and *Greeks* call'd *Hemerocallis*, which did not only grow on the ſea-ſhore, but alſo in iſlands thereabouts in great plenty, with a great many others, which I forbear to mention here, being common. Behind the cuſtom-houſe, near the harbour, I found in the ruins of the old walls that are left of that city, *Hyoſcyamus*, and hard by it in the ſand an herb not unlike unto *Cantabrica ſecunda Caroli Cluſii*, ſaving only the ſtalks and leaves which are woolly. But the *Ricinus* groweth there above all in ſo great plenty, that you can hardly make your way through it; the inhabitants call it ſtill by it's old *Arabian* name *Kerva*.

If you turn from thence to the high-way towards your right hand, you ſee the *Tythimalus Paralius*, and alſo a kind of *Conyza Dioſc.* out of one root there ſpring up ſeveral ſtalks, whereof ſome grow upright, but the greater part of them lie down upon the ground, and ſo ſhoot new roots, which afterwards ſprout out into new ſtalks; it beareth long olive-leaves, which are thick, fattiſh, and ſomewhat woolly, and have a ſtrong and equally ſweet ſmell; for the reſt, as the flowers, it is very like unto the great one. You find there alſo the greater and leſſer *Medica*, which the *Moors* to this day call *Faſa*. Likewiſe ſo great and many *Squills*, that the inhabitants weed them up, chiefly thoſe that grow near their gardens, and fling them up in high heaps like ſtones. There alſo groweth *Securidaca minor*, *Tribulus terreſtris*, by the inhabitants call'd *Haſeck*, and a kind of *Echium*, which groweth by the way as you go to St *James*'s church, which from thence is ſituated upon an at aſcent a mile's diſtance. Hereabouts, and in other adjacent places, groweth a great quantity of ſugar-canes, ſo that there is yearly ſold a great many ſugar-loaves that are made thereof. Theſe are as high and big as our canes, and not much differing from them, but within and down towards the root, where they are beſt, they are full of this pleaſant juice, wherefore the *Turks* and *Moors* buy a great many of them, being very pleaſant to them to chew and eat, for they are mightily pleaſed with ſweet-meats, whereof they have variety. Before they begin to eat or chew them, they ſtript off the long leaves and cut away what is taſteleſs, ſo that only the juicy and good remaineth, which is hardly two foot. Of the thus prepared canes they carry many along with them through the ſtreets, and cut off one piece after another, ſkale them, and ſo chew and eat them openly every where in the ſtreet without ſhame; for they are, principally near the root, very tender, and feel as mellow between your teeth as if it were ſugar itſelf. So the *Turks* uſe themſelves to gluttony, and are no more ſo free and courageous, to go againſt their enemies to fight, as they have been in former ages. The ſugar canes do not grow there from ſeeds, neither are they propagated by the root, but by the canes themſelves, whereof

whereof they lay into the ground ſome green pieces of two or three joints long, and that they may grow the ſooner, they bore pretty large holes in between the joints; when they begin to grow, they ſprout out in the joints, and grow up into great canes, and ſo bring in good profit.

There alſo by the rivers are found *Anthilis Marina*, *Viſnaga*, the firſt *Apocymum*, and *Oleander* with purple flowers, by the inhabitants call'd *Defie*, and a delicate kind of *Scabioſa Meliſſa Maluca*, and if you go to the gardens, you ſee *Heliotropium majus*, *Convolvulus folio acuto*, *Vitis nigra*, *Phaſeolus Turcicus*, with yellow flowers, which ſtill retain the ancient name of *Lubie*, *Lyſimachia lutea*, and wild vines call'd *Labruſcæ*, whereon nothing groweth but only the flowers, call'd *Oenanthe*; and alſo a ſhrub like unto the *Polygonus* of *Carol Cluſius*, which climbs up into high trees, and hang down again from the twigs; and I verily believe they are the ſame with *Ephedra*, whereof *Pliny* maketh mention in the ſeventh chapter of his twenty ſixth book.

When I went farther, with an intention to conſider the plants that grew in the country, firſt came before me ſome *Sycomores*, whereof chiefly *Dioſcorides* and *Theophraſtus* make mention, and tell us of two ſorts; and when I call'd theſe things to mind, I light of one of the ſecond ſort of *Sycomores*, whereof abundance grow in *Cyprus*, wherefore theſe wild figg-trees might be call'd, the one the *Cypriſh Sycomore*-tree, and the other the *Egyptian Sycomore*-tree, according to the places where they are moſt frequent and fruitful. I found a great many of them: the *Moors* and *Arabians* call them *Mumeitz*, they are as great and as high as the white Mulberry-trees, and have almoſt the ſame leaves, but they are only ſomewhat rounder, and are alſo whole at or about the ſides; they bear fruit not unlike to our figg-trees, only they are ſweeter, and have no little ſeeds within, and are not ſo good; wherefore they are not eſteem'd, and are commonly ſold only to the poorer ſort of people; they grow in all fields and grounds, as you may ſee by the words of the ſecond book of the *Chronicles* ix. 27. *And the king made ſilver in* Jeruſalem *as ſtones, and*

Cedar-trees made he as the Sycomore-trees that are in the low plains in abundance. Zacheus did climb upon ſuch a one when he had a great mind to ſee our Saviour. *Eſſaias* alſo maketh mention of them in his ninth chap. verſ. 10, and *Amos* in his ſeventh chap. verſ. 14, where he ſaith of himſelf: *I was a herds-man, and a gatherer of Sycomore-fruit.* Theſe two ſorts are very like one another, in ſtem, leaves, and fruit, only as the fruit of the one comes more out of the great ſtems and great twigs, ſo that of the other does the ſame, but not out of the ſtems and twigs immediately, but out of twigs or ſprouts without leaves of the length of five or ſix inches, whereon they grow ſometimes very thick, and in a bunch together. Theſe trees bear fruit three or four times yearly, which are ſmall, of an aſh-colour, oblong, round, like Prunes, and are found upon the trees almoſt all the year long. Hereabouts alſo grow many thorns, whereof is made mention in Scripture, by the inhabitants call'd *Hauſeit*, and by the *Arabians Hauſegi*, but the *Latins* call them *Ahamnus*; and alſo white Poplars, ſtill to this day call'd *Haur* by the *Arabians*. There alſo groweth a great and high tree which beareth delicate leaves and flowers, pleaſant to look upon, by the inhabitants call'd *Zenſetacht*, but by *Rhaſis* and *Avicenna*, *Aſtirgar*, *& Aſtergir*, and *Azadaracht*, whereof you ſee here and there ſeveral planted in the ſtreets, to make a pleaſant ſhade in the ſummer, the fruit thereof remaineth upon them all the year long, until they put out again a-new, for they are hurtful, and kill the dogs if the eat thereof.

Near the town upon the highlands, (where you ſee abundance of corn-fields, and abundance of pleaſant Olive-trees, that reach quite up to mount *Libanus)* are found *Polium montanum*, *Pecten veneris*, *ferrum equinum*, *Chamæleon niger*, with it's ſharp pointed and black roots and leaves, very like unto the leaves of *Carlina*, whereof the ſtalks are of a reddiſh colour, a ſpan long, and of the thickneſs of a finger; whereon are ſmall prickly heads, of a blewiſh colour, not unlike to thoſe of the little *Eryngium*. Another fine plant grows thereabouts, call'd *Sathar* in their language, but when I conſider it's beautiful purple-colour'd flowers, and it's ſmall leaves which

are

are ſomething long withal, I rather judge it to be the *Haſce* of the *Arabians*, or the true *Thyme* of *Dioſc.* which we call *Serpillum Romanum.* It hath as pleaſant an acrimony as any ſpice can have, wherefore the inhabitants uſe it very much, whole or in powder, at home and abroad, with and without their meat, chiefly for to correct an ill digeſtion of their ſtomach. This herb is never found in our Apothecaries ſhops, they take another in it's room, which hath leſſer and greener heads, and is rather the firſt *Satureia* of *Dioſc.* brought from *Candia.* There are alſo two ſorts of *Clinopodium*, whereof the leſſer and tenderer (conſidering it's long ſtalks, leaves and flowers, which grow in good order, and at equal diſtances one over the other) may very well be taken for the true one of the *Dioſc.* There are alſo *Ilex minor*, *Sabina baccifera*, *Terebinthus*, and many more.

In the town are found ſeveral ſtrange plants; one called *Muſa*, whereof the ſtalks are from nine to twelve foot high, which are ſmooth, and without they are incloſed in their leaves, and often quite ſurrounded like our reeds, of a fine ſhining green; at the top thereof the leaves ſpread themſelves out, and look like a great buſh of feathers, for they are very long, and ſo broad, that the biggeſt perſon may lie upon them with his whole body very well. Theſe leaves have a rib in the middle, which keepeth them up ſtreight, and ſo ſtrongly, that although the wind breaketh them at the ſides in ſeveral places, yet notwithſtanding they remain upright. Theſe trees bear their fruit no more than once, wherefore they are cut down, and ſo the root ſhoots out ſeveral other ſtalks about a foot diſtant from the old one, which grow up again, and bring forth fruit, which groweth on a thick ſtalk in great numbers; they are almoſt ſhaped like the *Citruls*, round and bended, only they are leſs, ſmooth without, invironed with a thick rind, which is firſt yellow, but when they are kept a few days it grows black, it is eaſily ſeparated when they are new; within they are whitiſh, full of ſeeds, ſweet and good to eat; but they fill mightily, and are apt to gripe: Wherefore, (as *Theophraſtus* mentioneth in the fifth chapter of his fourth book) *Alexander* the Great forbid his army to eat them, when

he went into the *Indies*. There groweth but very little of this fruit about *Tripoli*, but it is brought from the neighbouring places plentifully. We alſo find there another tree, not unlike unto our *Privett*, by the *Arabians* called *Alcana*, or *Henne*, and by the *Grecians*, in their vulgar tongue *Schenna*, which they have from *Egypt*, where, but above all in *Cayro*, they grow in abundance. The *Turks* and *Moors* nurſe theſe up with great care and diligence, becauſe of their ſweet-ſmelling flowers, and put them into earthen pots, or wooden caſes or boxes, to keep them in the winter in vaults from the froſt, which they cannot endure. And becauſe they hardly begin to ſprout before *Auguſt*, they water them with Soap-ſuds, but others lay lime about the root, to make it put forth the earlier, that it may flower the ſooner, becauſe of the pleaſantneſs of the ſmell of the flowers, which is ſomewhat like muſk: They are of a pale yellow colour, and ſtand in ſpikes of the length of a ſpan, but not very cloſe, ſo that leaves appear between them; their twigs are alſo of the ſame colour, whereof many are ſent to us, to cleanſe the teeth with, as it were with a bruſh, when they are bruiſed a little at the ends. They alſo, as I am informed, keep their leaves all winter, which leaves they powder and mix with the juice of Citrons, and ſtain therewith, againſt great holydays, the hair and nails of their children of a red colour, which colour perhaps may be ſeen with us on the mains and tails of *Turkiſh* horſes. The powder is greeniſh, and ſo common with them, that you ſee in their *Batzars* whole bags full thereof ſtanding before their ſhops, which come from *Ægypt* and *Africa*, from whence whole ſhip-loads are ſent through *Turky*, as I have ſeen myſelf in this harbour ſeveral, from whence the *Turkiſh* Emperor hath yearly a great revenue. The *Arabians* burn their *Spodium* out of the root thereof, as *Avicenna* remarks in his ſeventeenth chap. This being thus, it appeareth that there is no ſmall difference between theſe two, ours and theirs; I am of opinion, that theirs (which is mentioned in the firſt chapter of *Solomon*'s *Song*) is liker to that which *Dioſcor.* deſcribeth, than our *Liguſtrum*.

Thereabouts

Thereabouts is alſo found within and without the gardens a peculiar ſort of mallows, by them called *Chethince*, which is very large, and high, and, like other trees, ſpreads it's woody twigs and ſoft boughs, that are covered with a browniſh bark; amongſt the reſt I ſaw one as big as a man's middle, the leaves thereof are of a dark green, long, and at the ſides towards the point crenated; it's flowers are rather bigger than other mallows, of a blew colour; their ſeeds I did never ſee. Hard by I found another outlandiſh *Doſchet* flower, which was almoſt decay'd, ſo that it had neither leaves, flowers nor ſeeds: It was about three foot high, the ſtem and twigs were hairy, hollow within as other ſtalks, of a green colour, inclining ſomewhat to yellow, which had at top many other ſhoots, each of them had behind like unto other tree-ſtems it's proper joint. This is ſo juicy quite through, that it drops almoſt with milk, which is ſharper than any ſpurge. I made great inquiry of them about it, but could have no certain account thereof; but as it ſeemed to me, it is very like unto *Xabra* and *Camarronus* of *Rhaſis* by the *Arabians* called *Tanaghut* and *Sabeam*, and may be taken, according to that author's deſcription, for it.

Farther hereabouts, chiefly in the town upon the ciſterns and conduits, I found *Adiantum*, by the Apothecaries called *Capillus Veneris*, and in old walls the *Apollinaris*. I alſo found in the ſhops in their *Batzars* two ſorts of roots, whereof one was rounder, which may be the *Bulcigeni* of the *Venetians*, which are called *Thraſi* at *Verona*, where they grow (as the learned *Malthiolus* teſtifieth) many of theſe are ſent out of *Egypt* to *Tripoli*, and ſold there, chiefly to eat in *June*, by the name of *Habel*, *Aſſis* and *Altzis*, this being true, and they being very like both in name and quality to the grains of *Altzelem* of the *Arabians*, they muſt be the ſame, although *Rhaſis* reckoneth theſe amongſt the fruits. The other called by them *Hakinrigi*, and *Hakeuribi* is ſomewhat longer, not unlike to our *Doronicum*; there is alſo a great many of them to be ſold; they are hard, of a ſweetiſh taſte, with a piercing bitterneſs, and in their bigneſs, and white nerves (which ſpread themſelves under ground in the gardens round about like unto the wild

Angelica

Angelica of *Tragus*) ſo like to the *Haronigi Serapionis*, and to the *Durungi* and *Durunegi* of *Avicenna*, according to their deſcription, and ſo uniform, that they muſt be taken for the ſame. Then I found alſo in their ſhops abundance of the ſeeds of *Sumach*, whereof they make a red powder, to excite the appetite of the ſtomach. Theſe and more ſtrange and unknown ſimples I did find at *Tripolis*. But becauſe it would be too tedious to deſcribe them all, therefore I have only made mention of thoſe that authors have deſcrib'd.

CHAP. V.

Which way I travell'd from Tripolis *farther to the two famous cities of* Damant *and* Halepo.

AFTER I had reſted for ſeveral weeks in *Tripolis*, and had obſerved that city, it's building, and pleaſant ſituation, and moreover the manners, cuſtoms, and habits, as well of the low as high ones, I propounded to myſelf to travel to *Aleppo*, which is almoſt the biggeſt, and the moſt famous trading city of *Syria*, which lies five or ſix days journey towards the north-eaſt of *Tripolis*. And when I met with ſome companions to travel with me, we ſtored ourſelves with proviſions, *viz.* bread, cheeſe, eggs, *&c.* for our journey, and ſo ſet out of *Tripolis* the ninth of *Novemb. Anno* 1573.

By the way we met with a great deal of rain, which commonly begins at that time of the year, and continueth almoſt all the winter long; this kept us ſo much back, that we reached not to *Damant*, which is in the mid-way from *Tripolis* to *Aleppo*, before the fourth day. There we lodged in one of their great Champs, call'd *Carvatſcharas*, where we had a chamber aſſign'd us, in which we found neither table nor chairs, nor bench, nor bed, only upon the floor was laid a *Stromatzo*, twiſted of canes, which was to ſerve us inſtead of them all. There we bought in their *Batzar* ſome victuals according to our pleaſure, and ſtaid there

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all night long. The town, which ſome take to be the old *Apamia*, is pretty big, and pretty well built; it lies in a valley between hills, ſo that you can ſee nothing of it, the caſtle only excepted, which lieth on the hill, and guardeth it very well, before you are juſt come to it. Round about it there are many orchards and kitchen-gardens, which they water out of the river *Haſce*, which is pretty large, and runs thro' the town. The water they lift up with wheels, fix'd in the river for that purpoſe, that pour it into channels that carry it into the gardens, and ſo water them in the great heat of the ſun, to refreſh them. Theſe gardens had been worth my ſeeing, but my fellow-travellers were in haſte, and ſo we put on the next morning for *Aleppo*.

By the way we ſaw very good corn-fields, vineyards, and fields planted with cotton, which is brought from thence, and ſold to us under the name of the place where it grew, and alſo ſilks and other goods that are bought there at the firſt hand. In theſe countries are a great many wild aſſes, call'd *Onagri*, the skins of them are very ſtrong to wear, and as they prepare them, finely frock'd on the outſide as ſtrawberries are, or like the skin of the *Sepia*, or cuttle-fiſh, wherefore they commonly make their ſcabbards for their ſcymiters, and ſheaths of their knives thereof. Their blades are water'd on both ſides very ſubtilly; they are made of good metal, well harden'd, and ſo ſharp, chiefly thoſe that are made in *Damaſcus*, that you may cut with them a very ſtrong nail in pieces, without any hurt to the blade. They wear rather knives than daggers, which they tie to their girdles with finely wrought tapes, by their backs.

When we went on and came to the promontory of mount *Libanus*, we ſaw abundance of villages by the way, which for the moſt part are inhabited by Chriſtians, *viz. Syrians*, *Maronites*, &c. with whom we did lodge ſometimes over-night; theſe entertain'd us very civilly, and gave us ſuch wine to drink as grew on the mountains, than which I hardly remember I ever drank better. Amongſt the reſt of the villages we came to one call'd *Hanal*, lying high in a fruitful country, where,

where, as I am inform'd, in former days a very fine city ſtood, which is ſo deſolated, and in proceſs of time decay'd to that degree, that in our days there is almoſt nothing left of it but a ſmall village, and here and there in the fields ſome ſmall ruins of old houſes.

We went on farther between the mountains, where we ſpy'd a little town upon the hills, and above it a ſtrong caſtle, which it is ſaid the *French* did formerly build, that lieth in a very convenient place between the mountains, ſo that you muſt go juſt by it; but becauſe it is haunted with evil ſpirits and hobgobblins, it remaineth unrepair'd and uninhabited. We left it on our left hand, and came out into a ſpacious corn-field well till'd, where on our left we ſaw the town *Sermin* at a great diſtance, and near to it and about it, great woods of *Piſtacio*-trees, which are gathered there, and ſent to *Tripolis*, and ſo by the merchants to us: Some of them grow alſo near the high-ways, chiefly in the village of *Baſilo*, where we ſtay'd all night.

In our way we found nine or ten Champs, call'd *Caravatſcharas*: theſe are open inns, where the caravans and travellers go in, commonly towards evening, to ſtay there all night; they are free to any body, but you find neither meat nor drink there, if you will have it you muſt bring it along with you, and muſt be contented to lie upon ſtraw, if you can have it, upon the lower wall, which goes round about the ſides, on purpoſe to give to horſes, aſſes, and camels their food upon it. They are generally three miles diſtant from one onother; they are large and ſtately, and as ſtrong in walls as caſtles, commonly built four-ſquare, and have within a large yard, and round about it are ſtables which are quite open, juſt like cloiſters. Some of them have a garriſon of nine or twelve Janiſaries, to keep the roads clean, and to protect the travellers from aſſaults of the inhabitants and *Arabians*.

When we had travell'd over ſeveral rough mountains, and came almoſt near to *Halepo*, we ſaw at laſt the city juſt like *Damand*, of the bigneſs of *Strasbourg*; at the gates we diſmounted, becauſe in *Turky* no outlandiſh man hath liberty to ride thro' a city, and ſo we went into it, and I went into the *French Fundique* to take my lodgings, as all *Germans* uſe to do.

CHAP.

CHAP. VI.

Of the ſituation of the potent city of Halepo, *of the buildings thereof, and alſo of the delicate fruits, and fine plants that grow there within and without the gardens.*

THE town of *Halepo*, which is the greateſt and moſt potent in *Syria*, anciently call'd *Nerea*, is in ſome places well fortify'd with ditches and walls, only they are not quite round it, ſo that one may (the ſame it is with *Tripolis)* at any time of night go in and out; neither are the gates, as uſed in our country, chiefly in cities of account, beſet with ſoldiers, but you will only ſee two or three waiting at the head-gates, where the highways go through, which are rather there to take cuſtom, than to keep the gates, neither have they any arms. But in the middle of the city there is a caſtle on a high hill, which is ſtrong, large, ſurrounded with walls and ditches, and well beſet with a good guard. Concerning their other buildings, which are flat at the top, and cover'd with a ſort of pavement, that one may walk on the tops of them, they are like unto them of *Tripolis*. Amongſt the reſt there is a very magnificent building, which they ſay hath coſt a great deal of money, which hath for it's entrance a very low and ſmall door, ſo that one muſt bend himſelf very low that will go into it, but when you come in, you find there delicate large halls, high open arches, very pleaſant and cool to ſit underneath in the ſummer, water-works, orchards, and kitchen-gardens, where among the reſt was one of theſe *Ketmy's:* Beſides theſe there was alſo ſome fine Moſques with ſteeples, which were round and ſmall, but very high; ſome of them had a balcony at the top, like unto a garland, whereupon the waits are, and their prieſts go about at the time of prayers, to call people in. But for other ſtately buildings, that might be erected

for

for the memory of ſome potent King or Prince, there is none.

Without the city they have here and there ſome country-houſes; among the reſt one built for the *Turkiſh* Emperor, at four miles diſtance from the city, where he uſed to be ſometimes, chiefly when he is at war with the *Sophy*, King of *Perſia*, that he may preſently aſſiſt his army in caſe of neceſſity; this is very large, but not built ſo ſtately as ſo great a monarch deſerveth. In the great garden is a chapel built by the river that runs through it upon pillars, where the *Great Sultan* uſed to hold conferences with his Privy-counſellors and Viſier-baſhaws. It happen'd in the reign of *Solyman the Great*, as the gardiner did relate to us, that when they were aſſembled, to conſult whether it was more profitable to him to ſuffer the *Jews* in his provinces, or to root them quite out; after every one had given his opinion, and moſt of them were of the opinion, that they ought not to be tolerated, becauſe of their unſufferable uſury wherewith they oppreſſed his ſubjects; and after the Emperor had heard every ones ſentiment, he gave them alſo to underſtand his, and that in this inſtance, *viz.* He bad them look upon a flower-pot, that held a quantity of fine flowers of divers colours, that was then in the room, and bid them conſider whether each of them in their colour, did not ſet out the other the better; and that if any of them ſhould decay, or be taken away, whether it would not ſomewhat ſpoil the beauty of the reſt. After every one had heard the *Sultan*'s opinion, and did allow of it to be true; the Emperor did begin to explain this, and ſaid, The more ſorts of nations I have in my dominions under me, as *Turks*, *Moors*, *Grecians*, &c. the greater authority they bring to my kingdoms, and make them more famous. And that nothing may fall off from my greatneſs, I think it convenient, that all that have been together ſo long hitherto, may be kept and tolerated ſo ſtill for the future; which pleaſed his council ſo well, that they all unanimouſly agreed to it, and ſo let it remain as it was.

Without the city of *Halepo* are abundance of quarries, where they dig great free-ſtones of a vaſt bigneſs, almoſt

as

as white and ſoft as chalk, very proper for building: There are alſo about the town ſome walks or grotto's under ground, which are above an *Engliſh* mile long, which have the light let into them by holes made near the highway, ſo that a man muſt be very careful (chiefly at night) that he may not fall into them, or that he may not be trapann'd by the *Moors* that live in them in great numbers. The ground about it being very chalky, it cauſeth to the ſoles of our feet, chiefly at night, although one be very well provided with ſtrong ſhoes, a very conſiderable drineſs and heat, as one may alſo ſee by the *Moors*, that, for the moſt part go bare-foot, which cauſeth the ſoles of their feet to be ſo ſhrifled, that into ſome of their creviſes you may almoſt put your little finger. Yet notwithſtanding that, *Halepo* is ſurrounded with rocky hills, and the valleys thereof are chalky; they have no want of corn, as barley, wheat, *&c.* but rather it is very fruitful, and their harveſt beginning commonly in *April* or *May:* But they have but few oats, and leſs graſs or hay; for the drineſs is ſo great, and it is ſo ſandy, and the hills are ſo rough and full of buſhes, that they make but very little hay. Wherefore they feed their cattel with barley, and with ſtraw, which is broken in pieces by threſhing waggons, that are drawn by oxen. The valley is alſo full of Olive-trees, ſo that yearly they make ſeveral thouſand hundred weight of oil for to make Soap. There is alſo a great quantity of tame and wild Almond-trees, of Figgs, of Quince, and white Mulberry-trees, which are very high and big: *Piſtacies*-trees, which they call *Fiſtuc*, are hereabout very common; they have underneath very ſtrong ſtems, which have outwardly an aſhen-colour'd bark, and are adorned with handſome leaves of a ſad green colour, like unto their *Charnubis*, and behind them grow many ſmall Nuts like Grapes in cluſters together. In the ſpring when they firſt put out, they ſend forth long ſhoots, which the *Moors* gather in great quantity for their ſallad, and dreſs them as we do Aſparagus. There are alſo abundance of delicate orchards, that are filled with *Oranges*, *Citrons*, *Lemons*, *Adam's-Apples*, *Sebeſten*, *Peaches*, *Morelloes*, and *Pomegranates*, &c. and amongſt them you find ſometimes Apples and Pears, but very

few,

few, nor ſo many ſorts, nor ſo big, nor ſo well coloured as ours. There grow many Myrtles, which bear roundiſh berries of the bigneſs of our *Sorbus* or Services, of a blewiſh grey colour, very good to eat, which have white ſeeds of the ſhape of our jumping cheeſe-magots; they propagate them diligently, becauſe they are beautiful, and remain long green, to put about their graves. Moreover there are many *Sumach*-trees, which they plant for their ſeeds ſake, which is much uſed by them; but *Cherries*, *Amelanchier* and *Spenleny* I have not ſeen there, and very few Goosberries, or Currans; *Weychſeln* they have, but very few, wherefore they eſteem them, and keep them choice, as a foreign plant, to ſhew them to others, and to preſent great perſons with them; this may ſuffice of trees.

Concerning their garden plants: thoſe that are common, are Endives, Lettice, Keal or Coleworts, Colliflowers, *Caulorapa Rauckelen*, *Apium*, *Tarcon*, whereof *Rhaſis* deſcribeth two ſorts, one with long ſmall leaves, by us call'd Taragon, and the other with broad leaves, which I reckon to be our *Lepidium*, by the inhabitants call'd *Cozirihan*. *Ravos Serap*; or our common Hartichokes. But beyond all they plant *Colocaſia* in ſuch plenty as we do Turneps, whereof they have alſo great plenty. They are alſo very well provided with Horſeraddiſhes, Garlick, and Onions, which the inhabitants ſtill call *Baſſal*. Of *Pumpions*, *Citruls*, and *Cucumis anguinus*, which they call *Gette*, they plant as many as they have occaſion for; but many more *Angurien* an *Indian Muskmillion*, or Water-mellons, which they call *Batiechas*, but *Serap. Dullaha*, they are large, of greeniſh colour, ſweet and pleaſent to eat, and very cooling, wherefore they eſteem them to be their beſt fruits; but chiefly thoſe, which have more red than white within; they are very innocent and harmleſs, and keep ſo long good, that they ſell them in their *Batzars* all the winter long. Moreover, there are three ſorts of thoſe plants which the *Arabians* call *Melanzana*, *Melongena*, and *Beudengian*, as aſh-coulour'd, yellow, and fleſh-colour'd, which are very like one another in their crookedneſs and length, and like unto the long Gourds. There are two other ſorts, which are call'd *Bathleſchain*, *viz.*

oblong

oblong and round ones, which are much bigger, of a black colour, and ſo ſmooth and glaz'd that they give a reflection. They eat theſe oftener boil'd (chiefly after the way which *Averrhoës* mention'd) than raw. Without their gardens are two other ſtrange plants, which alſo (being they eat them commonly with others) may be reckon'd among the Kitchin-herbs ; whereof one is call'd by them *Secacul*, which I found about the town in ſhady places, and among trees, and in the corn; it's roots are of an aſhen colour without, and white within, ſmooth, mellow or tender, of one inch thick, and one and a half long ; it hath inſtead of fibres, little knobs like unto warts, and a ſweet taſte, not unlike to our Carrots in ſtalk, herb or head, ſaving only the flowers, which are yellow; the herb-women carry them ſtrung upon ſtrings about the ſtreets to ſell them. The other ſort is alſo very plentiful, and is found in dry and rough places, which the inhabitants to this day, with *Serapio*, call *Hacub*, whereof he maketh mention in his 295th chapter, under the name of *Hacub Alcardeg*, whereof they cut in the ſpring the young ſhoots or ſprouts, that grow round about it, boil and eat it as we do Aſparagus, corruptly call'd Sparrowgraſs; the whole plant is very like to our Carlina, only this hath bigger, higher and more prickly heads, whereon appear fleſh-coulour'd flowers. It being that it is every way like it, and that alſo the root hath the ſame virtue, for if you ſteep it in water, and drink of it, it maketh you vomit and fling up : therefore I am of opinion, that without doubt it muſt be the true *Silybum Dioſcorides* ; beſides this there grow alſo in the road and on old walls ſuch plenty of Capers, that they are not at all eſteem'd ; they take theſe flowers before they open, and pickle them, and eat them for ſauce with their meat. I had almoſt forgot another herb, which I found in their gardens, that beareth roundiſh ſmooth ſtalks about two foot high; the leaves are two and two equally diſtant from one another, and one above the other ; they are long, crenated at the ſides, like unto our Mercurialis; between them ſprout out in harveſt-time yellow flowers, which produce long aculeated cods, which open themſelves when they are ripe ; within them are ſix diſtinctions, and in each of them a

little black ſeed placed in very good order; the herb is of a ſower taſte, like Sorrel, wherefore it is to every body, chiefly the *Jews*, known, who boil the leaves thereof with their meat to eat them; wherefore ſome take it to be *Olus Judaicum Avicennæ*, and others take it for *Corchorum Plinii*, whether it be or no I ſuſpend my judgment.

They have abundance of Pulſes in theſe countries, which they feed upon, ſo that you ſee ſeveral in their *Batzars* which ſell nothing elſe but them. Among the reſt you will find abundance of *Phaſeoli*, or Kidney-beans, little and great ones, very white; and many ſorts of *Cicer*, which they call *Cotane*, and, with *Avicenna*, *Hamos*. Whereof they have as many as we have Peaſe in our country, and boil them for their daily food, and oftentimes they eat them raw, chiefly if they be roaſted, till the outward ſhell falls off; they often call for them thus dreſſed when they are a drinking in their coffee-houſes, and have them brought to table with cheeſe after their meals inſtead of preſerves or fruit, as Cibebs, Haſel-nuts, and the like, for they eat very mellow, and have a fine ſaltiſh taſte. They dreſs the *Orobus* after the ſame manner, which they call now *Ades* and *Hades*, but whether right or no I leave to the learned; they are ſomewhat leſs and rounder, and not unlike the Cicers in their colour, only that theſe are reddiſh and white, and the other white and yellow. Theſe put me ſtill in mind of another ſtrange plant, by the *Arabians* call'd *Mas*, whoſe leaves and cods are pretty like our *Phaſeolus*, and the cods contain little round ſeeds, ſomething leſs than our peaſe, of a dark green colour, and are ſo ſmooth and ſhining that they reflect again. *Serapio* maketh mention of them in his 116th chap. under the name of *Mes*. And *Avicenna* in his 488th chapter under the name *Meiſce*; and the very learned and experienced Botaniſt, *Carolus Cluſius*, calleth it, in his *Epitome* of the *Indian* plants, by the name of *Mungo*. The *Turks* love theſe Pulſes very well, chiefly to eat them among their rice. So much I thought convenient to mention here of their Kitchen-herbs and fruits that grow in gardens and about *Aleppo*; of others that belong not to the kitchen I ſhall make mention hereafter.

In

In this city of *Aleppo* the Merchants buy great ſtore of drugs, brought from ſeveral parts by the caravans, as *Rheubarb*, *Galbanum*, *Opoponax*, *Styrax*, *Laſer*, *Sagapenum*, *Scammony*, &c.

CHAP. VII.

Of the high places and authority of Baſhaws, *what great courts they keep, and how they adminiſter their offices; as alſo of their way of living, of their privileges, of their manners and converſation.*

THE city of *Aleppo*, which ſome, conſidering the name and ſituation, believe to be the town *Chalibon* of *Ptolomæus* ſituated in *Chalibonitis*, is ſubject unto the *Turkiſh* Emperor, together with all the adjacent places, wherefore he keepeth a *Baſhaw* in it, which is to rule it, and the whole province according to his will and pleaſure. Now as the *Baſhaws* are almoſt the chiefeſt and heigheſt under the Emperor, ſo they keep according to their ſtation and dignity their courts as great as the Princes do in our country, according as they have great or ſmall provinces. So they have under them their chief commanders, as *Sangiacks*, *Boluc-baſhaws* and others, which are continually with them, go with them to their temples, or any other place where-ever they have a mind to go in great numbers, both on foot and on horſe-back, which by their ſeveral habits are to be diſtinguiſh'd, but chiefly the *Boluſc-baſhaws*, who as captains have an hundred Janiſaries under them, which in coſtly cloaths, and high heads with feathers, run on foot like lackies by their maſter. They have alſo beſides their court, as well as the Emperor himſelf, peculiar lodgings for their concubines, which they either have pick'd up here and there out of towns and countries, or elſe taken in time of war by ſea and land from Chriſtians and other nations; wherefore they keep many eunuchs to attend them conſtantly. They take great delight in hunting, and go often ſeveral days journeys after it; if they take wild boars, they

give them to Chriſtians, becauſe they are by their laws forbid to eat them, which makes the *Turks* often to mock them in the ſtreets, crying out and calling them *Chanſir quibir*, that is, great Boars or Hog-eaters. Although the *Baſhaws* are great perſons, that command over cities and countries, yet they are reckon'd to be like others, but ſlaves to their maſter, that have nothing of their own that they can bequeath to their heirs or poſterity after their deceaſe, as our Princes can; becauſe the Emperor, after their deceaſe, taketh poſſeſſion of all their viſible eſtates, and allows only to their children an annuity; nay, if their Sultan commands them to go from one place to an inferior one, or to leave their dignity quite and clean, they muſt obey immediately, if they will not run themſelves into greater inconveniences or dangers. This is the reaſon that ſuch perſons, though rich, ſeldom build great buildings, ſo that you ſee none in all the country, except it be a chapel, or a champ, which they build to be remember'd by. They rather keep their riches in gold and ſilver, which can be hid, and ſo ſecretly given to their poſterity. They beſtow but very little upon jacks, for they are too covetous, neither have they many workmen that are able to ſet them. Theſe *Baſhaws* being altogether for their own advantage, that ſtrive to get wealth, their ſubjects muſt needs ſuffer very much under them, but chiefly ſtrangers, that live there to traffick, as *Italians*, *French*, &c. whereby between them and the *Baſhaws*, that mind their own and not the public good, ariſe often great differences, and they muſt have ſuffer'd great damage, if their ſovereigns, to prevent theſe things, and that their ſubjects may deal ſecurely, had not taken care to ſend them diſcreet and prudent men, which are call'd Conſuls, endew'd with great privileges from the Grand Signior, to hear their complaints, and to protect them againſt any aſſaulters. It happen'd in my time, while I ſtaid there, that great differences aroſe between the Conſul of *Venice* and the new *Baſhaw* who was ſent thither inſtead of the deceaſed one, in the year 1575, the 6th of March, who came in to take poſſeſſion with a great number of horſe and foot. At his arrival, the Conſul of *Venice* went, accompany'd with a great number

ber of merchants in great ſtate, to meet him, to bid him welcome, and preſented him with fourteen cloaths richly wrought of ſilk, deſiring him to take his countrymen into protection, that they might trade and deal ſafely under him. The *Baſhaw* looking upon the cloaths, behaved himſelf very unkindly, and thinking them to be very inconſiderable, he not only refuſed them, but anſwer'd the Conſul very ſcornfully. So it often happens that theſe great perſons come to differ, and purſue their differences ſo far, that at laſt it muſt be brought before the Emperor and his court. If they find that the *Baſhaw* is in the wrong, he is immediately puniſh'd, not regarding his great authority, according to the default, either in money, or elſe, if it be a great crime, he muſt looſe his life for it; which is the oftner done, becauſe they depend very much upon traffick, which bringeth the Emperor in yearly a great revenue. Yet notwithſtanding they are puniſh'd ſo ſeverely, ſometimes the pride and ambition of the *Baſhaws* is ſo great, that to uphold their greatneſs they will not ceaſe to ſtrive by any means after riches and very great wealth, which their ſubjects, not to ſpeak of ſtrangers, find daily, whom they ſqueeze and preſs, chiefly if they find them rich, to that degree, that they cannot come to any thing, nor thrive under them; moreover they draw, after the deceaſe of their rich ſubjects, for the moſt part the greateſt ſhare of what they leave, into their own purſes; ſo that ſuch perſons do not take pains, nor beſtow any great coſt to build their houſes, or to till their grounds, as we do in our country. They have commonly in market-towns and villages low houſes or halls, whereof many are ſo cover'd with hills, that you cannot ſee them before you are quite at them. When you come into them, you find neither chairs, nor ſtools, nor tables, only a couple of pieces of tapeſtry ſpread, whereon they ſit after their faſhion; and inſtead of feather-beds, whereof they make no uſe at all, they have mats and quilts, which they fold together in the day, and hang them up in a corner, at night they ſpread them out again to ſleep on them. They have no occaſion for ſheets to cover themſelves as we do, nor for any towels neither, for inſtead of them they uſe long pieces of rags,

which they hang about their naked necks, or hang them at their girdles. We ſee ſometimes in their houſes, above all in the country, ſeveral ſtrange ſhaped earthen veſſels, which cover whole ſides of the wall in their rooms, which their relations uſe to preſent them with at their wedding, which to pleaſe them, they uſe to put up, and to keep there, rather for their remembrance than to make any other uſe of them. In their kitchen they have very few utenſils, perhaps a few pipkins, pans, and trenchers, for they boil all their victuals in one pot together, that their maids may not have many to cleanſe, or to put up.

Concerning their cloaths: They beſtow not very much upon them, although they be well to paſs, for they love money ſo well, that they will rather ſpend a whole day in contending for a penny, than pay it willingly. Wherefore a man that will travel through theſe countries, muſt have his purſe well ſtored, and keep it very cloſe, that no body may know it's worth, but chiefly he muſt have a care of the *Jews*, who are not to be truſted, if you will eſcape great danger: They will not only do nothing for you without reward, but if they ſuſpect you to have any money, they will endeavour to get it from you. Wherefore thoſe that take a pilgrimage into the Holy Land, and go in pitiful cloaths, are not much troubled by them. The courtiers of the *Baſhaws*, and amongſt the reſt chiefly the eunuchs and dwarfs, *&c.* whereof they have ſeveral, go in their taffety and ſattin cloaths, which are long, and very well trimmed, wherewith their maſter furniſheth them, being gifts from others, which he diſtributeth among them. The Soldiers, *Spahees*, *Janiſaries*, *&c*, commonly have blew woollen cloaths from the court, and they live on their pay, that is, four, five, ſix, ſeven, or eight *Medins*, (which are about three farthings apiece) more or leſs (according as their places are) which are paid them daily, as well in peace as in war time: If they can get any thing elſe, by excurſions and fighting from their enemies, it is well for them. The Soldiers commonly wear white turbants on their heads, and ſo do all *Turks*, and put painted paper underneath them, chiefly when they go into the war, believing if they wear them they cannot

cannot be hurt nor wounded. On their turbants they commonly wear cranes feathers, that others may believe them to be valiant ſoldiers, and that by their number people may gueſs that either they have been in ſo many campaigns, or elſe killed ſo many *Chriſtians*. Beſides theſe turbants the *Janiſaries* have alſo hats with high crowns, called *Zarcellus*, made of white felt, which they wear inſtead of helmets, when they are in waiting, or go out to the war; theſe have before, on the forehead, a gilded ſheath, ſet without with granats, rubies, *Turkey*-ſtones, and other jewels, yet of no great value, wherein they put their feathers. They and alſo other *Turks* and *Moors* let no hair grow upon their heads, but as ſoon as it grows they ſhave it again, only behind they keep a lock, which hangs down a pretty way; they let their beards grow now, which they uſed formerly to cut off, ſo that now for ſome years they have worn huge great muſtachies. In war time they carry muſquets, and in peace, chiefly when they are in waiting, their long poles. They are alſo allow'd to marry, and beſides their wives, to keep any they take priſoners in war, or elſe to ſell them to any body. When they are at home they are lovers of wine, and when they can come at it, that no body ſees them, they will drink more without mixture than any other nation; but in time of war, when they are in expedition, they can live very ſparingly, and will march all day long before they will refreſh themſelves. Yet to ſpeak the truth, theſe and almoſt all Soldiers, becauſe they are as well paid in peace as in war, are no more ſo ready to take the field, and to change a quiet life for a troubleſome one, or a ſecure one for a dangerous, as they have been in former ages, being uſed to lazineſs for a great while together. Beſides the power and ſtrength of the *Turks* is reckon'd much inferior to that of the Chriſtians, for we are better arm'd with muskets and pikes, to keep them off at a diſtance, that they may not be able to come in with us to club-law, and ſo over-power us; for if their enemy doth not give way at their firſt on-ſet, they turn their backs and run away. But that notwithſtanding all this, we gain nothing from the *Turks*, but they

rather from us; the reaſon is, not to mention our manifold tranſgreſſions, rather our great diviſions and contentions, which hinders us from going out with ſuch an army as is neceſſary, and we might otherwiſe do. Wherefore the *Turks* come out the bolder, to frighten and to plague us, and make uſe of all ſorts of ſtratagems to amuſe us, or to draw us into an ambuſh by purſuing them, and when they think we are almoſt tired, they fall upon us with a multitude of freſh men, to ſurround and to beat us. Nor do they value it, if they looſe one regiment or another, becauſe there is enough of them, and they know how to have in the room of the ſlain others again, that will be very glad to accept of it, becauſe of their pay that they receive daily of their Prince out of his provinces. It being then ſo that he doth not only maintain his own provinces, but rather gains others, and enlarges his dominions daily, we ought to be very careful; for the more he increaſeth the more we are in danger. Thus he taketh one town, country, or kingdom after another with his ſword, as we have ſeen hitherto in *Europe*, not to mention any thing of *Aſia*, not without great detriment and damage to all Chriſtians. So he cometh daily the longer the nearer to us, that at length we muſt expect no better than *Greece*, *Thracia*, *Servia*, *Boſnia*, *Hungary*, and *Wallachia*, &c. which are brought into ſlavery, under which ſome perſons of quality ſtill groan to this day. So I found at *Aleppo* an ancient Queen of *Wallachia* with her ſons, whereof the youngeſt was born after the King his father's death, who is maintain'd by a very ſmall allowance from the *Turkiſh* Emperor. She is a very diſcreet woman, and well skill'd in the *Turkiſh* and *Arabian* languages. Her ſubjects ſtill hope for her, that God Almigthy will reſtore her to them again, that ſo their ſlavery may have an end.

After the *Turks* have obtainted a great victory, they lift up their hands, thank and praiſe God, and the prophet *Mahomet*, God Almighty's dearly beloved meſſenger; and pray farther, that God may ſend differences and quarrels among us (that are againſt the book *Jugilis*, as they call it, that is the book of the Goſpel) that the magiſtrates may quarrel with the ſubjects, and the

the Clergy with the Seculars, that from thence may ariſe ſuch diſorders, that we may go on to tranſgreſs the laws of God ſtill more and more; that our belief in *Meſſias* may be extinguiſhed, and that all good orders and policies may be diſſolved: So that God may take from thence occaſion to make them farther our puniſhers to afflict us. And when they ſee that the rich men oppreſs the poor, that the magiſtrates do not protect the juſt and innocent, but that the chief and heads do ſtrive to ruin one another, then they rejoice at our misfortune and miſery, and do not fear us in the leaſt to do them any miſchief (which might eaſily be done if we were unanimous) but rather threaten what miſchief they will do us.

When the *Turks* have taken a ſtrong town, or a whole country by the ſword, that they may keep them the eaſier in ſubjection without a great garriſon, pains, or danger, they demoliſh the places that are not very ſtrong, and ſend away the nobility and chief perſons, which otherwiſe might do them a great deal of miſchief; and in the room of theſe they bring in *Sangiacks*, with their ſouldiers, to keep the ſtrong places, and to take care of the Emperor's revenue. So that in theſe places there is no nobility, that come from any ancient races, and have their own eſtates hereditary and deſcending from heir to heir: Which one may alſo ſuppoſe when he conſidereth that the law of *Mahomet* alloweth to thoſe that adhere to it, to have four wives at a time, beſides concubines or ſlaves as many as they pleaſe: I will ſay nothing of the liberty they have to divorce them upon any ſmall occaſion, and to take others in their room; from whence flow ſuch diſorders and uncertainties, that very few children know who are their parents, and ſo there is but little love ſhewn between them as one may eaſily ſuppoſe. And this is no diſgrace to them, but rather reputed to be an honour, becauſe they conclude from thence that thoſe that keep many wives, behave themſelves diligently according to their laws: Wherefore they ſooner truſt them, prefer them before others, in places and ſalaries, and eſteem them to be true *Tſchelebiis*, that is, noblemen. Although theſe and other *Turks* have ſeveral wives, that are not all equal in their birth and ex-

extraction, yet they all have in family affairs their equal ſhare and power,) and they all are equally provided for with meat, drink, cloaths, *&c.* and they have alſo their work and buſineſs equally among them: And that becauſe they bring their husband no portion, but he muſt rather buy them from their Parents, ſometimes for a conſiderable ſum of ready money, and give them cloaths and other neceſſaries to boot: wherefore the matrimonial tye (which they call *Chebia*) is more in the power of the husband than the wife, ſo that he may marry one three times and reject her again; but farther he muſt not go, except he will be accounted a ſcandalous baſe fellow: As you may perceive by the words of the *Turkiſh* Emperour *Bajazet*, which he did ſend to *Temyry*, who is alſo called *Tamerlane*, ſaying, that he had better to take a wife again after he was three times divorced from her, than to go to war with him; which ſcornful language he might well have forborn; for *Tamerlane* did not only beat him in a cruel and bloody battle, but took him priſoner, and carried him about in an iron cage like a wild beaſt of the foreſt.

But that I may return from whence I digreſſed, the marriages of the *Turks* are never look'd upon to be ratified before they are married by one of their prieſts. Their wives muſt agree together, and live peaceably and amicably, and muſt not reſiſt their husbands, except he maketh inequality among them: If any ſhould appear (which happens very often) they do not forbear to complain of their husband to the *Cadi* or Judge. So that daily very ſtrange tranſactions (which are not ſtrange to him) come before him: If ſo be that the husband is convicted, and the wife abſolved, they are divorced immediately in the ſame hour.

The *Turkiſh* women are pretty handſom, and well ſhaped, very civil in their diſcourſes, and other behaviour. When any of them is married, and carried to her bridegroom's houſe, their relations go along with her, that are invited to the wedding, and begin to make a noiſe immediately in the ſtreets, and extol their voices more and more as they go along, that you may hear them a great way off.

The

The *Turks* that are of ſome condition, and rich and able men, have at their weddings ſeveral diverting ſhews; in the day-time they have dancing, running, actings, ſinging, jumping, and leaping, and dancing on the ropes, *&c.* After ſun-ſet, and at night, they let off rockets, and fire-works of ſeveral ſorts, made artificially. Theſe are let off in publick and open places, that every one may ſee them, and they laſt often till break of day. The rope-dancers have three ropes one above the other, whereof the uppermoſt is the longeſt; upon every one of them they have their peculiar leſſons, which they perform exactly and dexterouſly, with dancing, jumping, running, geſticulating, going upon ſtilts, *&c*, which is pleaſant to look upon. Their children when they are married, ſoon forget their parents, they dare not ſee them again in a great while, nor do they deſire to do it.

When they have children born, they do not juſtly circumciſe them on the eighth day, but let them be 8, 9, or 10 Years old, until they can make their confeſſion: There are ſome, chiefly among the *Arabians*, that imitate their patriarch *Iſhmael*, who was not circumciſed until the thirteenth year of his age. It is commonly performed in the houſe of their parents. If rich mens ſons are circumciſed, they make a feaſt, and roaſt a whole entire bullock, into his belly they put a wether, and into his belly a pullet, into the pullet's belly an egg, and ſo they roaſt them all together, what remaineth they give to the poor. When the children grow up, and begin to go, they cloath them in looſe flying coats of fine ſtuff, woven of ſeveral colours, which are pleaſant to look upon; and they put upon the heads of thoſe that are not yet circumciſed, coloured caps, which are wrought with flowers, and very common to be ſold in their *Batzars*. After they are circumciſed, they begin to wear white turbants, which are made of cotton, and rolled about their caps after a peculiar manner, and are commonly twenty yards long.

They have ſtill another ſtrange cuſtom, which young and old, men and women, uſe in theſe Countries, *viz.* They make a thin paſte of galls and calcined copperas, (to beautify themſelves, and to keep their

eyes

eyes from rheum) with it they blacken their lips, and make a ring round about their eyes, in the ſame manner as our ring-doves have about their necks. Theſe paintings they have had anciently, and ſome of them they have prepared of *Stibium* or Antimony: Of theſe paintings of the eye we read in ſeveral places, chiefly (that I may not mention others) in the 23*d*. Chap. of *Ezekiel*, the 40*th* verſe, where the Lord ſays by the prophet, *And lo, they came, for whom thou didſt waſh thy ſelf, paintedſt thy eyes, and deckedſt thy ſelf with ornaments.*

Concerning the education of their youth: They only learn in ſchools to read, and to write the *Arabian* Alphabet, the characters or letters whereof are common both to the *Turks* and *Arabians*, although their languages are very differing: Beſides theſe, there are other ſchools, wherein the young men are inſtructed in the Emperor's laws, and thoſe that go on in their learning, and take it well, are ſoon called to high offices, as *Cadi*'s and *Cadileſchiers*. But in liberal arts and ſciences, ſuch as we teach in our countries, they are not inſtructed, for they have not only none of theſe learned men, but eſteem learning of theſe ſciences a ſuperfluity, and loſs of time; they rather love old rhimes and ballads that ſpeak of and commend the mighty deeds of their ancient Emperors, and other Champions; or other fancies that make foreign nations, or any of their enemies, ridiculous: And ſuch things they put either themſelves into rhimes, or elſe hear thoſe that have been put into rhimes by others already, which they ſay daily with peculiar actions, out of town in pleaſant greens, (were alſo other divertiſements are performed with ſinging, dancing, leaping, *&c.*) So that they are rather pleaſed with the reading of theſe frivolous ſilly writings, than to learn arts and ſciences: Which you may evidently ſee, in that they do not eſteem, nor will admit of that Noble Art of Printing Books, that might inform them in any thing: Which the clerks, whereof there is a great number up and down in the cities, like very well, becauſe they daily take a great deal of money for the writings of their prophet *Mahomet* and others, which maketh them generally very rich, and wear greater turbants than

than the reſt, that they may be diſtinguiſhed from others. Their paper is generally ſmoothed and glazed, and they comprehend their letters in very few words: When they will make them up, they fold them up until they come to be no broader than an inch, the outward creviſe of the paper they fill all along with wax within, and ſo glue it as it were to the other, or elſe they take any other paſte made for that purpoſe, and ſo imprint their name upon it with their ſeal that is done over with ink, ſo that nothing remaineth white but the letters: Theſe ſeals are generally made at *Damaſco*, where the beſt artiſts live that cut in ſteel, and they put nothing more in it but their name. They do not make any uſe of paper that is writ on, although they have great quantity thereof, neither to put things up in, nor for any other uſe, and yet if they find any of it in the ſtreet, they do not let it lie, but take it up carefully, fold it together, and put it into the next creviſe they meet with, for they are afraid that the name God may be written on it: Inſtead thereof the Grocers make uſe of great leaves of *Colocaſia*, whereof they have great ſtore.

CHAP. VIII.

Of the great trading and dealing of the city of Aleppo; *as alſo of ſeveral ſorts of their Meats and Drinks, of their Ceremonies, and their peculiar way of ſitting down at Meals.*

HAving heretofore treated of the buildings and ſituation of that excellent town of *Aleppo*; and of the cuſtoms, manners, and offices of the *Turks*, as much as I could apprehend of it, I cannot but ſpeak, before I leave it, of the dealings and merchandizings that are daily exerciſed there, which are admirably great. For great caravans of pack-horſes and aſſes, but more camels arrive there daily, from all foreign countries. *viz.* from *Natolia*, *Armenia*, *Ægypt*, and *India*,

India, &c. with convoys, ſo that the ſtreets are ſo crouded, that it is hard to paſs by one another. Each of theſe nations have their peculiar *Champ* to themſelves, commonly named after their maſter that built it, *viz. Champ Agemi*, *Champ Waywoda*, *Champ Abrac*, *Sibeli*, *Mahomet's Baſhaw*, and which are kept for them, that they may make them their inns, and live in them, and to keep or ſell their merchandizes according to their pleaſure. So among the reſt of the nations there are *French-men* and *Italians*, &c. which have alſo there their peculiar buildings (which, as is before ſaid, are called *Fundiques*) wherein ſome live together, and others (chiefly the *Italians* that are married) live without in lodgings; they have very ſmall habitations, and live ſparingly like the *Turks*. In theſe *Champs* you may meet with ſeveral ſorts of ſtrange merchandizes, before all in *Champ Agemi*, where you have all ſorts of cotton-works, *viz.* handkerchiefs, long fillets, girdles, which they roll about their loins and heads, and other ſorts, by the *Arabians* called *Moſſellini* (after the country *Muſſoli*, from whence they are brought, which is ſituated in *Meſopotamia*) by us *Muſlin*; with theſe do the *Turkiſh* gentlemen cloath themſelves in ſummer. There is delicate tapeſtry, artificially wrought with all manner of colours, ſuch as are ſometimes brought over by us. From *Perſia* they bring great quantity of an unknown *Manna* in skins, by the name of *Trunſchibil*, which is gathered from a prickly ſhrub, called by the *Arabians*, *Agul* and *Albagi*, which is the reaſon that it is mixt with ſmall thorns and reddiſh chaff. This *Manna* hath grains ſomething bigger than our *Coriander*-ſeeds, ſo that, to all appearance, it is very like unto our *Manna*, which we gather from the *Larix*. It might alſo very well be taken to be the ſame that the *Iſraelites* did eat, had not God the Almighty fed his people and maintained them miraculouſly and ſupernaturally. But that it falls upon thorns, is alſo atteſted by *Serapio* and *Avicen* in thoſe chapters where they treat of *Manna*, which they call *Thecriabin* and *Trangibin*, and that very learned and experienced Botaniſt *Carolus Cluſius* ſaith the ſame in his Epitome of *Indian* plants. I found ſome of theſe ſhrubs that grew about *Aleppo*, which were about a cubit high, which

which ſhout out into ſeveral roundiſh ſtalks, and divide and ſpread themſelves from the ſtem into ſeveral ſprigs like unto a flower (part whereof were quite over-grown with *Epithymum*, as *Thymus* uſed to be) and had abundance of long thin and ſoft prickles, from whence grew out fleſh-coloured reddiſh flowers, that bore ſmall red cods, very like, and of the ſame ſhape with the cods of our *Scorpioides* (whereof I have found many at *Montpelier)* wherein are ſeeds of the ſame colour. The root thereof is pretty long, of a brown colour, it's leaves long, like unto thoſe of *Polygonum*, of an aſh colour; thoſe that grow at the bottom of the thorns are of a warm and dry quality. The people uſe the herd for a purge, they take a handful thereof and boil it in water. Beſides this they have another *Manna* like unto that, that cometh to us from *Calabria* by the way of *Venice*, *and is the concreted Saccarine Exudation of the* Ornus.

Among the reſt they alſo ſhew coſtly ſtones, by the *Arabians* called *Bazaor*, which are oblong and roundiſh, and ſmooth without, and of a dark green colour. The *Perſians* take theſe from a peculiar ſort of bucks, and uſe the powder againſt mortal and poiſonous diſtempers. There are ſome that are very like unto theſe in form and figure, but not to be compared for goodneſs: Wherefore a man muſt have great care that he be not cheated. But there are ſome proofs to know whether they are good or no, which a Merchant communicated to me as infallible. Take quick lime and mixt it in powder with a little of this ſtone, and with water make them up into a paſt, when that is dry grind it, if it then remaineth white it is eſteemed falſe, but if it turns yellow it is good, and brought from *Perſia*. They alſo bring hither *Turkey* ſtones, that grow almoſt only in their country, and their King, the *Sophy*, has an incredible treaſure of them together: Lately ſo many of them were brought to us that the prices fell very much; but when the King heard of this, he immediately forbid that any ſhould be exported in ſeven years time, that ſo they might come to their former price again, which ſeven years as I am informed are now expired. There are alſo put to ſale many chains of delicate oriental pearls, which are for the greateſt part taken or found in the *Perſian* ſeas, neat

to

the iſland called *Bahare*, ſituated not far from that great trading city of the *Turkiſh Batzora*, or *Balſara*.

From *India* they bring hither many delicate ſpices, *Cinnamon*, *Spikenard*, *Long Pepper*, *Turbith*, *Cardamoms*, *Nutmegs*, *Mace*, and *China Roots*, which the *Arabians* make more uſe of than of *Guaiacum*, and delicate *China* cups and diſhes, *Indice:* and in very great quantity they bring that noble root called *Rhubarb*. And moreover, they ſell ſeveral ſorts of precious ſtones, *viz.* *Garnets*, *Rubies*, *Balaſios*, *Saphires*, *Diamonds*, and the beſt ſincereſt *Musk* in little cods. Theſe precious ſtones are hid by the Merchants in the great caravans that come from *India*, and they bring them ſecretly, becauſe they dare not pay cuſtom for them, that the *Baſhaws*, *Sangiacks* and others, may not rob them of them on the high-ways, for they uſe to do ſo if they find any. I will ceaſe to diſcourſe any longer of theſe and other drugs, and ſeveral merchandiſes, which the Merchants convey thither from foreign places daily, and from thence to other places again, becauſe it is none of my buſineſs to deal in them. With the ſpices are ſometimes by the Merchants brought from the *Indies* delicate canes, which are very long, ſolid, or full within, flexible and bright without, of a yellowiſh colour; they are almoſt every-where alike thick, only a little tapering; but few joints, far diſtant from one another, and are hardly ſeen in them. There are two ſorts of them, great and ſmall ones; the great and ſtronger ones are uſed by old and lame people inſtead of crutches to walk with, but the leſſer (which are very like the former) are made into arrows and darts, for which they are very fit, the *Turks* wind them about with ſilk of many ſorts of colours, which they are very proud of when they make their entries. You find alſo in the ſhops another ſort of canes to be ſold, which are ſmall and hollow within, and ſmooth without, a browniſh red colour, wherewith *Turks*, *Moors*, and the *Eaſtern* people write, for to write with gooſe quills is not in uſe with them; wherefore theſe may be eſteemed to be the true *Syringas* or *Fiſtularis* of *Dioſcor*. Beſides theſe there is another bigger ſort of canes, almoſt of the ſame colour, but full of joints; the Pilgrims that go to ſee their *Mahomet* bring theſe with them from *Meccha*, and

and the people of that country carry them along with them on horſeback inſtead of ſhort pikes, chiefly the *Arabians*, for they are long, ſtrong, and light, and yet ſolid or full within; with theſe they come running on upon their enemies, or elſe they (lifting it up above the middle in one of their hands) fling it at them, with ſuch force, that they penetrate deeper with their ſharp iron (wherewith they are tipt before and behind) then their arrows. *Theophraſtus* maketh peculiar mention of them in his fourth book and the 11*th* chapter, and *Pliny* in his ſixteenth book and the 36*th* chapter.

We ſee very few of theſe in our country, for the Chriſtians are forbidden under great penalties to carry any of them (the ſame it is with any other arms that they make uſe of in their wars) out of the country, if any doth and is found out, he expoſes himſelf to infinite troubles and dangers, as did happen to one in my time, who after a ſcimiter was found about him, was very highly accuſed, and fined ſeventy ducats to be paid in two days time, and if he had not paid it, they would certainly have circumciſed him, and made him a *Turk*.

Beſides theſe above-mentioned *Champs*, there are a great many more without and within the city, where alſo all ſorts of merchandizes are ſold, *viz.* *Quibir* the great, *Sougier* the little, *Gidith* the new, *Atich* old, *&c.* And beſides all theſe they have a great exchange called *Batzar* by the inhabitants, which is in the middle of the town, and is bigger then *Friberg* in *Bavaria*, in it there is many alleys, and each of them divided for ſeveral wares and handycraft trades; firſt the grocers and mercers, then thoſe that ſell tapeſtry and other ſoft woollen cloaths, and alſo *Turkiſh Machyer*, *Camlet*, *Taffety*, and other ſilks and cottons delicately wrought. There are alſo good *Cardavon*, delicate furrs of *Martins*, and chiefly *Wild Cats*, whereof abundance run about in theſe countries.

There are alſo jewellers that ſell all manner of jewels, precious ſtones, pearls, *&c.* All ſorts of handy-craft tradeſmen, as ſhoe-makers, taylors, ſadlers, needle and pin-makers, painters, goldſmiths, braſiers, lockſmiths, *&c.* that have their ſhops in the *Batzars* where they work, but their work is chiefly that of the goldſmiths, painters

and lockſmiths, is ſo ſilly, that it is by no means to be compared with ours. There are alſo turners, fletchers that make arrows and darts, and bow makers, that have beſides their ſhops ſmall butts, that any body that goes by may exerciſe himſelf, or try his bow before he buyeth it. Theſe bows are ſometimes plain work, and ſome inlaid with ivory, buffers horns, *&c.* which maketh them of a different price. The archers wear a ring upon their right thumbs as our merchants wear their ſea ls wherewith they draw the ſtring on when they are going to ſhoot, theſe are made of wood, horn, or ſilver, and ſome are ſet with precious ſtones. Beſides theſe you find in great *Batzars* ſome barbar-ſurgeons, which, (when they have no body to trim) uſe to go about the ſtreets with their inſtruments and a flak of leather to look out for Work; if they find any that will be trimmed they do not come back to their ſhops but go to work in the ſtreets, or in the next *Champ* if any be near, and there begin to lather him, and ſhave all the hair off his head; ſave only one long lock which he leaves to hang down his back. There are alſo places where they ſell ſlaves of both ſexes, old and young, which are ſold dearer or cheaper, according to their ſtrength or handſomeneſs, *&c.* But in all theſe countries I ſaw neither wheel-wright nor cart-wright, becauſe neither waggons nor carts are in uſe with them: Neither could I find (for all it is ſo great a city) a gunſmith that underſtood how to mend the leaſt fault in a gun-lock. Becauſe there is a great trade daily driven in theſe *Batzars*, you ſhall find there at all times of the day a great number of people of ſeveral nations walking up and down, which makes a crowd as if it were a fair. Amongſt them you will often ſee drunken *Turks* which uſe to puſh people that do not give them the way immediately, chiefly is they be Chriſtians; but the Chriſtians are not afraid of them for all that, but prepare themſelves (when they perceive ſome of them to approach among the people) and ſtand upon their guard to be even with them, and when the *Turks* come and puſh them, they make them rebound again to one ſide, or to one of the ſhop-boards. Sometimes alſo the *Turks* will can themſelves backwards againſt the ſhops, and when they

they ſee a Chriſtian go by they let him fall over their legs, and ſo laugh at them, but then the Chriſtians again when they perceive this, they kick up the other leg of the *Turk* whereon he reſts and ſo make him fall down himſelf. For it is uſual with the *Turks* to try the Chriſtains what metal they are made of, whether they have courage or no, wherefore they oftentimes before they are aware of them, aſſault the Chriſtians with rough words, and if they find them to be afraid they laugh at them to boot, but if they reſiſt them, they give over immediately, as ſoon as they find them in earneſt (juſt like ſome dogs that ſooner bark than bite) and eſteem them afterwards the more for it, and call them brave people that are fit for the war.

You find alſo in this crowd ſeveral that are in orders, called *Sacquatz*, (which commonly are pilgrims that have been at *Meccha*) that go about with skins full of water, and for charity give to any, nay, even to the Chriſtians that deſire it: (becauſe the *Mahometans* are forbid to drink Wine in their *Koran.*) Wherefore you ſee many in their peculiar habits (moved thereunto by devotion) that go all day long among the people to exerciſe a work of love and charity to thoſe that are thirſty. They have in one hand a fine gilded cup whereinto they pour the water out of their skins, wherein they have commonly laid chalcedonicks, jaſpirs, *&c.* Sometimes alſo delicate taſted fruit, to keep the water freſh, and to recreate the people. When they give you to drink out of it they reach you alſo a looking-glaſs with this admonition, That you ſhall look your ſelf in it, and remember that you are mortal and muſt die. For this ſervice they deſire nothing of you, but if you give them any thing they take it and thank you, and ſpirt into your face and beard to ſhew their thankfulneſs ſome fragrant water which they have in glaſſes, in a great pouch tip'd with many braſs claſps. The *Turks* and *Arabians* alſo eſteem it to be a great charity and love, if they let their marble troughs or great pots that ſtand every where about their doors be filled up with freſh water every day, that travellers or any that are dry may quench thirſt as they paſs by; in it hang little kettles to dring out of: If one goes to it, others

that ſee him go alſo, and drink rather for company's ſake than to quench their thirſt: So you find often a whole multitude about a pot. If you have a mind to eat ſomething or to drink other liquors, there is commonly an open ſhop near it, where you ſit down upon the ground or carpets and drink together. Among the reſt they have a very good drink, by them called *Chaube* (Coffee) that is almoſt as black as ink, and very good in illneſs, chiefly that of the ſtomach; of this they drink in the morning early in open places before every body, without any fear or regard out of *China* cups, as hot as they can, they put it often to their lips but drink but little at a time, and let it go round as they ſit. In this ſame water they take a fruit called *Bunru*, which in it's bigneſs, ſhape, and colour, is almoſt like unto a bay-berry, with two thin ſhells ſurrounded, which, as, they informed me, are brought from the *Indies*; but as theſe in themſelves are, and have within them, two yellowiſh grains in two diſtinct cells, and beſides, being they agree in their virtue, figure, looks, and name, with the *Buncho* of *Avicenna*, and *Bancha* of *Raſis ad Almans* exactly; therefore I take them to be the ſame, until I am better informed by the learned. This liquor is very common among them, wherefore there are a great many of them that ſell it, and others that ſell the berries, every where in their *Batzars*: They eſteem it as highly as we do in our Country wormwood wine, or that that is prepared with ſeveral herbs and drugs: Yet they love wine better if their law would allow them to drink it, as we have ſeen in the reign of the Emperor *Selymus*, when he gave them leave to drink it, that they met together daily in drinking-houſes, and drunk to one another, not only two or three glaſſes of ſtrong wine not mixed with water but four or five of ſuch as came from *Venice* to them ſo quickly one after another with ſuch eagerneſs, as I have often ſeen it that they would not allow themſelves to eat a morcel or two between it; and ſo as you may eaſily gueſs, they become to be ſordid preſently, and ſo hoggiſh, that they excel all other nations in it. But after *Selymus* was dead, and his ſon *Amurah* ſucceeded him in his right, he immediately forbad them to drink wine in the very beginning of his reign, and looked after

ter it with ſuch ſeverity, that any body that did but ſmell of wine was impriſoned immediately, put out of his place, and a great fine put upon him according to his capacity, or for want of it, puniſhed ſeverely with many blows under his ſoals. During this prohibition it happened, that when the *Baſhaw* of *Aleppo* had a mind to go abroad and met in the court-yard one of his men that was drunk, and perceived it by his ſtaggering, he drew his ſcymeter and cut off his head, and ſo left him dead upon the place. But yet notwithſtanding all this ſeverity, and be it never ſo peremptorily forbid, they do not only not mind ſuch prohibition, chiefly the Renegadoes, being very much uſed to it, but long and linger the ſooner after it with that eagerneſs, that in the ſummer time they uſe to carry in privately, juſt like the ants, great quantities of wine, and lay up good ſtores that they may meet at night and drink together until they have their bellies full, and ſo reſt after it all night that they might not ſmell of wine the next day. In that time when they were prohibited to drink wine, we Chriſtians fared very well and bought our wine very cheap, until afterwards they had leave to drink it again: Their wines are generally red, very good and pleaſant, they keep it in skins; they are brought to *Aleppo* from ſeveral places, but chiefly from a famous town called *Niſis*, which lieth two days journey diſtant from it upon the borders of *Armenia*: The uſe of skins is ſtill very great with them as it was in former ages, as we may ſee by the ſimilitude of Chriſt, when in St. *Matthew* Chap. ix. verſe. 17. he ſays, *No man put new wine into*, &c. Seeing that the chriſtians have leave to drink wine, therefore they ſell and buy moſt of it, they alſo plant it, and have whole villages in their poſſeſſions, with abundance of vineyards. But the *Turks* not being allowed to drink wine by their laws do not keep or cultivate many vineyards, and if they do they preſs the grapes after ſeveral ways, for ſome they make into *Cibebs*, chiefly theſe people that live in and about *Damaſcus*, where indeed the beſt groweth; others boyl the juice of the grapes up to the conſiſtence of honey, which they call *Pachmatz*, chiefly thoſe that live at *Andeb*, a town between *Bir* and *Niſib*. They have two ſorts of this rob, one very

thick, and the other ſomewhat thinner, the former is the beſt, wherefore they put it up into little barrels to ſend into other countries, the latter they uſe themſelves, mix it ſometimes with water and give it to drink (inſtead of a julep) to their ſervants, ſometimes they put it into little cups, to dip their bread in it, as if it were honey, and ſo eat it. Beſides theſe they have other ſweet drinks which they prepare out of red berries called *Jujubes*, or of *Cibebs*, which, when boiled in water with a little honey, the inhabitants call *Haſſap*, and others call'd ſtill by the old name of *Berberis*, of which they bring great quantities down from mount *Libanus*. Among other liquors they have a ſpecial one called *Tſcherbeth*, which boiled of honey taſteth like unto our mead; they have another made of barley or wheat, by the ancients called *Zychus* and *Curmi*: Theſe two laſt make the *Turks* ſo merry and elevated, that, as our clowns do when they drink beer, they ſing and play on their hautboys, cornets, and kettle-drums, which their muſicians make uſe of every morning when the guards are relieved: All theſe liquors are ſold in their great *Batzars*, where they have baskets full of ice and ſnow all the ſummer long, whereof they put ſo much into the drink that it maketh their teeth chatter and quake again. Thus much I thought convenient to mention of their liquors or drinks.

Concerning their food: Their bread is nouriſhing and good, and ſo white, chiefly at *Aleppo*, that none is like it in all *Turky*: They have ſeveral ſorts of it, of ſeveral ſhapes and mixtures, whereof ſome are done with yolks of eggs; ſome mix'd with ſeveral ſorts of ſeeds, as of Seſanum, *Romiſh* Coriander, and wild Garden Saffron, which is alſo ſtrewed upon it. Meat is cheap with them and very good, by reaſon of the precious herbs that grow thereabouts, chiefly upon mount *Tauri*, which extendeth itſelf very far eaſtwards, from whence they have abundance of cattel, as rams, weathers, and ſheep with broad and fat tails, whereof one weigheth ſeveral pounds. They have alſo great ſtore of goats, which they drive daily in great numbers through that city to ſell their milk, which every one that hath a mind to it drinks warm in the open ſtreets; among them

them there are ſome that are not very big, but have ears two foot long, ſo that they hang down to the ground, and hinder them from feeding; when one of them is cut off, which is commonly done, they turn themſelves always upon that ſide that the other ear may not hinder them from feeding. They have no want of beefs and buffles, for they are very common there, and the butchers kill the beaſts in the fields without town, where they have their ſlaughter-houſes; thereabouts are a great many dogs that live of the offels, and have their young ones in holes and cliffs, where they bring them up, and theſe become ſo ravenous and wild, that they run about in the night after their prey, as I am inform'd, like wolves in our country; and this may very well be, for the *Turks* do not only not kill any dogs, but rather carry them home when they are young, and there feed them till they are grown up, and able to ſhift for themſelves; and they believe that they do a deed of charity that is very acceptable to God Almighty; like unto the divines in the *Indies*, call'd *Banians*, which ſerve the birds in the ſame manner as theſe do dogs and cats. Theſe wolves are more like to our dogs, both in ſhape and bigneſs; and ſo ſays *Pliny*, that the wolves in *Egypt* are leſs and lazier than theſe towards the north. Being there are no inns in *Turkey*, where, as with us, travellers may lodge and have their diet, therefore there is a great many cake-ſhops kept in the *Batzars*, where all manner of victuals are cleanly dreſſed, *viz.* butchers meat, fouls, and all ſorts of ſauces, and broths, and ſoups, where every body buys what he hath a mind to, according to the capacity of his purſe. Among the reſt nothing is ſo common as rice, which they boil up to ſuch a ſtifneſs that it crumbleth. A great many other ſorts you ſhall ſee in copper baſons upon their ſhop-boards, prepared after the ſame way; amongſt the reſt peculiarly a very common one, call'd *Bnuhourt*, made of barley and wheat, which were firſt broke in a mill, and perhaps dry'd, and ſo boil'd with or without milk, into a thick pap. *Dioſcorides*, in the eighty third chapter of his ſecond book, maketh mention of this by the name of *Crimnon*; and alſo *Avicen.* and *Rhaſis*

ad Almanſ. in Synonymis, calleth it *Sanguick* and *Savick*. The *Turks* provide themſelves with good ſtore of this, chiefly in war-time, by water and by land, that when they want proviſion, they may make uſe of it inſtead of bread. Beſides theſe, they have more diſhes amongſt them; I remember one call'd *Trachan*, when it is dreſs'd it is ſo tough, that you may draw it out like glue; this they make up into little pieces, which being dry'd, will keep a good while, and is very good and pleaſant food after it is boil'd; wherefore they lay up great ſtores of this in their ſtrong fortifications as we do of corn, that in caſe of neceſſity they may eat inſtead of biskets, or other food. That ſuch ſorts of foods, by the Latiniſts call'd *Puls*, have been very well known to the ancients, and that in caſe of neceſſity they uſe to make a ſhift with it, *Pliny* teſtifieth in his eighteenth book, and the eight chapter.

They have alſo all manner of poultry in great plenty, *viz.* pullen, ſnipes, partridges with red bills, woodcocks, *&c.* but very few fiſhes, becauſe they have only a ſmall rivulet, which is full of turtles, ſo that at *Aleppo* they are very ſcarce; neither do they eſteem them much, becauſe moſt of them drink water inſtead of wine, which is prohibited by their law, wherefore there are but few brought thither from foreign places, as *Antiochia*, and the great river *Euphrates*, *&c.* diſtant from thence two or three miles. Beſides this they have little by-diſhes, as keal, colliflowers, carrots, turneps, french-beans, beſides trees and codded fruits, and many more; but yet they are not ſo well skill'd in the dreſſing of them, as we are in our country.

Laſtly, They put alſo up with their Cheeſe, Cibebs, Almonds, dry'd Cicers, Piſtacho's, and crack'd Haſelnuts, which, altho' they are carry'd thither from our country, are better taſted and pleaſanter than ours. They have many ſorts of preſerves, very well done with ſugar and honey, very artificially, chiefly thoſe they carry about to ſell upon plates very well garniſh'd, made up and ſet out with ſeveral colours and ſhapes, very beautiful to behold. For the reſt they live very ſparingly, and bring the year round with ſmall and little expences, for they do not make ſo great feaſts, nor have

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ſo many diſhes, nor beſtow ſo great coſt as we do in our country.

In theſe eaſtern countries they eat upon the plain ground, and when it is dinner-time they ſpread a round piece of leather, and lay about it tapeſtry, and ſometimes cuſhions, whereupon they ſit croſs-leg'd before they begin to eat, they ſay grace firſt, then they eat and drink haſtily, and every one taketh what he has a mind to, and do not talk much. The rich have fine cotton-linnen about their necks, hanging downwards, or elſe hanging at their ſilk girdles, which they uſe inſtead of napkins; their wives or women do not eat with them, but keep themſelves in their peculiar apartments. After they have done, they riſe altogether with a jerk, ſwinging themſelves about, which our countrymen cannot eaſily imitate, till after they have been there a long while, for the limbs are numbed in ſitting croſs-legg'd, ſo that one hath a great deal to do to bring them to themſelves again. At laſt they take up the leathern table with bread and all, which ſerveth them alſo inſtead of a table-cloth aud bread-basket, they draw it together with a ſtring like a purſe, and hang it up in the next corner.

CHAP. IX.

A ſhort and plain relation of plants, which I gather'd during my ſtay at Aleppo, *in and round about it, not without great danger and trouble, which I glued upon paper very carefully.*

BEING I undertook this long journey, chiefly on purpoſe to ſee myſelf thoſe fine outlandiſh plants, whereof authors ſo often make mention, growing in their native ſoil, and ſo gain a more clear and perfect knowledge of them. I was very glad to have an opportunity to ſtay longer than I intended, that I might the ofner go out with my friends and comrades into the fields, among the *Turks* and *Moors*, not without great pain and danger of being knock'd on the head, to fetch in more and greater variety of plants; wherein my comrade *Hans Ulrich Krafft*, who came into theſe parts along with me, very often hath faithfully and honeſtly aſſiſted me. But having heretofore made men-

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tion of the garden herbs and fruits, I will only in this place write of them which grow abroad without the gardens, and that with all poſſible ſhortneſs; and begin with the Poplar-tree, as the commoneſt of all, which the inhabitants ſtill call by the ancient *Arabian* name *Haur*; they grow very high in theſe countries, and abundance of them grow about the rivulet near *Aleppo*, which make very ſhady walks underneath in the heat of the ſummer. There is alſo a peculiar ſort of Willow-trees, call'd *Safcaf*, *&c.* theſe are not all alike in bigneſs and height, and in their ſtems and twigs they are not very unlike unto Birch-trees, which are long, thin, weak, and of a pale yellow colour; they have ſoft aſh-coulour'd leaves, or rather like unto the leaves of the Poplar-tree, and on their twigs here and there are ſhoots of a ſpan long, like unto thoſe of the *Cypriotiſh* wild Fig-trees, which put forth in the ſpring tender and woolly flowers, like unto the bloſſoms of the Poplar-tree, only they are of a more drying quality, of a pale colour, and a fragrant ſmell. The inhabitants pull of theſe, becauſe they bear no fruit, great quantities, and diſtill a very precious and ſweet water out of them, very comfortable and corroborating to the heart. The *Arabians* call theſe trees *Zacneb* and *Zacnabum*; *Rhaſis* in his 353d and *Avicen.* in his 749th chapter; and after the ſame manner maketh *Serapio* mention of them in his 261ſt chapter, by the common name of *Zucumbeth*; and *Theophraſtus* in his fourth book, and eleventh chapter, where he treats of *Elæagnus*, which this is very like unto, and may be taken for the ſame, although they differ in bigneſs, which often and eaſily happens according to the ſoil and place where they grow. Hereabouts are other ſmall trees, which I rather take to be thorny ſhrubs; they are very like in leaves unto the others, and are call'd by the *Moors*, *Sciſeſun*. They love to grow in moiſt places and in hedges; from the root ſhoot ſeveral ſtems, cloathed with a ſmooth brown-colour'd bark; they bear at the top pretty long and ſtrong twigs, which here and there are beſet with a few prickles, whereon grow ſmall flowers, white without and yellow within, whereof three and three ſprout out between

tween the leaves. I did not ſee any of their fruit, but yet I do believe that they are like unto the Olives of the *Bohemian* Olive-tree, to which this plant is very like, which is very naturally delineated in the herbal of the learned *Matthiolus*. Theſe trees caſt forth ſuch an odour in the ſpring, that any body that goes by muſt needs be ſenſible of it preſently; wherefore the *Turks* and *Moors* cut many of their branches, and ſtick them up in their ſhops.

On the banks of the above-mention'd rivulet, chiefly about the ſtone bridge, as you travel to *Tripoli*, grow many *Agnus Caſtus*'s, of the leſſer ſort, and on the other ſide in the fields, many *Piſtacho* nut-trees.

Within and without the city grow alſo many ſorts of trees, *viz.* that which *Avicen.* calleth *Azederack*, but *Rhaſis*, *Aſtergio*; white Mulberry-trees, Date-trees, and Cypreſſes, by the natives call'd *Sacub*, which hereabouts grow very big and high, Turpentine-trees, *&c.*

About the fences and hedges you will find wild Pomegranat-trees, with fine double flowers, wild Almond-trees, the fruit whereof the *Moors* carry about in great plenty to ſell to the poor; and near it in old decay'd brick-walls and ſtony places, you ſhall ſee Caper-buſhes: among the reſt there groweth a very ſtrange buſh, by the inhabitants call'd *Morgſani*, which is very green and thick, hath a long woody coat, whereout ſprout ſeveral ſtalks, with round leaves, like unto Caper-leaves, only with this difference, that four of them ſtand together all oppoſite to one another like unto our beans; between them there appear ſmall flowers, red within and white without, whereout grow long pods, like unto thoſe of the *Seſamum*. This plant hath a very unpleaſant ſcent, wherefore the inhabitants uſe it frequently to deſtroy worms; but what the ancients formerly call'd it, I know not, but really am of this opinion, it muſt be according to the deſcription the *Ardifrigi* of *Avicen.* and *Aadiccan* of *Rhaſis*; he that pleaſeth may read more thereof in the quoted places. In theſe places are alſo found the thorny *Acacia*, by the inhabitants call'd *Shack*, and by the *Arabians*, *Shamuth*, which are very ſmall and low, chiefly thoſe that ſtand in the fields, which give as much trouble to the plowmen as the

the ferns and reſt-harrow do here; the twigs are of an aſhen colour, crooked, full of prickles, like unto thoſe of the Roſe-buſh, and have very ſmall feather'd leaves, like unto *Tragacantha*, which are almoſt divided like unto our female fern, the flowers of them I have not ſeen, but the cods that grow out of them are without browniſh, in their ſhape thicker and rounder than our beans, ſpongy within, and containing two or three reddiſh ſeeds.

I have, beſides theſe, ſeen in ſhops pods of a cheſt-nut-brown colour, ſold under the name of *Cardem*, which have two or three little diſtinct cells or baggs, in each whereof is a reddiſh ſeed, in the figure of our male Balſam; theſe are brought from *Egypt*, and by ſome thought to be the true *Acacia Dioſc.* whether it be ſo or no I cannot well tell, becauſe I never ſaw the plant. Very near it, in untill'd places, groweth *Galega*; *Siſynrichium Theophraſti*, which is very curiouſly delineated in the book of *Rempert. Dodon. de herbis & floribus coron.*

There is alſo found another fine plant, by the inhabitants call'd *Tharaſalis*, which hath ſeven or eight waved leaves, which ſtand about a round ſtalk, almoſt as it is to be ſeen in *Siſynrichium*, only they are a great deal broader, and not ſo long, when the ſtalk thereof, which is not above a cubit long, is grown, through and above them; it gets at top a white flower, not very unlike unto the low blue Flower de Luce which blow early in the ſpring; it has a roundiſh root, like unto that of *Narciſſus*, and alſo has many long white fibres. Not far from thence, when you get upon the hill, there groweth in the rough places others, *viz. Biſtorta*, ſtill by the inhabitants call'd *Zuph*, a fine ſort of *Verbacum*; *Scorzonera* with purple flowers, Saffron with ſmall little leaves, and a delicate yellow flower; alſo *Ariſarum*, *Homaid.* and *Arum*, call'd by them *Carſaami*, whereof there are four ſorts, among the reſt a ſtrange one, with long ears, wherefore they call it in their language *Ovidne.*

There alſo are about the rivers ſome *Anemones* of ſeveral ſorts and colours, very beautiful, as red, purple colour, yellow, *&c.* all which they call with a common name *Sakaick*,

Sakaick, and give an additional name according to the colour of it, *viz. Schakaick achmar*, *Sakaik aſſar*, *Aſerack*, &c. that is to ſay, red-yellow, of a violet colour, *&c.* which would be too long and tedious to deſcribe all here; chiefly if I ſhould at length relate the common ones, as, wild Rue, *Aſphodelus albus*; *Rheſeda Plin. Flos ſolis foliis minoribus ſerpilli*, wild Onions, and other innumerable more. As you come down by another way back again, nearer to the corn-fields, you find other fine herbs, as the wild new *Harmala*, a delicate ſort of *Aſtragalus foliis hedyſari minoris*, and by it another which is very like unto *Aſtragalus* of *Dioſcor.* ſo that I really believe it to be the ſame. There appear a great many of them upon the height; it is a low herb, with a long browniſh root, as big and long as the root of horſe-raddiſh, which puts out at the ſides ſome ſtrong fibres, which are almoſt blacker and harder to cut than the root itſelf; ſome of them go downwards, and others the greater part upwards, and bended like unto horns. Theſe contain, together with their ſweetneſs, alſo a drineſs; they ſhoot out at the top into ſeveral branches of the ſame colour, yet not above the length of a finger, which incline towards the earth, whereout grow nine or ten ſmall leaves, like Lentil-leaves, not very unlike to thoſe of *Orobus*, and diſtributed after the ſame manner. Between them ſprout out purple-brown flowers, after them come long and thick and full bladders, whereof ſome are as big as thoſe of the *Colutea*.

All theſe and ſeveral other herbs have I preſerved and glued to ſome paper, with great and peculiar care, ſo that they are to be ſeen in their natural colours ſo exact, as if they were green.

About the river up a hill, I found a tender and fragrant herb with long and white roots, of a pretty acrimonious taſte, it's leaves were like unto our Coriander, only ſomewhat rounder, and not ſo much cut, but only a little about the edges; I found no ſtalks nor flowers, for it was early in the year, and about Eaſter, which is the time of their firſt ſpringing, theſe they call'd *Zarneb Melchi*, and the inhabitants dig ſo many of theſe roots, that they ſend yearly ſeveral cheſts full into *Perſia*, where they uſe them, as I am inform'd, very frequently

quently in pains of their backs, and all other accidental pains: As far as I can ſee, when I look upon the leaves, I reckon it to be the third ſort of *Daucus* of *Dioſc.* A little lower, as you come to the plow'd fields, I found alſo the ſecond kind of *Chondrilla* of *Dioſc.* with round roots of a ſmooth and dark yellowiſh colour, perhaps at the top half an inch thick, and five or eight long, whereon at the end where it is thinneſt, hangs another round root of the bigneſs of a Cheſt-nut, which are ſo full of milk, that they are ready to crack; at top, where it is divided into three parts, ſprout out many long and ſmall graſs leaves together, which lie flat upon the ground; between them come out yellow flowers like unto thoſe of *auricula muris*, each whereof hath it's peculiar ſtalk.

Not far from it, yet in rougher and ſtonier ground, groweth another *Chondrilla*, which is like unto that former in all parts, only the leaves thereof are broader, and more woolly, and of an aſh colour, very like unto the *Holoſtium* of *Montpellier*. As you go to the Grand Signior's garden, about a ſmall mile from the town, at the road, I found a good many plants, *viz. Draba Dioſcorid.* call'd *Orobanche Halinu*, *Spina ſolſtitialis*, a kind of *Carduus Mariæ*; wild Cucumbers, by them call'd *Adiural hamar*; *Xyphium*, *Peplium*, *Heliotropium tri coccum Coroli Cluſii*, and alſo his *Paronychia Hiſpanica*, and his third *Lichnis*, with pale and red purple-colour'd flowers; *Coris Matth.* with yellow flowers; two delicate ſorts of *Geraniums*; and upon old walls I found a little *Rauckel* with pale-colour'd flowers, *Umbilicus Veneres*, and a great many more. I cannot leave unmention'd thoſe that grow round about in the fields, and chiefly amongſt them a *Medica*, with diſſected trifoliated leaves; and many more, whereof ſome have long and ſtreight, and others many bended pods, in a cluſter together. I alſo found one with many white and hoary heads, which look'd almoſt like unto *Lagopodium*, and another little one with green-colour'd pods preſſed together, ſo long and ſo broad as thoſe of *Senna*, which were a great ornament to the whole plant. And alſo thereabouts are found many ſorts of corn-flowers, quite different from ours; *Papaver erratic*, in their language

call'd,

call'd *Schuck*, of which they make a conſerve with ſugar, and uſe it in coughs; *Papaver corniculatum* with ſtately purple flowers. I found alſo there *Eryngium*, with blewiſh tops and ſtarr'd heads; two ſorts of *Henbane*, whereof one that groweth in the fields hath red and purple-coulour'd flowers, the others which I found in the town upon the old walls had white ones, by the Latins call'd *Apollinaris*. Much thereabouts in the corn grew the leſs *Melampyrum*, by them call'd *Paponeſck*, which at the top beareth thick yellow flowers, very like unto the *Melampyrum Tragi*; *Item* the ſecond kind of wild Cumin, with yellow flowers, and long bended pods; *Poterion Matth.* by the inhabitants call'd *Megaſac*, which they ſtick up in their chambers, to keep them from being bewitch'd. A delicate ſort of *Horminum*, with ſmall woolly and diſſected leaves, a Garden-cypreſs with gold-colour'd flowers; *Scabioſa*, *Anchuſa*, and a *Salvia*, which hath many roundiſh leaves, and about their ſquare ſtalks grow purple-coloured bells, wherein is it's black ſeed, like unto that of *Meliſſa Molucca*, whereof I have made mention above. In the corn alſo groweth *Leontopetalon*, in their language *Aſlab*, with it's brown-colour'd round root and large leaves, which are roundiſh and very near divided like unto thoſe of our *Pæonia*; the ſtalk hath at the top, which is about a foot high, and hollow, more twiggs, whereof the point of each of them beareth ſeveral ſmall purple and yellow flowers, which make roundiſh bladders, that contain one, two, and ſometimes three ſeeds, the children uſe to play their tricks with them as they do with the flowers of *Papaver erraticum* in our country. The great roots they bruiſe, and rub with it ſpots in cloaths, which, as they ſay, they draw out immediately.

By theſe in the corn groweth alſo the true *Chryſogonum* of *Dioſc.* which is as high as the former, and alſo in flowers, ſtalks, and roundiſh root, which is redder within, very like it, only the ſtalk is ſlenderer, and hath more and longer by-ſhots, or *germina*, at the end whereof you ſee ſtately yellow flowers, ſo that it is thicker, and more ſpriggy than the other; it's pennated leaves, whereof there are commonly four that come from the root

root with long foot-ſtalks almoſt as ſlender as a thread, lie cloſe to the ground, as you may eaſily imagine, and have every one their ribs, two and two leaves growing together on each ſide, one after another, ſo that four of them ſtand together in a croſs; they are darkiſh green, and at the out-ſide, where they are broader, very like unto Oaken leaves. Now, as theſe and others, that grow in theſe countries, are as yet very little known, ſo may alſo the following, that groweth in plow'd fields, be reckon'd among the unknown, which is very like unto the *Lycopſis* of *Dioſc.* for which, in my opinion, it ought to be taken.

This plant hath a red coat, and a ſtraight ſtalk about two foot high, from whence round about below ſpread themſelves many ſtrong and rough leaves in a circle, as if it were from one center; not unlike the wild Bugloſs, they decreaſe a little by degrees, as they grow higher and higher; out of each of them, cloſe to the ſtalk, ſprout out many twigs, with their peculiar ſmall leaves, as you ſee in *Echium*; between them ſhoot out very tender purple-coulour'd flowers, which are whole within, and divided into ſix ſmall or long-iſh leaves, almoſt like unto theſe of the *Caryophillus montanus.* In the beginning of February I have ſeen ſeveral ſorts of Hyacinths, and the *Oriental* one in the greateſt quantity, which they call *Zumbel* in their language. In April I ſaw another very delicate one, known to them by the name *Ayur*, with long and very ſmall leaves of our *Philangium*; it groweth pretty high, and beareth at the top four ſtalky flowers; the leaves thereof are very like in ſhape and colour unto the three leaves that ſtand up in our Flower de Luce; the root is very like to that of a Tulip, wherof I have alſo ſeen a great number in theſe grounds of all ſorts of colours. I have alſo found ſome Daiſies like unto our own, and alſo another ſort of them with nine or ten white Saffron-flowers, which ſprout ſooner in the ſpring in the corn, not ſo bare as ours, but between the leaves. The leaves are pretty thick, but narrower, longer, and narrower pointed than the before-mention'd; they alſo ſpread more about upon the ground, and come from a white coat with a brown-red skin, ſurrounded

and

and divided in the middle, it is call'd *Kuſan* in their tongue, but by ſome others it is ſtill call'd *Surugen*.

Theſe and a great many more ſtrange herbs have I found, but becauſe they were unknown to me, I forbear to mention any more of them. But yet I cannot but deſcribe to you one more, for the taking of which I and my two comrades fell into great danger, as we often did, both of *Turks* and *Moors*, which needs not all to be related here; this is call'd by the inhabitants *Rhaſut* and alſo *Rumigi*; it hath a ſtrong yet unpleaſant ſavour, and about four ſtalks of a whitiſh colour, and ſo tender towards the root, and ſo ſmall as a packthread, whereon at each ſide grow ſeven or eight tender aſh-colour'd leaves one againſt the other, diſtributed like unto thoſe of *Oſmond-royal*, only they have round ears towards the ſtalk, like unto the ſmall Sage, and between the lowermoſt, which are a little more diſtant, flowers like unto our *Ariſtolochia*, yet a great deal bigger, of a more browniſh colour, and hanging on longer ſtalks. The root ſtriketh very deep, and is very like unto our *Pellitory*, of a drying quality, and ſomewhat hot, as the bitter taſte intimates. When I was buſy about this tender plant, and ſtrove to get it out whole, which took me up the more time, becauſe I had no proper tools by me, a *Turk* well arm'd came galloping upon us, to ſee what we were doing; but when we perceived him to be fuddled, and that he earneſtly ſet upon us, to make booty of us, each of us gave him ſomething, according to his deſire, ſeeing that he would not leave us without, that ſo we might get rid of him; then he rode very well pleaſed out of our ſight, and we took no farther care of him. But before I could get the root quite out, he came back again with full ſpeed upon us, ſo I bid my comrades to run to the next Olive-trees, and I would follow them preſently; but when I ſaw him come pretty near me, and found I could not get the plant whole, I pull'd it up as well as I could, and ſo ran to my companions. But when I came to the Olive-trees, I found they were run ſeveral Olive-trees farther, which ſtand row by row, and found myſelf quite alone and deſtitute, and that I muſt defend myſelf behind the tree;

ſo he came down upon me with his ſcymeter drawn, and fetch'd one blow after the other at me, which I ſtill declined, running from one ſide of the tree to the other, ſo that they went into the tree and mangled it mightily. In the mean time defending myſelf thus unarm'd againſt him, I took a reſolution, that if he ſhould take hold of his bow and arrow to ſhoot at me, which he could not do, except he left his ſcymeter, to run in upon him, and ſtruggle with him; but this fight during very long, and perhaps his anger did not give him leave to think of it, I found out another way; knowing them to be very covetous, to make myſelf free again with a piece of money, and to give him a ſmall ſilver piece, which in their language they call *Saict*, worth about three pence or a groat, ſo pull'd it out, and ſhew'd it him, ſtill ſtanding behind the tree; as ſoon as he ſaw it, he gave over, and beckon'd to me to give it him ſo I ſtepp'd to him, and when I reach'd it to him, he took it. But my table-book fell out of my pocket when I pull'd out the money, upon the ground, wherein I had recorded many things, which when he ſaw he would have it alſo, but I refuſing it, he grew mad, and began to renew the ſame, game again; then I repented that I did not diſmount him when I gave him the money; yet I conſider'd that if I ſhould have done him a miſchief, as he deſerved, yet although I had never ſo good a cauſe, I was ſure I muſt be caſt, and perhaps to come to a greater miſchief and hurt; ſo I gave it him, and after he had received it he was pacify'd and rode away.

But to come to my former purpoſe again: I found about the river the other *Tragium Dioſc.* in the plough'd ground, and afterwards alſo in abundance upon the hill, but generally in moiſt places, near to the ſpring that runs down the hill; it's root is whitiſh, pretty long and ſlender, from thence ſpread themſelves ſome woody ſtalks, not above a little finger long, whereon grew towards the top many leaves together, which were long, and had of each ſide of their ribs ſmall leaves, one oppoſite to the other, which were divided, juſt like the *Trichomanes*, only ſomewhat longer,

about

about the bigneſs of thoſe of *Aſplenium*, and are, as they, delicately green within, but without, and againſt the ground, of an aſh-colour, and woolly, chiefly the ſmall ones, that are juſt ſprouting out between the others. Out of theſe firſt-mention'd ſtems come firſt naked long ſtalks, upon which grow at the top violet-brown flowers cloſe together, as if it was an ear of corn; the inhabitants call it *Secudes*, and ſo did the ancient *Arabians*, chiefly *Avicenna* in the 679th chap. where he alſo attributeth this Virtue, that it is very proper in the bloody-flux.

In their gardens the *Turks* love to raiſe all ſorts of flowers, wherein they take great delight, and uſe to put them on their turbant, ſo I could ſee the fine plants that blow one after another dialy, without trouble. In *December*, I ſaw our violets with dark-brown and white flowers, whereof they gave me in that ſeaſon ſeveral noſe-gays. Then came the Tulips, Hyacinths, Narciſſes, which they ſtill name by the old name *Nergis*. Before all other I ſaw a rare kind with a double yellow flower, call'd *Modaph*, and a ſtrange *Convolvulus hederæ foliis*, with great purple flowers, whereout grew ſeed-veſſels, as you ſee in the new *Harmala*, with three diſtinct *Capſula*'s, wherein is kept it's black ſeed, to which they attribute the virtue of evacuating tough ſlime. This is found ſometimes in gardens, and by the inhabitands call'd *Haſniſca*, and the *Perſians Acafra*, and *Serapio* chap. 273. *Habalnil*; the *Latins*, *Granum Indicum*, and *Carthamus Indicus*, and he that hath a mind to know more of it, let him look into the author himſelf, in the above-mention'd place, in the 306th chap. of *Avicenna* and the 208th of *Rhaſis*. I alſo found in their gardens, Balm, Baſil, and a fine ſort of Amaranthus, which for his colour's ſake may be call'd *Symphonia Plinii*, and therefore call'd parrots feather.

I cannot forbear, before I conclude, to mention ſome which I found here and there in the *Batzars*, and among them a ſtrange ſort of Lillies, which as I am told grow in ſunny, moory, moſſy, and moiſt places; whereon groweth a long ſtalk of the ſame colour and thickneſs of ours, only a great deal broader, but broadeſt of all at top, where it is about three fingers broad, ſo that it is

like unto a Spatula that is painted at one end ; on this ſtalk grow at each ſide ſeveral tender leaves, which are pretty long, but very ſmall and pointed, and at the top thereof ſome white flowers like unto ours. When I was thinking of this at ſeveral times, what they were call'd by the ancients, it came into my mind, that I had read of them in *Theophraſtus*, *lib.* 4. *cap.* 9. and I really believe it to be the ſame. But whereas *Theophraſtus* writes in the quoted place, that they do not touch the ground, I can ſay nothing to it, for I never ſaw any of them growing. They have alſo ſome ſmall roots to ſell, call'd *Mamirani tchini*, good for eyes, as they ſay ; they are yellowiſh like *Curcuma*, but a good deal longer, and thinner, and knotted, and very like unto our *Poligonatum*, and may be eſteem'd the true *Mamican*, whereof *Rhaſis* maketh mention in ſeveral places. There is alſo among others brought a great quantity of the juice of *Scammony*, that is ſtill very ſoft, it cometh in leathern bags from out of the country, and ſo it is ſold to our Merchants in their *Fondiques* ; but thoſe that buy it muſt have a great care, becauſe it is often adulterated, that they be not cheated. There is alſo a good deal of the juice, by the Apothecaries call'd Opium, and by the inhabitants Ofium, which the *Turks*, *Moors*, and *Perſians* and other nations take inwardly not only in war, at the time when they go to fight their enemies, to make them couragious and valiant, but alſo in time of peace, to drive away melancholly and care, or at leaſt to eaſe it. Their religious people make alſo uſe of it, but above all the reſt the *Deruis*, and take ſo much of it, that it maketh them preſently drowſy, and without conſideration, that when, after their barbarous and ſilly way, they cut, ſlaſh, or burn themſelves, they may feel leſs ſmart or pain. If any one hath ſo begun to make uſe of it, (they take about the quantity of a large pea at a time) they cannot well leave it off again, except they have a mind to throw themſelves into a ſickneſs or other inconveniencies ; for, as they confeſs themſelves, that if they omit taking of it, they find themſelves very ill in their bodies. Opium is commonly taken from the white Poppy-heads, in their language call'd *Caſchaſch*, wherein they cut, when they

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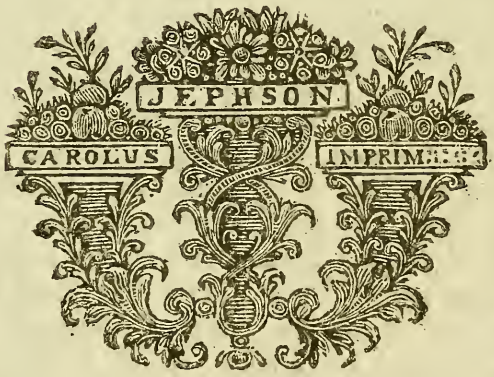
are young and tender, a ſpiral or winding-circle round about it from top to bottom, one under another; out of thoſe runs ſome milk, which they let be there until it groweth thick, then they gather it and make it into balls, like unto our perfum'd ſoap-balls. Being that the *Turks* uſe this Opium ſo commonly, it happens ſometimes that they take ſo much of it, that it is very dangerous; wherefore they have an antidote, as I was inform'd, that is the root Aſlab, whereof I have made mention before, which they give to bring them to rights again.

I found alſo in the great *Batzars* a ſort of *Alga* ſold in their ſhops, which was dark-red, and therefore very uſeful for Dyers; it had ſtalks of the thickneſs of a finger, and was ſurrounded with ſeveral thin ſcales, or rather leaves, and round; wherefore it may be taken to be a *Saderva Serab.* and herb *Alargivan* of *Andreas Bellunenſis*, whereof he maketh mention in his Index, where he interpreteth the *Arabian* words. For a kind of this may alſo be taken, becauſe it affords a delicate purple colour, that *Alga* that is found in the ſeas near *Candia*, and is deſcrib'd by *Theophraſtus* in his fourth book and ſeventh chap. Laſtly, among the reſt, I did alſo enquire after the *Amomum*, and thought, becauſe they were near unto the confines of *Armenia*, that therefore they might eaſily have it by the Caravans, which come daily from thoſe parts; yet I was forc'd to run a great while after it, till at length I got a little ſtalk thereof in one ſhop; they call it by the name of *Hamama*. But of the other, ſo call'd by *Dioſcor.* which is like unto it, and therefore may eaſily be taken for the right one, they had a great deal. Theſe two ſmall ſhrubs, altho' they are very like to one another, yet for all that they may be diſtinguiſh'd by their ſtalks and different colours. Wherefore *Dioſcor.* bids us, if we will not be impoſed upon, to pick out the bigger and ſmoother, with it's noble ſeed, and to leave the ſmall. This ſtalk which I found about the length of a finger, is almoſt of the colour of the bark of the Cinnamon-tree, and alſo in it's acrimony and good odour, altho' it was old, ſtill very ſtrong. At the top had been ſeveral woody ſtalks, cloſe to one

another, whereon I believe had been the flowers and Seeds. But the twigs of the other ſort, which are crack'd and bended, are of a brown colour, which at the top divide themſelves into other leſs ones like a tree, whereon grow ſeveral ſtalks with little heads, like unto the *Maſaron*, or *Marum Syriacum* from *Crete*, wherein is no great ſtrength nor odour.

Thus much I thought convenient to mention of ſtrange plants, chiefly of thoſe the ancients make mention of, and ſo I conclude the firſt part of my TRAVELS.

End of the firſt Part.



Dr

Dr *Leonhart Raumolff's*

TRAVELS

INTO THE

Eaſtern Countries.

Wherein is treated of his Journey from *Aleppo* thro' the Famous Town of *Babylonia*, to *Bagdet*; what he ſaw by the way, and what did befal him in going and coming by Water and by Land. With a brief Account of the high Mount of *Libanus*, of the ſtrange Plants and Inhabitants thereof.

PART. II.

CHAP I.

How I departed from Aleppo *to the famous city of* Bir, *and how I ſailed from thence on the* Euphrates *to old* Babylon.

AFTER I had ſtaid a good while in *Aleppo*, and had ſeen and underſtood the trade and merchandizes of the inhabitants, together with that of all the other nations, *viz. Grecians*, *Armenians*, *Georgians*, *Arabians*, *Perſians* and *Indians*,

which come and go daily with their caravans, and very well obſerved and underſtood their manners and cuſtoms, and had alſo collected a fine parcel of foreign and undeſcribed plants; I reſolved to go farther eaſtward into *Meſopotamia*, *Aſſyria*, *Babylonia*, &c. as the ancienteſt and moſt fruitful countries that ever were, where the ancienteſt people, and the moſt potent monarchs did inhabit. But theſe countries lying far off, and the way that leadeth thither, paſſing through vaſt deſarts and wilderneſſes, and therefore the voyage being ſo much the more difficult and dangerous to attempt and accompliſh; I firſt look'd out for a truſty companion, to take as my aſſiſtant, and met preſently with an experienced *Dutchman* that had lived a great while in *Aleppo*, who granted my requeſt (being as deſirous to go this voyage as myſelf) to go along with me. We agreed preſently, and began to conſider which was our beſt way to take. But that we being ſtrangers, might not be taken to be vagabonds or ſpies (they being very ſuſpicious) from whence they might preſently take occaſion (as the *Turks* uſe to do) to lay great *Avarias*, or unjuſt taxes, upon us, which the Chriſtians that deal to theſe parts have often to their great loſs and damage experienced; we did conſider, and found, that the trading here was very great, ſo that they did not only deal from hence into *Armenia*, *Egypt* and *Conſtantinople*, (for from thence come the caravans thro' *Natolia* in about a months time) but alſo very much into *Perſia* and *India*: Wherefore we thought beſt to profeſs ourſelves Merchants, that ſo we might travel the more ſafely with other Merchants in order thereto, to buy ſome merchandizes that would ſell in thoſe places, and to carry them along with us. That we might put this in execution, my formerly mentioned friend *Hans Ulrich Raft*, from *Ulm*, took great pains to furniſh me at my deſire and requeſt, with ſeveral fit commodities for thoſe places upon account of my patron Mr *Melchior Manlich*, which I got pack'd up immediately to go with them to the famous city *Bagdet*, ſituated upon the *Tygris*, where is a great ſtaple and depoſition of merchandizes that are to go farther for *Perſia* and *India*. But ſeeing that ſeldom any Merchants go from *Aleppo* farther into theſe countries, ſo that our habits are very rarely

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ſeen there; we cloathed ourſelves as is uſual, in the common *Turkiſh* habit (that every body might not preſently look upon us as ſtrangers); firſt, we had long blue *Cabans*, which are button'd before quite down, and cut out about the neck, not unlike to thoſe of the *Armenians*; and white *Drawers* made of cotton that hung down to our ankles, and were drawn in and tied about our bodies, and alſo ſhirts after the ſame faſhion and without collars. We alſo fitted ourſelves with white turbants with a blue brim, ſuch as *Chriſtians* uſually wear, and put on yellow ſhoes which were painted, before guarded with nails, and with horſe-ſhoes behind. Beſides this we put on a kind of a frock, made of a certain courſe ſtuff called *Meska* in their language, which is common among the *Moors*. They are generally made of goats and aſſes hair, pretty narrow, without ſleeves and ſhort, reaching only to our knees. But theſe ſtuffs being not all alike, the fineſt thereof (chiefly that which is ſtriped white and black) is taken for cloaths; and the courſer for tents and portmantles, wherein they carry their proviſion through the deſarts, and alſo keep their camels and mules meat, hanging it about their necks. This puts me in mind of the plain cloathing which the ancient inhabitants of theſe countries, chiefly the *Iſraelites*, when they mourned for their deceaſed relations, or when they repented of their committed iniquities, and turned from them, and prayed God to forgive them their accumulated tranſgreſſions, uſed to put on, as we read in the 37th chapter of *Geneſis*, where *Jacob* lamented the death of his ſon *Joſeph*; and in the book of the Prophet *Jonas* of the *Ninevites*, who believing the Prophet's words, denouncing their deſtruction within forty days, and repenting of their ſins, put on ſackcloth and prayed to God for forgiveneſs. The like we read of the King and Prophet *David*, after he had numbred his people. *Item*, in the 10th chapter of St *Luk* and other places, that they put on ſackcloth and did repent in aſhes. It is therefore very probable that thoſe were very like unto them that are ſtill in uſe.

When we had thus accoutred ourſelves for the voyage, and provided us with all neceſſaries, *viz.* cloths, merchandizes, proviſion of biskets and drink, and did ſtay only

only for ſome fellow-travellers, we were ſtill doubtful whether it were more convenient for us to go by land with *caravans*, which go from hence and *Damaſcus* very ſtrong to *Bagdet*, through great ſands and deſarts in fifty days, more or leſs, according as the weather proveth: Or, whether we ſhould go by water, either upon the *Tygris* or the *Euphrates*, there being good opportunity to go in company with others. But it happening that we met with ſome *Armenian* Merchants ſervants that did live at *Aleppo*, who were alſo provided with goods, and had a mind to go into the ſame countries, we did readily embrace this opportunity, partly becauſe they underſtood the *Turkiſh* and *Arabian* languages, which two are chiefly ſpoken in *Syria*, and partly becauſe ſome of them had been four times already in the *Indies*; wherefore we put our goods to theirs, and loaded a great many camels together, to deliver them to us at *Bir*, to ſhip them there upon the *Euphrates*. And that we might paſs every where in the *Turkiſh* dominions, we took a paſs from the *Baſhaw* and *Cadi*, and ſo we began our travels to *Bir*, diſtant three days journey, the 13th of *Auguſt*, *Anno* 1574. By the way we were ſo ſtrange to one another, that in our new faſhioned cloaths we did hardly know one another among them all. After we had the firſt day a rough road, and travelled through many deſarts and uninhabited places, we reached at night a little village, where we encamped and pitched our tents. We put all our packs in a circle round about us, and without them our beaſts (as it is uſual in great *caravans*) to defend us from the aſſaults of the *Moors* in the night. A little after midnight we heard a great *caravan* of many camels and aſſes to go by, very near to us, which after it was paſſed, we broke alſo up and followed them; when the day-light appeared, we ſaw ſeveral plow'd fields more than the day before, and alſo here and there in ſome pleaſant places many tents of the *Arabians*, which were fixed together as it were in a camp; ranged very orderly in ſtreets. After we had that morning travelled very hard, ſo that our beaſts under their heavy loads began to be tired in the great heat, we reſted behind a little chappel to refreſh ourſelves and to feed our camels; in the mean time ſome poor women came down,

down from the high-lands to us to gather the dung of our camels to burn it inſtead of wood, whereof they were in great want. When the great heat was over, and we had ſtaid there for two hours, we went on again, and came before it was night to a little village lying in a valley, near which upon the height, the *Arabians* had formed a great camp; we went up to them, and pitched our tents in the plain by them, and kept as aboveſaid a good watch. They came quickly to us, ſpoke kindly to us, and their wives brought us water and good milk; but after we ſaw that they were very naked and hungry, and in their ſhape like to our *Gypſies*, we did not truſt them at all, but kept a very good watch all that night. Theſe are vagabond people, that are uſed to idleneſs from their infancy, and will rather endure hunger, heat and cold, than get any thing by their handy-work, or till the fields, or plant garden-herbs for their maintenance, although they might do it in ſeveral fruitful places in their own poſſeſſion. So you find here a great number of them by the ſides of theſe ſandy deſarts, that have no where any habitation, but live in their tents like as the beaſts do in caves, and go like unto the *Gypſies* from place to place, until they light on one, where they may live a great while with their cattle, and when all is eat up, want driveth them from thence to look out for another.

On the 15th early before break of day, we were up in the cool of the day, with an intention to reach to *Bir* that night, but our camels were grown ſo faint by reaſon of the exceſſive heat and the great burthens, that they fell down ſeveral times, wherefore we looked out for a convenient place where we might ſtay all night, and found at laſt a village near which we pitched our tents, eat ſome gourds and biskets, and ſo went to reſt.

Two hours before break of the day, we began our journey again, and came early in the morning to the great river called *Euphrates*, we went over with our goods and chattel, and fixed our tents before the town near the river on the other ſide, to ſtay for a barge that was to come from *Armenia*, to go from thence to *Babylon*, which is now called *Felugo*. By the way I ſaw

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no herbs of any worth, except the *Galega*, in our language called goats-rue, which grew plentifully on the dry heaths; and near to the road, the firſt ſort of *Apocynum*, by us called dogs-bane, very like unto the great Celandine in it's leaves and pods: I alſo ſaw whole acres of *Turkiſh* corn called *Seſamo*, and others ſown all with cotton, and alſo a kind of *Eſula*, very full of milk, werewith the fallow grounds were ſo filled up, that at a diſtance, you would have taken it for good corn. Seeing that the *Scammony* that uſes to be brought to *Aleppo*, is wont ſometime to be very ſharp, therefore it may very well be, that they adulterate it with this *Eſula*. Near the town grew abundance of *Acacia*, called *Schack* and *Schamuck*, as is above-mentioned, which are here in ſtem and fruit, greater and larger than ever I ſaw any where. The town *Bir* is ſituated on the other ſide of the great river *Euphrates* in *Meſopotamia*, near the high hill *Taurus*, juſt like *Tripolis* near the *Libanus*, or our *Loſanna* on our *Alps*: It is neither big nor ſtrong, but pretty well defended by a caſtle that lyeth on a high rock above the river, not eaſily to be taken. There is a very pleaſant country round about it, and very fruitful, which (chiefly on this ſide the river where it is plain) is very well tilled and ſown with corn, which they did juſt thraſh out when we came, with little waggons drawn by oxen, and here and there are very good villages. But beyond the river it is more hilly, which kind of ground extends it ſelf a great way towards the eaſt, and divideth *Armenia* from *Meſopatamia*. It is at the top very rough and bare; nothing but buſhes and herbs to be ſeen there; wherefore abundance of beaſts, chiefly lambs and goats, are daily brought down, which are carried over the *Euphrates*, and ſo driven to *Aleppo* and other adjacent places. This river where it runs by the town is about a mile broad, and ſo deep that it is not eaſy to make a bridge over it: Yet becauſe it hath not a ſwift current in that place, it is not very dangerous to ſail on it, except where it enlargeth it ſelf, as it doth in great deſarts, or elſe where it divideth it ſelf into ſeveral branches, ſo that the water-men do not know which is the beſt way for them to take; wherefore the Merchants that have a mind to come quicker and with leſs pains to *Bagdet* with their merchandizes, carry them

by

by land to *Orpha*, to the famous town of *Carahmet*, which lyeth ſix days farther towards the eaſt, on the borders of *Aſſyria* and *Media*, upon the rapid river *Tygris*, where is a great depoſion of merchandizes, that are ſent from thence to *Ormutz* and the *Indies*. The *Euphrates* is continually muddy, and therefore almoſt not fit to be drunk except you let it ſtand two or three hours, until the ſand and mud is ſunk down to the bottom, which ſometimes is of the thickneſs of an inch: So that in every houſe where they have no wells, all along the river in towns and villages, they have ſeveral great pots which they fill out of the river, and let them ſtand until it be ſettled, but if they have occaſion to drink of it before, they drink through their towels.

During the time of our ſtaying there they brought us ſeveral ſorts of fiſhes they had caught in the river to ſell, and among the reſt one ſort called *Geirigi*, which in their ſhape and ſcales were very like unto *Carps*, only they were not ſo thick in the belly, but a great deal longer and bigger, ſo that ſometimes one of them did weigh three *Rotula*'s of their weight, which is about ſeventeen or eighteen of our pounds. They are very delicate and good to eat, and ſo cheap, that we could buy one for one *Medin*, in our money worth about three-pence. To catch theſe, our ſhip's crew flung out oftentimes ſome pellets made up with *Cocculus Indic*; which fruit is named by them *Doam Samec* and preſently after ſome of the fiſh flung themſelves up at the top of the water, whereupon they jumped out of the ſhip to catch them, and to carry them a-ſhoar. I ſaw alſo a peculiar ſort of vultures, which were ſo tame that they did not only ſit very thick upon the houſes, but they ſat down in the ſtreet before all the people without any fear; they are more of an aſhen colour than ours, but for bigneſs, height and the reſt, exactly like unto them. Beſides theſe there was another ſort of them, that were ſomething bigger, and of a lighter colour than the former, and had ſome black at the ends of their wings like unto our *Storks*. They eat alſo carrion, and meat, and are ſomewhat wilder, wherefore they may be affirmed to be the very ſame that *Rhaſis* called *Gyuni*, and *Avicenna*, *Rachame*. During the time that we ſtaid there, a *Baſhaw* was ſent hither by the *Turkiſh Sultan*, with

with ſome hundred *Spahi*'s, pretty well armed, for his maſter did intend to make war with the *Truſci* that ſo he might defend the confines of *Syria*, *Meſopotamia*, and *Armenia*, &c. from being aſſaulted by them, and to keep every thing ſecure. The *Truſci* live on the mountain of *Libanus*, and pretend to be the off-ſpring of thoſe people, that under *Godfrey de Bouillon* did poſſeſs themſelves again of the land of promiſe. They are ſince ſo much encreaſed, that they are able to bring into the field ſixty thouſand, moſt of which are very good gunners, which if occaſion be, they can bring together in a ſhort time. The *Grand Signor* ſeeing that they encreaſed daily, ſo that he did fear they would be in time too great for him, to prevent this, as then the common diſcourſe went, and to ſubdue them, and bring them under his yoke, did ſummon ſome *Baſhaws* and *Sangiacks*, chiefly him of *Damaſcus* to bring together a great army, to fall upon them. But which way he did beat them, and how he encroached upon them, I ſhall (becauſe I did for this time, during my travels, hear no more of it) relate more largely after my return. The *Spahi*'s which came with the *Baſhaw*, took, becauſe they would not be idle, their diverſion in running, ſhooting with arrows, and in fencing, or cudgel-playing, and ſometimes the country people came in with them, and played with them, but not in ſo many ſorts of arms as the fencing-maſters do in our country, *viz.* with daggers, ſwords or halbarts, for theſe are not in faſhion in thoſe countries. They take inſtead thereof only cudgels, with them they approach towards one another three times, yet not with ſuch flouriſhes and neatneſs as our fencers do before they begin, for their long cloaths hinder them. In their left hand they have a buckler which is about a foot diameter round, covered with leather, and ſtuffed out with hair; in their right hand they have a cudgel, wherewith they ſtrike ſtrait at one another in the firſt bout, as the boys do in our country, but in the ſecond and third bout, they ſtrike croſsways, chiefly in the third which is the laſt, which they take off cleaverly with their bucklers; and ſometime they ſtrike at one another legs, but never to hurt one another; when this is done, they turn back and march off. This manner of fencing is very common in theſe countries.

At length after we had ſtaid a great while, ſeveral ſhips did arrive from above, and ours, for which we did ſtay, among them. So our patron began to load, and to fit himſelf for our departure: And ſo did two more that had a mind to go in company with us. One among them belonging to a *Turk* which was laden only with corn, to carry during the ſcarcity, which was occaſioned by the great heat, and for want of rain to *Bagdet*. We alſo bought ſeveral ſorts of fruits, *viz. Cibebs*, *Anguria's*, Garlick and Onions, *&c.* and took alſo along with us ſome ground corn, as is uſual to do in ſuch voyages, which with Rice flower is fit to make puddings, or to bake bread of; honey and other things to ſerve as proviſion for our ſhip; for we were to travel a great way through many deſarts and places not inhabited where nothing was to be had. For there are no inns upon this river, as upon the *Rhine* or *Danube*, where they dreſs victuals for travellers againſt they come. And that we might have ſometimes ſomething hot to eat, we provided ourſelves with ſeveral cooking veſſels, as is uſual in theſe caſes, to dreſs our meat in. But the maſter of our ſhip ſtill wanting both men and merchandices to load his ſhip withal, we were forced to ſtay ſomewhat longer, for other Merchants which came in a little time from *Aleppo* whereof ſome were *Armenians*, ſome *Perſians*, others from *Bagdet* and *Balſora*, to us; with theſe alſo came into the ſhip four ſouldiers that were liſted by the *Turks* to go to *Badget*, to reinforce the confines of *Perſia*: Our maſter alſo took in ſome of their *Jews*, which are worſe than ours, and ſo we were warned to have a care of them. Beſides all theſe we were forced to take in ſome of their religious men, which had long before begged thereabout, for they commonly live by begging, and deſire you to give them ſomething *Alla hitſi*, that is, for God's ſake, and yet if they find an opportunity they will fall upon you and rob you. They are very ill-favoured, idle and yet very hardy men, that run about all countries and often do a great deal of hurt; wherefore one muſt have a ſpecial care of them, chiefly upon the road. Yet for all this they have in theſe countries very great privileges; they pretend to great holineſs and devotion, and pray often, and perſwade the vulgar ſort of people, that God

God doth hear their prayers before any others, and grants their desires, but people do not believe them so readily now, as their ancestors have done formerly wherefore they do not remain long in one place, that their roguery may not so much appear.

CHAP. II.

Which way we went into the ship, and sailed to Racka; *and how the son of the King of* Arabia *with his retinue came to our ship to demand his customs. What else we saw by the way, and what we did suffer from the* Arabians *and their mendicants.*

AFTER our ship as well as the others was sufficiently loaden, and with all necessaries provided, we went aboard, and began our voyage in the name of God, the 30th. day of *August*, *Anno* 1574 (having stay'd there and lost seventeen days), in the evening, with an intention to go that night three leagues farther. But two of our ships got into a branch of the river, whereof there are several in the very beginning: Our watermen took great pains to bring them into the right way again and stayed for them; which retarded us so long, that we were forced to stay all night at a market town called *Caffra*, which lieth a good league below, on the top of a hill, where we landed.

The next morning at break of day, we got in again and in the beginning we went on very fortunately, and began to leave by degrees on our left hand the mountain *Taurus*, which extendeth its self eastward, and went more to the right, through the great deserts and sandy places of *Arabia*, where that river divideth it self into several broad branches, that the skippers knew hardly how to steer the right way. When we went on so, thinking of no danger, for the *Turkish* ship was got already very safe through one of them, the second, which we

we follow'd, ſtuck upon the ſand, by the neglect of their pilot towards the right, ſo that it did not only ſtick there but took away the ſtream from us, which turned their ſhip croſs very violently, after ſuch a manner, that we were forced, becauſe we were too nigh, and our ſhip was in her full running, ſo that we could turn no way, to fall foul upon it. So ours drove with the ſtream upon theirs with that force, that we broke the two uppermoſt boards of their ſide; ſo the water ran in, and the ſhip ſank deeper. Our ſhip, although it hath received no hurt, yet did it not go on, but ſtuck by the other. Whereupon we began to labour hard, remov'd the ſand below, and made a way to get clear; after we had half drawn it before the other into the ſtream, the ſtream drove it ſo hard againſt the other, that alſo a row and an half of our ſide-board were broken, and if it had broken the ſecond row quite, we had incurr'd the ſame miſchief and damage as they. When we were in this condition, and could not otherwiſe think but that we muſt periſh all together, yet our merciful God and Lord did order it ſo, that we did not only ſecure the breach, but came into the right river free and quit before the other ſhip, where we did land immediately. After we had recover'd ourſelves a little, we did not delay to aſſiſt the other, but unloaded our ſhip to load theirs into it, and ſo to land them, which we did with all ſpeed; in the mean time appear'd behind the trees and tamariſks at each ſide a good many *Arabians*, both on horſe-back and foot, and came ſo near, that they were not afraid to attack our guards we had left with our goods, and to attempt to rob us. But when they found reſiſtance, and heard ſeveral guns diſcharged on our ſide, they were frighted to that degree (for guns were unknown to them) that they turned their backs and run away as hard as they could drive. At laſt we attempted to draw out the ſhip together with ſome ſmall goods, that were ſtill left in it, which ſucceeded very well, for when we hoiſted our ſails and drew them on, and wrought with all our might and ſtrength, it yielded by degrees, ſo that at length we got it quite off, and brought it a-ſhore. The loſs of their marchandizes, altho' it was but ſmall in quantity, yet it was very great in their Silk, Stuffs of *Damaſco*, Soap, Sugar, roots of *Zarneb Melchi*, which

is good for the pain in the back, as is here before mention'd, Figs and Corn, which ſuffer'd very much; wherefore they begg'd of us, that we would be pleaſed to ſtay with them, until they had dry'd their goods and mended their ſhip, ſo that they might go along with us more ſafely through theſe deſarts, which we granted them readily. During this our ſtay, when we were helping them, it fell out that I and one of my comrades were falſly accuſed by ſome Jews, before ſome of their religious men, that we were often fudling with the maſter of the ſhip, which the Jews did on purpoſe to to make us outlandiſh men hated among them, for they do according to their law not eaſily admit of drinking of wine, and to diſparage us; and this his intention did ſucceed ſo well, that when their Clergymen did underſtand it, they became very angry with us, took our veſſel of wine, flung it into the river, and drew in upon the land, where they let it run out, which did not well pleaſe the Soldiers and others, wherefore they took our part, and did give the Jews for it a very ſevere reprimand. But as no good deed remaineth unrewarded, and no ill one unpuniſh'd, ſo it happened here; for the chief of them, which was a *Moor* and of the order of the *Dervis*, was the next day puniſh'd ſeverely for a frivolous cauſe, whereof I unadviſedly was the occaſion. While our goods were yet on ſhore, I got towards night upon the balls to ſtand centinel, it being my turn; ſo when I ſaw one with a mug full of water, I deſired him to give me ſome to drink, which he was willing to do, and reached me the mug, I going to take it, trod by chance upon a fiddle of one of the *Turks* and broke it: Although he had great occaſion to be angry with me for this, yet (underſtanding that I had glue enough to mend it) he was preſently quieted, and well contented. The next morning we ſat together and mended the fiddle as well as we could; when the *Dervis* ſaw us buſy about the fiddle, he was very angry that we did not help to ſpread out the merchandizes, which we had done already before we began; ſo he took the fiddle, broke it and flung it into the river; then he came back, and pretended to bang us, thinking to have the ſame ſucceſs

ceſs with this as he had with the wine. But the *Turk* ſeeing this, took up a good cudgel that was thrown up by the river, and ſtruck him ſeveral times over his head and limbs, that the blood ran down his ears and face, and at length he grew ſo angry that he went to draw his ſcymeter, but before he could, we ſtept in between them, got them aſunder, mitigated the buſineſs, and appeaſed them. So this ſaint of theirs looked very diſmal in his long and lank black hair, and had beſides on his body here and there ſeveral ſcars, *viz.* on his head and breaſt, and above all upon his arms, which he had cut or burnt himſelf, which is uſual to that order, and other *Turks* to do; which ſet often on their fleſh burning and red glowing ſpangs, or inſtead of them linen rags, about an inch thick twiſted very hard together, broad below, and pointed on the top, tapering juſt like unto a pyramid, which they ſet on fire, and let it burn out with a great deal of patience upon their bare skin, ſo long until it is quite conſumed and brought to aſhes, then they tie it up with cotton; they alſo do the ſame ſometimes in rheums of the head and eyes, *&c.* to dry them up, or to turn them, and ſo draw them into another place. So I have ſeen ſeveral which have had at leaſt twenty ſcars about them, but chiefly on their arms, whereof ſome were of the bigneſs of a ſhilling, beſides wounds and ſcratches they had. But from whence they received this inhumane way (to wound and torment themſelves) I do not know, except they had it anciently from the prieſts of *Baal*, who uſed to wound themſelves with knives and lances (as we read in the 18th chapter of the 3d of the *Kings*) until the blood followed. Theſe holy ſcars and tokens of their zeal, I could ſoon ſee and obſerve on this *Moor*, for according to his order, which is a very great one, he was to wear no clothes upon his body neither winter nor ſummer, only a little ſcarf to cover his privy members withal: Inſtead of them they put ſheep skins about them, whereon they lie alſo at night, and ſo they ſerve them for clothes, bed, and cover; and ſo they pretend by their exteriour apparel and behaviour, to great vertue and patience, as if they were dead to the world; and to a peculiar holineſs, in praying, faſting, watching, *&c.* whereas they are full of

roguery and knavery, ſo that you ſhall hardly find any like them. With this came alſo ſeveral other religious men of ſeveral orders, which were all in ſeveral diſtinct habits, as they are in our country; among them was a very ſtrong well ſet young man, of the order of the *Geomaliers* as they call it, which are rather ſecular than clergymen, they are generally *Tſchelebys*, that is gentlemen and rich perſons, which take great delight in travelling in their young days, under pretence of holineſs, like pilgrims, at other peoples coſts, through ſeveral countries and kingdoms, to ſee and learn, and to get experience. This had only a blue coat on that covered his body, tied about with a ſaſh, and ſhoes of ſheep skins, ſuch as the *Arabians* in the deſarts uſe to wear. There went along with us two more; whereof one had a great ring in each ear, about the thickneſs of a finger, and ſo heavy that it ſtretched down his ear-laps to his very ſhoulders. Theſe are of the order called the *Calendriers*, which lead a ſober, and abſtemious life before people, wherefore they ſeparate themſelves from the people, and walk about like hermits into deſarts where-ever they can, to pray there ardently, and to cry out the hours, whereof they have five every day, as the prieſts do from the ſteeples, wherefore this man did ſeparate himſelf, as often as he had an opportunity, far from us, that the beaſts could rather ſee and hear him, than we that were in the ſhip. When he had done this, he came to us again, and looked ſo devoutly as if he had been in a rapture or extaſy. The other was a *Dervis*, whereof I have made mention before, which alſo kept to a very ſtrick order, for he prayed devoutly and ardently, chiefly at night after ſun-ſet, at which time two or three more uſed to come to him, and among them ſometimes ſome of our Merchants; they did ſtand together in a circle, and ſo began to pray, as I heard often, firſt very lowly, then by degrees louder, but when they came to the *Leila*, *Hillala*, &c. they were ſo loud, that you might hear them afar of, and then they repeated only theſe words very often; and every time they repeated them, they turned their head from one ſide to the other, as if they looked upon one another by turns, to ſhew their great

great love one to another, ſo they repeat theſe words very often, and every time quicker and quicker, until they abbreviate them at laſt, and ſay only, *Lahu Huhu.* By this pratling or jabbering and moving of their heads, they became at length ſo giddy and weary, that the cold ſweat ran down them. But this their ſaint did not pronounce the words of their prayers with the reſt, but ſtruck on his breaſt with his fiſt upon his heart which gave inſtead thereof ſo ſtrange a tune, as if he had been hallow within, much like unto the noiſe that a turky-cock uſes to make when he is very angry, ſo that it would have frighted any man, chiefly if he had been alone with him; and he would, with his terrible face, rather have taken him to be an apparition than a man. Theſe above-mentioned words he repeateth ſo often, and ſo long, until he fainteth away and falls down, and there he lieth as if he were dead. Then the others cover him, let him lie and go their ways. After he hath lain thus a good while as if he had been raviſh'd in his prayers, or had ſeen a peculiar viſion, he cometh to himſelf, riſeth and appeareth again. All theſe ſaints, although they practice their religion after a peculiar manner, which according to their opinion, is quite ſurpaſſing that which is preſcribed in their law, to move the people the ſooner (regarding their ſeverity in living, their great patience and frequent extaſies) to believe them, that they under pretence of piety, may go on in their hoggiſhneſs, uncleanneſs and robberies, as they do, without any controuling: Yet becauſe their idle hypocriſy, and great rogueries do daily appear more plainly, not without great damage to the country, therefore they are no more in ſo great eſteem, nor have ſo much given them as formerly. Concerning their ſtrange way of praying, chiefly that of the *Moors*, their own people have often told me, that becauſe ſuch a devotee changed his natural voice given him by God, into an unnatural one, therefore he ought rather to be accounted a beaſt than a man, and conſequently much leſs ought to be eſteemed a divine. Thus much I thought convenient to relate here of their Mendicants that travelled with us, and now I come to my former purpoſe again.

After we had ſpent four days in drying our merchandizes, and in mending our ſhips, we did load them again, and ſo ſet out the next Friday, being the third of *September* about noon. All that day we ſaw nothing but buſhes on both ſides of the river, wherein were ſeveral wild beaſts, but above all wild boars, till night, when we came in ſight of a little village about two or three miles diſtant upon the aſcent on our left hand, where we landed and ſtaid all night. In that place I found nothing but a baſtard camel's hay, which was like unto the true one, but without any virtue in it.

The next day our navigation proceeded very well, and at noon we came to a ſtrong cittadel call'd *Galantza*, which is ſituated at this ſide of the river, on a hill belonging to the king of *Arabia*, with whom the *Turkiſh* emperor, as I was informed, and could underſtand, that did not know their language well, had long and heavy wars; and could have done him, becauſe he could not follow him through the deſarts for want of water and proviſions, no great hurt, if the King's eldeſt ſon had not put himſelf into this caſtle, believing that he might be ſecure there from any aſſault from without, wherein he was mightily miſtaken. For after the *Sultan* did underſtand that he was there, he was reſolved to take it notwithſtanding all difficulties. And therefore he ſummoned all his forces together in the year 1570, and did aſſault it in three places at the ſame time, ſo long and ſo often, until at length he took it by ſtorm, and ſo he made the King's ſon his priſoner, and carried him to *Conſtantinople*, where he had, as they ſay, his head cut off the following year. This caſtle, being ſurrounded with ſtrong walls, and having within a very high and large tower, is ſtill, according to my apprehenſion, very ſtrong, but yet it lieth in ruins, and the three opens places remain unrepaired. At night we landed in a ſmall iſland, which was not inhabited, and in the middle of the river we did not queſtion but we were there very well ſecured from the *Arabians*, and yet notwithſtanding, as ſoon as we had ſupp'd, and began to go reſt, ſome of them came creeping along to us about midnight, rather to viſit our goods than us. But becauſe they durſt not venture to go to our ſhips, with-

without great danger of being diſcovered by our watch, they did viſit them that reſted on ſhoar, and had taken ſomething conſiderable from them, if they had not been diſcovered immediately by them, and had retaken from them again that which they could not ſo readily carry over the river.

Ths fifth day of *September*, ſome *Arabians* appeared on ſhoar early in the morning; by and by we ſaw more at a great diſtance upon the height, and ſome ſquadrons of horſe of forty or fifty ſtrong, ride about; from whence we concluded that the King's camp was not far off, which proved to be true. For about noon after we landed, the King's youngeſt ſon came riding to us on a high black horſe, with a retinue of about one hundred men, moſt of which had bows and long pikes made of reed. He was but young, about twenty-four or twenty-five years old, of a browniſh colour, and had a white turbant on his head made of cotton, one end whereof hung down behind about a ſpan long, according to their uſual cuſtom. He had on a long gown made of ordinary ſheeps skins with the wooll on them, which hung down to his ankles, and ſo had all his courtiers, which were in their common dreſs ſo like unto one another, that one could not have diſcerned them, if his had not been edged with ſome gold liſts, as we uſe to edge childrens coats in our country, about the neck and ſleeves, and had not had long ſleeves, whereon were ſome eſcutcheons to be ſeen. Becauſe cuſtom is due to the King of *Arabia*, by reaſon of the *Euphrates*, therefore this young prince came to demand and take it; ſo he went into the river, and rode firſt to the *Turkiſh* ſhip, to ſee what goods they carried, but finding nothing but corn therein he did not ſtay long there, but came to ours, his ſervants that were on purpoſe ordered for that, helped him ſoon up into it, and placed him in the middle of it on a bale, but they themſelves went about from one Merchant to another, to viſit their goods, and did open now and then a cheſt or a bale, and took ſome out of them more or leſs, according as they liked them, ſo that it was a great while before they came about from Merchant to Merchant. In the mean while, they brought alſo

into the ſhip a young Prince, perhaps two years old, which one carried before him on horſe back after his father. He had nothing on but only a cotton ſhirt, and rings about his neck, wriſts and legs, made of fine *Arabian* gold. At length his ſervants came to me and my comrades into the poop of the ſhip; but before we began to ſhew them any of our goods, they ſaw my gun that was inlaid with ivory, which they took immediately, to ſhew it to their maſter, with a great deal of admiration, being ſuch a one as they had never ſeen their life before. The King took it preſently into his hands, and was mighty well pleaſed with it, and ſaid that it was outlandiſh-work made by the *Franks*, (by which name they call outlandiſh men, *French*, *German*, *Italian*, &c. becauſe they know no diviſions or diſtinctions of our country,) ſo we went both to him, and acquainted him that we were lately come from thoſe countries, with an intention to go into the *Indies*. After the King underſtood this, he ſpoke very kindly to us, and bid his man to leave off and to ſearch no more our goods, and enquired after ſeveral other things, and at length he told my comrade that he thought he had ſeen him before; which was very true, for when my comrade lived at *Aleppo*, where he had drove the Goldſmiths trade for a great while, he and others were ſent to the King, who was then at a little diſtance from *Aleppo*, by the Conſul of *Venice*, to preſent him in his name, with ſeveral preſents, whereof ſome were coſtly and rich wrought clothes, when they came to him, and preſented them to him, he took them with a great deal of kindneſs, and treated them very honourably, and ſhewed them ſeveral ſorts of ſport, as jumping, running, *&c.* that they might ſee that he had a great many brave and handy ſoldiers; and did diſpatch them very generouſly again, and promiſed them, as my friend told me, all kindneſſes, chiefly to their maſters, ſaying, that if they ſhould have occaſion to make uſe of him againſt the *Turks*, he would faithfully aſſiſt them, and that he did not doubt at all, if they ſhould agree together, but they might go a great way with him in theſe countries; nay, advance farther upon the *Turk* in a ſhort time, even to *Conſtantinople* itſelf. After

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ter the before-mentioned diſcourſe, the King went to his tents that were pitched on a plain by a hill, within two miles of us, and took ſome of our company along with him to diſcourſe his father about our concerns. I would willingly have preſented the King with my gun, altho' we had to travel through many deſarts, and perhaps he would have been pleaſed with it, but durſt not do it before the *Turkiſh* Soldiers, Mendicants and Jews, for I feared, that they would betray it, and accuſe me before the *Baſhaw* and *Cadi*'s, which ſoon would have made me puniſhable, altho' innocent, as they uſe to do to ſtrangers; nay, ſometimes thoſe of their own nation; and beſides, I did remember, that when the King was encamped near *Aleppo*, and ſome of his men did daily come into the town to buy proviſion, cloaths and other things, that then it was ſtrictly forbidden to ſell them any arms, bows or pikes to take along with them into the deſarts. After we had ſtaid for our friends a great while, they came ſo late to us, that we were hindred from going any farther that day, for it began to be late, and ſo we ſtaid there all night. They told us, that the King, after they had told him that we came from *Aleppo*, would not believe them, but thought rather we came from *Saphet*, which town is within a day's journey of *Sidon*, which the *Sultan* had taken from him a little while before, that he might have a pretence to arreſt us and our goods; and that he did ſo obſtinately perſiſt in this opinion, that they did really fear he would have ſent ſome of his men with one of us to *Aleppo*, to know the certainty thereof, until they plainly demonſtrated to him by their letters from whence they came; whereupon he gave them liberty to go on in their journey. But I underſtood afterwards, that it was only to preſs ſomething more out of them, as he really did, for they were forced to give him ſome knives tip'd with ſilver that came from *Damaſcus*, and alſo ſome damasks.

On the ſixth of *September* we were up early, and paſſed between great wilderneſſes, wherein were abundance of wild boars, that appeared ſometimes in great herds: Theſe wilderneſſes continued ſo long, that we ſaw nothing elſe the whole day but woods, 'till in the evening we came

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to *Cala*, a village and caſtle on this ſide of the river, which is no more but two days journey from *Aleppo*, ſituated in a plain; from whence you may conjecture how crooked the river is hitherto. This caſtle belongeth to a great Baſhaw, called *John Rolandt*, and alſo the fine houſe at *Aleppo*, as is before-mentioned. He hath very great revenues and ſixty ſons: Six or ſeven of them are Sangiacks, whereof ſome live at the Sultan's court. Beyound this caſtle on the other ſide of the river, we lodged all night in the wilderneſs, which continued ſo far, that we ſaw nothing all the next day long, but only here and there a little cottage of the *Moors*, which generally are built upon four ſticks, and covered with buſhes: Within them there are ſo many children, that I have often admired at the number of them. They run in their firſt infancy to the river, and learn to ſwim ſo well, that they undertake without any fear to ſwim over the broad river. When we went by, the *Moors* ſaluted us very often, if the diſtance did not hinder them, and that chiefly to learn of us where about their King was in the country. For they have ſo great a reſpect for their King, altho' they are an idle and vagabond people, and unanimouſly ſhew him ſuch obedience, as no other nation doth to their ſuperiors; which alſo you may gueſs by this, that if any outlandiſh man hath a mind to get ſafely through the wilderneſs, or to ſee their King, let him but cloath himſelf in their habit, and take a *Moor* along with him to ſhew him the way, and to be his interpreter, they will readily tell him the way to go to him; or when they ſee that he hath one of their own nation with him, they let him paſs without any moleſtation or examination. So that thoſe that are ſlaves on the confines of *Arabia*, might eaſily free themſelves without any trouble or danger. Their wives did alſo often come to us, and brought us milk in great flat diſhes, which they ſhewed us at a diſtance to ſell; wherefore we did land ſometimes and received it, and gave them biskets for it, for they have great want of corn, ſo that this interchanging pleaſed us both. We uſed to break biskets into this milk, and ſo to eat it for dinner or ſupper, and ſometimes if it was too thick, or rather too little of

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it, that it might go the farther, we uſed to temper or mix it with water. They have alſo ſometimes put it into oblong linen ſacks, which it did hardly penetrate, and let it hang in the ſhip for two or three days, until it did curdle and came to be in curds, and ſo it uſed to ſerve us with biskets and onions for breakfaſt or for ſupper. When we did land and had time to ſpare, I uſed to look about me for ſome ſtrange plants, and among the reſt, I found a peculiar *Schœnanthum*, which was very like in figure unto the true one, but had not it's virtues, and the firſt kind of *Rhannus* of *Carolus Cluſius*, with fat leaves like unto houſleek. I found alſo goats rue, and a ſtrange ſort of willows, which ſtill are called by the inhabitants by their old name *Garb*. There alſo were abundance of tamarisks; they were as big and high as our cherry or plum trees, wherefore theſe trees are diſcerned ſoon at a diſtance by their height; they have very tender leaves, and long purple coloured tops, as you ſee in the ſecond kind of our tamarisks, ſo that between them and ours, there is no great matter of difference, but only in bigneſs and fruit, whereof I found none at that time. The *Moors* feed their cattle for the moſt part, with thoſe buſhes that grow at the river ſide; for in the wilderneſs and deſarts, where the ground is very ſandy, lean and barren, there is but little graſs or tilled ground, which occaſioneth the great ſcarcity of bread among them, ſo that often they ſee none in a great while, and are forced to eat their other food, as fiſh, fleſh, cheeſe and milk, which they take from goats, ſheep, camels, *&c.* without bread; ſo that theſe poor people make a ſhift with a mean diet; and yet they are ſtrong and in good health, and live to a good age. At night before it was dark, I ſaw another fortification at the other ſide in *Meſopotamia*, on a high hill called *Jabar*, belonging to the King of *Arabia*, which is very large, and hath ſeveral towers in the wall, ſo that as far as I could ſee, it was very like to that of *Aleppo*. We ſtaid all night on this ſide of it, in an iſland where we had been robb'd again, if we had not kept a good watch ſo as to perceive the thieves, and to let off ſeveral guns; yet this we did not to hurt, but only to frighten them; for if

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we ſhould have kill'd or wounded any of them, they would have fetch'd immediately ſome, according as they are in ſtrength, it may be a thouſand together to revenge their friend to fall upon us, to beat us and to plunder us, whereof they are very eager, and to take all we had. The ſame happened to us the next day in another uninhabited iſland of the river, where we would dreſs no victuals that night, that they might not ſpy us by our fire, to find us out and to fall upon us. For when we expected to keep ourſelves thus quiet, and to reſt in good tranquillity, they did not miſs us, but came to us in a greater body than before, and that ſo near, that we could not only hear them, but they began to talk with us. But when we ſaw that they were in earneſt, we rouzed up ourſelves, and got into order, and ſpoke big to them, and bid them to offer no violence to us, for if they did, they would find greater reſiſtance than they expected. But when we ſaw that this our exhortation would do no good, we were forced again to have recourſe to our guns, whereof we had but three, which we let go off, which frightened them in ſuch a manner, for they are not uſed to them, that they ran away and left us in quietneſs. But it is no wonder that the *Arabians* are ſo reſtleſs, for they are full of want and nakedneſs, have not to fill their belly, nor to cover their body withal; beſides, they have nothing elſe to do, and are uſed to idleneſs from their very infancy, and then becauſe they hate to work, they are forced to wander like vagabonds from one place to another. And (if they will maintain themſelves and theirs) to ſeek their livelihood from thoſe that travel through their country. So ſeveral times there came two, three, or four together, ſwimming through the river, were it never ſo broad or deep, to our ſhip, whereof ſome were black and ſome brown, which came as naked into our ſhip as ever they were born into the world, to beg a piece of bread; to each of them we gave as much as would content them, ſo they went ſometimes for a whole league along with us; and when they had eaten the bread and thanked us, they jumped into the river again and ſwam away. Beſides theſe we ſaw daily as we went along, many more ſwim over the river, which commonly had

had ſome bucks-skins blown up, whereon they tried to get over the eaſier, for the river is ſo broad, that it is not eaſy to make a bridge over it, neither did I find any. They take their ſhirts (for beſides them they wear no other cloaths) tie them with their leathern girdles about their heads, and therein ſtick their daggers (which are pretty broad and bended like unto a ſcythe) which hang down by their temples.

The ninth day our voyage went on again chearfully, and we came pretty near the town *Racka*, which belongeth to the *Turkiſh* Emperor, but it did not continue ſo long, for before we had dined and eaten a few fruit, *viz.* Cibels, Anguries, and *Indian* Musk-melons, to refreſh ourſelves in the great heat, we incurr'd greater danger again than that we were in before, for our ſhip, which was a great deal bigger than either of the two, did ſtrike upon the ſand ſo ſeverely, that we could not bring her off again without aſſiſtance of others, as we had done ſeveral times before, nor bring her into the right way again. So we were forced to deſire the *Arabians* our antagoniſts, which ſtood and looked upon us, rather rejoicing at our misfortunes, than pitying us, to aſſiſt us, which at length we did obtain, and ſo they came to help us: But becauſe they had their daggers, and great cudgels, which they uſe to wear with them, we durſt not truſt them, but were forced to leave a ſmall guard in the ſhip, but the reſt of us helped them with all our force and ſtrength, but we could not ſtir her, ſo that they went away twice and left us. At laſt we concluded, that we had no better way than to unload our ſhip, yet we durſt not do it for fear of the *Arabians*, nor venture our merchandizes; ſo we reſolved to draw her out another way, wherefore we deſired the *Arabians* a third time to aſſiſt us, and if they were in earneſt to help us, we begged of them to lay down their arms, which at length, upon our promiſing them a good reward, they did. When they came we took alſo our guard to our aſſiſtance, ſet all hands at work, and with hard labour we brought it at length into the right ſtream again, ſo we paid the *Arabians* and went on, and came that ſame night to *Racka*.

CHAP.

CHAP III.

Of the city of Racka, *and of it's ſituation, and alſo ſomething of the departure of the King of* Arabia, *and of his league with the* Turkiſh *Emperor, and alſo of the trouble we had with the* Cuſtom-houſe Officer *or* Publican.

RACKA, a town of *Meſopotamia*, is ſituated in the deſarts of *Arabia* upon the great river *Euphrates*, between two aſcents, ſo that you cannot ſee any thing of it before you can come near it. There is a caſtle by it, which is given to a *Sangiack* by the *Turkiſh* Emperor to keep it with 1200 *Spahi*'s. This town is pitifully built, and not well guarded with walls, it having been built after the Deſolation of the old town, which was ſituated on the hight, as one may ſee ſtill by the old wall, and other arches and pillars. Among the reſt there is yet ſtanding a very ancient high building, which is ſtill very ſtrong, and looketh very great, altho' it is much decay'd and run to ruin, and ſuch as one ſhall rarely ſee, ſo that one may conjecture, that it hath perhaps been formerly the ſeat and habitation of their Kings or Magiſtrates. Between the new and old city lieth a caſtle, which is alſo old and pretty ſtrong, where is kept a *Turkiſh* garriſon, it being on the confines or limits of *Arabia* and *Perſia*, &c. to defend them and all the country from danger and incurſions. The old town is beſides this quite demoliſh'd, and even with the ground, ſo that here is no convenient place where the *Turks* can exerciſe themſelves in running, cudgel-playing, *&c.* but this, where I have often ſat upon the ruin'd walls, and look'd upon them when they were a playing. To the Deſolation of this town have very much contributed the *Tartars*, under their King *Haalono*, who took it in the year of our Lord, 1260, and not long after the town

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and caſtle of *Aleppo*, with the help of *Ayton* King of *Armenia*. Some will have this to be the town of *Rhagos*, which is alſo called *Edeſſa*, whither the ancient and pious *Tobias* did ſend his ſon from *Nineveh* to his friend *Gabel*, to fetch the money from him which he had lent him: But becauſe this lies a day's journey farther from the river *Euphrates*, therefore it cannot be the ſame.

After we had landed there, the receiver of the cuſtom came on horſeback to the ſhoar, and deſired the maſter of the *Turkiſh* ſhip to deliver his arms, lances, and bows, who abſolutely deny'd it, ſeeing that it never had been a cuſtom before; whereupon they fell about this into ſuch a hot diſpute, that they began to draw upon one another, and had not we timely put in between them, it would have cauſed a great tumult. The reaſon why this man behaved himſelf ſo ſtrangely, was, becauſe we did not go with our goods to *Carahemit*, which town is diſtant four days journey, and ſituated on the rapid river *Tygris*, to have laid there upon that river, where he would have received a great deal more cuſtom, that alſo belonging to him. But the *Turk* not mattering him, having nothing in but corn, which he would not carry, he let him alone, and came to us as ſtrangers, thinking to make up his loſs from us, and to frighten us out of it. He ſtaid all night in the ſhip, and lay between us, fearing that we ſhould hide ſome goods from him; and ſometimes he came upon us with big words, ſaying, *Seeing that it was not allow'd to us outlandiſh men to travel in theſe parts, therefore he could not but take us to be ſpies, that came to diſcover, rather than for any thing elſe, wherefore he had reaſon enough to take our goods in arreſt, and ſend us two ſpies as to* Conſtantinople, *to make us ſlaves to his maſter the Great Sultan.* After we had heard this his unreaſonable diſcourſe, and were alſo ſenſible of his intention to cheat us, we were not preſently frighten'd, but drew out our paſs we had from the Baſhaw and Cadi of *Aleppo*, and ſhew'd it to him. He look'd it over, and after he underſtood that he durſt not very well act againſt it, he went away from us with a deal of indignation, and immediately he began to quarrel with all the Merchants of the two ſhips, and deſired of them an unreaſonable ſum to pay him as toll, whereof

whereof they complain'd heavily ; but he went on, and would accept of no reaſonable conditions, but took away our rowers from our ſhips, to hinder us from going away, to ſqueeze us the more. But the Merchants, altho' they ſaw his earneſtneſs, they did not matter it, but ſent on the 11th of *September* one of them with a *Moor* to *Carahemit*, to the Great Baſhaw, which was the ſon of *Mahomet Baſſa*, to complain to him of theſe impoſitions and extortions. When the toll-keeper did underſtand this, he follow'd them with his ſon immediately. But becauſe he did not find the Baſhaw, who was then in another place, call'd *Giſelet*, whither our friend was forced to follow him three days journey from thence, he return'd again immediately. Although he did not ſpeak with the Baſhaw, yet he falſly told us, that it was the Baſhaw's order that we ſhould pay him ten ducats *per cent.* Notwithſtanding that, ours did not know any thing, yet they would not truſt him, but had carry'd the beſt and greateſt part of their goods out, before he came into the ſhip to ſearch, and alſo ſome thereof they bury'd in the ſand by night, where the *Turks* and *Moors* went over by day-light, and yet they could find none of theſe hidden goods. The next morning early the Publican came with his crue, and ſearch'd every thing with a great deal of care, as if he had a peculiar command for it, but did not find any thing near, as you may think, what he expected. When he was thus very buſy in exerciſing his office, our friend came in at laſt, and told us, that the Baſhaw was very much diſpleaſed that the Publican did deal ſo unjuſtly with us, contrary to the orders and law of his maſter, the Grand Signior, and did keep us ſo long, and hinder us in our navigation. Wherefore he had writ to the Sangiack in our behalf, and ordered him on pain of death, to take all care that we might not be detain'd any longer, but to take the Publican priſoner, and to ſend him to *Conſtantinople*, to have him try'd at the court kept for that purpoſe every fifteenth day, and that he feared very much, that he would pay for this his miſdemeanor with his life.

In the mean time we were thus detained priſoners on the rivers of *Babylon*, expecting with a deal of patience the time of our deliverance, it happened, that the King of

of *Arabia* broke up with his retinue from here-abouts on the 21ſt of day of *September*, and travelled towards the ſouth in great numbers, to find better paſtures for his beaſts, as horſes, aſſes, and camels, that they might the better ſubſiſt; for in theſe places there are not ſo many villages, towns and market-towns, where they might have their continual abode. Neither do they love farming nor trading, but are contented, if they have a great ſtock of cattle, and good ſtore of graſs for them, that they may keep them. So if they come to a rivulet, where a little herbage or graſs groweth, they immediately erect their tents there, to ſtay there till want forceth them to remove, and to look out for another place. When they break up, they take along with them man, maid, beaſts and all their whole ſubſtance, as I did ſee them remove at this very time, and come towards this town in great numbers, ſo that the *Turks* kept their gates ſhut up for four days, until they were all paſſed by. On horſeback they are armed with darts and bows, *&c.* and alſo if they ride on camels, whereof they have very a great number, chiefly when the King is moving from one place to another, as ſome of them did relate to me, where generally are employed 150000. I myſelf have once ſeen at one time together about the number of 3 or 4000 camels. They are ſtrong and hardy creatures, fit to carry heavy burthens, and alſo to ſubſiſt without drinking in the greateſt heats for three days together. They ſtale out between their hind legs, ſo that thoſe that go in caravans behind them muſt have a great care, that they be not hit by them, and ſo become all bedaubed. Their horſes are very noble, neat, and fit for buſineſs; they ſeldom feed them more than once a day, although they ride them very hard all day long through the wilderneſſes. They commonly cut off all the hair from their mains and tail, ſo that their tails remain very naked, and look ſomething like the tail of a lion. They put their wives on little aſſes, and alſo upon high camels with their children, three or four of them together in boxes, as it is the faſhion in theſe countries. They are of a brown colour like unto our Gypſies, and almoſt the fourth part of them black, which difference of colour proceedeth from their travelling up and down to places

where blacks are, and ſometimes leaving their own there, and taking blacks in the room of them. The King of *Arabia* is always encamped in the fields, and never cometh into a place that is ſhut up or encloſed; and this the leſs now, after the miſchance of loſing his ſon that retired into one, happened; ſo he goeth from place to place like unto the *Tartars*, ſo that often it is not known where he is. In the ſummer-time he goeth farther to the north, and in winter to the ſouth, to avoid both the heat and cold, and to have better ſubſiſtance and proviſion for himſelf, his men, and cattle. So it hath happened ſeveral times, that the *Arabians* in their march have come too near the *Turks* dominions, and the *Turks* again to his, from whence aroſe between theſe two great Princes ſuch differences, that they are come to great and bloody wars. And yet for all this, as I am credibly informed, they have now both made a peculiar league and contract between them, wherein it is agreed that if the Grand *Turk* ſhould go to a war with his neighbours, then the *Arabian* King will aſſiſt and defend him, wherefore the Grand Signior writes to him as his couſin and good friend, and is to pay him the ſum of 60000 ducats yearly as his certain ſalary or retaining fee. And beſides all this, the Sultan ſends to the new King of *Arabia* after the deceaſe of the old one, a ſtandard with his coat of arms in it, which together with other preſents he ſends him with uſual ceremonies, to congratulate him on his happy coming to the throne, and to renew and confirm their alliances. Their religion doth contribute not a ſmall matter to this, which (together with all their ceremonies, and all other points) is the ſame almoſt they profeſs in both nations: And they take as many wives as the *Turks* do, neither do they extol or magnify one before the other, becauſe they come from better parents, being they buy them all from them. And therefore none of them are excuſed, becauſe ſhe cometh from a greater extraction, from doing the family-buſineſs, nor hath a poor one more put upon her becauſe ſhe came from mean extraction. So one of the King of *Arabia*'s wives is a daughter of a man that keeps a ſawing-mill at *Racka*, which by him (although of mean extraction) is as much reſpected as any of the reſt. Her father

father and brothers are very good people; they came very often to us, and ſhewed great compaſſion, for that we were ſo abuſed by the Publican. His mill is not drawn by horſes as ours are, nor by water (for they know nothing of that) but two of them cut the wood with great hand-labour. During our ſtaying there a young *Arabian* gentleman, nearly related to the King of *Arabia*, came very often to us to the water-ſide, who was always accompanied with twenty ſervants with bows and darts; he had a delicate white turbant on, and a long violet coloured caban made of wool, but his ſervants went pretty bare, for ſome of them wore black caps and long indico coloured ſhirts with wide ſleeves, which they girt up with broad leathern girdles, wherein ſtuck bended daggers or bayonets, as it is their uſual cuſtom. It once happened, that ſome of us being upon the high town-walls together, from whence we had a pleaſant proſpect down into the valley to the great river *Euphrates*, this ſame gentleman came to us again, and ſeated himſelf with his retinue overagainſt us, and preſented us with ſome dried Cicer Peaſe (whereof I have made mention before) and ſome Cibebs mixed together, which we thankfully received; and to ſhew our thankfulneſs, we preſented him again with ſome Almonds, Figs, Nuts, and ſome very good ſweat-meats we had brought with us from *Aleppo*, which he alſo received very kindly. So we all began to eat each of us part of his preſent, and drunk with it ſome water of the *Euphrates*. After we had eat them all, and we thought the time to be long, he beckon'd to one of his Muſicians, and bid him to divert us with his inſtrument, which he pulled out preſently (which about the neck looked very like unto a cittern) and we expected to hear ſome rarity, but when I looked upon it, and ſaw it had but one ſtring that was as big as a cord of their bows, he began to play ſome of their tunes, but with what art and dexterity you may eaſily fancy. He did this for almoſt two hours, and according to his opinion very harmoniouſly, but we thought the time ſo long, that we were very glad when he had done.

About the river I found that ſort of *Acacia* that beareth roundiſh and brown-coloured pods, called *Schock*

and *Scamuth* by the *Arabians:* Some thorns called *Algul*, whereon the Manna falleth, chiefly in the county of *Coraſcen*, as *Avicenna* tells us. *Chameſyces*, ſome ſtrange kinds of moſſes, which are very much differing in bigneſs: Among the reſt I ſaw the low prickly herb, by ſome eſteemed to be the *Tragun* of *Dioſcorides*. Below, cloſe to the river, I found the *Herba Sacra* of *Dioſcorides*, which the learned *Carolus Cluſius* hath accurately deſcribed in his *Hiſtory of Outlandiſh Plants*, book ii. chap. 45. and juſt by theſe, more ſtrange ones, chiefly a delicate one growing plentifully there in the ſand, which had from five to eight tender ſtalks, which ſpread themſelves into others that were very full of joints, ſo that it crept rather on the ground than grew up; by each of them ſtood three or four roundiſh Marjoram or *Origanum* leaves together, and above between them ſome ſtar like white flowers, with ſix pointed leaves like unto our *Ornithogalum*, each of them on a peculiar foot-ſtalk, the ſeeds thereof I have not ſeen, but the roots are ſmall and fibrous, which together with their ſmall bitterneſs have a pretty exſiccating quality; and ſo in this reſpect are very like unto the *Polycemon* of *Dioſcorides*, but whether it be the ſame or no, I leave the learned to decide. Beſides thoſe before as we came down the river, I ſaw a great many large Tamarisk trees, and abundance of a certain kind of *Agnus Caſtus*, almoſt like unto the other, only a great deal leſs, and it had no more but three ſtrong Claver leaves; but above all the *Galega*, called Goats-rue in our language, which in theſe parts groweth very high, and in ſo great plenty, that on the river-ſide I could ſee nothing but this for ſeveral miles together.

CHAP.

CHAP IV.

Of the Inhabitants of the mountains, and the great wilderneſs we came through to Deer : *Of their ancient origination, and miſerable and laborious livelihood.*

UPON this good and ſevere command of the *Baſhaw*, ſon of *Mahomet Baſhaw*, we were acquitted of our long arreſt, and went away about noon on the 27th of *September* ; we went again from thence through ſuch great deſarts, that for ſome days we ſaw nothing worth relating, but here and there little huts made of ſome erected boughs, and covered with ſome buſhes, wherein the *Moors* with their families live, to ſecure themſelves from the great heat, rain and dews that are in theſe parts moſt violent, ſo that I admired how theſe miſerable people could maintain themſelves and ſo many children in theſe dry and ſandy places where nothing was to be had. Wherefore theſe poor people are very naked, and ſo hungry that many of them if they ſaw us afar off, would fling themſelves into the great river, and ſwim to us to fetch a piece of bread. And when we flung at them whole handfulls, they would ſnap at it juſt like hungry fiſh or ducks, and eat it : Others did gather it and put it into the crown which they make neatly of their ſheets on the top of their herds, and ſo ſwim away with it. After theſe ſandy deſarts had continued a great while, we came at length out of them between high, rough and bare hills, which were ſo barren that there was to be ſeen neither plough-lands nor meadows, neither houſe nor ſtick, neither high-way nor footh-path, wherefore thoſe people that live there, have no houſes, but caves and tents, as they have in the great deſarts, where becauſe of the great heat and dryneſs, the

ſoil is ſo barron, that they cannot ſubſiſt in a place for any conſiderable time, nor have villages or certain habitations: Wherefore they wander up and down, fall upon the caravans and plunder them, and make what ſhift they can to get a livelihood. Theſe mountains, as I am informed, reach to the river *Jordan*, the *Dead* and the *Red-Seas*, &c. wherein are ſituated mount *Sinai*, *Horeb*, &c. and the town *Petra*, which by the prophet *Iſaiah* is called *Petra of the Deſarts*. The *Arabians* that live in theſe deſarts, and round about them, are extraordinary marks-men for bows and arrows, and to fling darts which are made of canes: They are a very numerous people, and go out in great parties every where almoſt: They are a very ancient nation, and come from the ſons of *Iſhmael*, but chiefly from his eldeſt ſon *Nebajoth*, and were anciently called the war-like *Nabathees*, and their country, the land or province of the *Nabathees*, which *Joſephus* teſtifieth in *Book* i. *Chap.* 21. where he ſays, that the twelve ſons of *Iſhmael*, which he had by an *Egyptian* wife, (his mother *Agar*, from whom they were called *Agarens*, as you may ſee in the firſt of the *Chronicles* and the ſixth verſe, being alſo of the ſame country,) were poſſeſſed of all the country between the *Euphrates* and the *Red-Seas*, and called it the province of the *Nabathees*. The *Midianites* that bought *Joſeph* of his brethren, and carried him into *Egypt*, may alſo be reckoned among theſe. This ſame country is alſo chiefly by *Pliny* (becauſe thereabout are no other habitations, but tents, wherein the inhabitants, live) called *Scenitis*. From this we may conclude that the prophet *Iſaiah* in his 60th Chapter, and *David* in the 120th *Pſalm* did ſpeak of them, when chiefly the latter maketh mention of the tents ot *Kedar*, whereby he underſtands a country that is inhabited by ſuch a nation, as liveth in tents, and is derived from *Kedar* the ſon of *Iſhmael*, whom his father *Abraham*, as a ſtrange child born by his maid *Agar*, did thruſt out together with his mother into the deſarts; his words are theſe, *Wo is me, that I ſojourn in* Meſheck, *that I dwell in the tents, of Kedar*. In our times theſe and other nations are called the *Saracens*, which have very much encreaſed under *Mahomet* (who by his Mother was an *Iſhmaelite*) and did

did ſpread very much; and ſo they were in *David*'s time a very ſtrong nation, wherefore he prayeth very earneſtly in his 83d *Pſalm*, that God would puniſh and ſlay and diſperſe them, as enemies of his holy church. But that I may come to our former Intention again, here the *Arabians* again asked us very often, where their King was at that time, ſo that our maſter had buſineſs enough to anſwer them; whereby you may obſerve what great reſpect and love they have for their King. But that they might not altogether look upon us as outlandiſh men, nor preſently diſcern us to be ſtrangers, we did ſometimes when there was occaſion for it, change our turbants, and let one end thereof according to their faſhion hang down, which they do to make themſelves a ſhade againſt the heat, that is very cruel in theſe countries. But yet if any body, be he who he will, doth enquire after their King, and wants to come before him, to preſent him with a ſuit of cloaths, *&c.* or to deſire a paſs from him, or if one ſhould go about to hire one of them, to ſhew him the way to a certain place, or through their country which he may do for a very ſmall price, he would ſoon find one or other that would be ready to do it; but among the *Turks* there is no ſuch obedience; for if you ſhould deſire any thing of them to do in the name of their *Sultan*, they are not willing to do it, except it would redound to their great profit. Wherefore a *Turkiſh* guide to conduct you would coſt you a great deal more than one of them. Beſides, they alſo remember their maſter daily, and hardly ſpeak of any thing but of him, his great riches, *&c.* but with ſuch pride and greatneſs, chiefly when they ſpeak of his powerfulneſs, and enlarging of his kingdom, as if ſome ſhare of theſe were belonging to them, and that they muſt be reſpected for it. In this navigation through the great deſarts, we two did not ſpend much, becauſe the towns were at ſo great a diſtance from one another that we could not reach them, to provide our ſelves daily neceſſaries (as we do in our country on the *Danube* and *Rhine*) or lodgings. We were neceſſitated to be contented with ſome ſlight food or other, and make a ſhift with curds, cheeſe, fruits, honey, *&c.* and to take any of theſe with ſome bread for a good entertainment. The honey in theſe parts is very good,

and of a whitiſh colour, whereof they take in their caravans and navigations great leathern bottles full along with them; this they bring you in ſmall cups, and put a little butter to it, and ſo you eat it with biskets. By this diſh I often remembred St *John* the *Baptiſt*, the fore-runner of our Lord, how he alſo did eat honey in the deſarts, together with other food. Beſides this when we had a mind to feaſt our ſelves, ſome ran, as ſoon as our maſter had landed at night, to fetch ſome wood, and others in the mean time made a hole in the ground on the ſhoar, in the nature of a furnace, to boil our meat. So every company dreſſed accordingly what they had a mind to, or what they had laid up in ſtore; ſome boil'd rice, others ground corn *&c.* And when they had a mind to eat new bread inſtead, or for want of biskets, they made a paſte of flower and water, and wrought it into broad cakes about the thickneſs of a finger, and put them in a hot place on the ground, heated on purpoſe by fire, and covered it with aſhes and coals, and turned it ſeveral times until it was enough. Theſe cakes were very ſavory and good to eat. Some of the *Arabians* have in their tents ſtones or copper-plates made on purpoſe to bake them. On the 4th day, being the laſt of *September*, about noon, we came to the end of the mountains, before which without, on this ſide, lieth a very ſtrong citadel, on a high hill, built three ſquare, by the inhabitants called *Seleby*, whereof two points go downwards towards the river, and the third upward a great way on the mountain, ſo that in it's ſituation it is very like unto *Baden* in *Switzerland*. Although it is demoliſhed, yet it is ſtill very ſtrong in it's walls, that are to be ſeen at the top and on the ſides, chiefly towards the hills, and the river ſide, to hinder the paſſage both by water and land. There are alſo ſtill ſtanding ſome watch-houſes without, as you come towards it near the mountains, which may hold three or four ſouldiers: yet it lieth ſtill to this day in ruins, and ſo deſolated, that nothing but birds and beaſt inhabit it; whereof a great many appeared on the river ſide, as *Herns*, *Ducks*, that were very large and of a delicate colour, and others among which were ſome of a white colour, called *Pelicans* by *Ariſtotle*, and *Onocrotali* by others, which are as big as *Swans*; the prophet *Zephaniah* maketh alſo

mention

mention of them in his ſecond chapter, when he prognoſticated the puniſhment that was to come to the *Ninevites*, *Aſſyrians* and *Moors*; there alſo appeared ſome quite black with long necks; whereof I did ſee abundance in my travels into the *Land of Promiſe*, and eſpecially near *Acon* among the rocks and crags of the ſea; as far as I could diſcern them at a diſtance, they ſeemed to be a kind of a * *Sea-Eagle*, that feed more upon fiſh than any thing elſe. Six miles lower, and at the other ſide of the *Euphrates*, lieth ſtill another fortification, which is called *Subiau Seleby*, that is, lower *Seleby*, on a very high bank, and ſeeing that we ſailed very near it, I could not well diſcover it. Of theſe two which way they were beſieged and taken; and alſo of the way of government, or ruling of the Kings of *Arabia*, &c. I ſhould have been very glad to have been a little better informed, but the language wherewith I was not well acquainted, did hinder me. And ſuppoſe I ſhould have underſtood it very well, or enough to have made an enquiry after thoſe particulars, yet I could not have done it without great danger, to have been taken for a ſpy; for they ſoon ſuſpect outlandiſh men on every little occaſion, which thoſe that trade in theſe parts have often experienced not without great loſs and danger. Beyond the mountains in the low country we ſaw more tilled grounds, and habitations of the *Arabians* than we had done before, wherefore our maſter landed ſooner than he uſed to do, near a village, to take in proviſion for our farther journey, where the people brought fleſh and *Indian Melons* to us to ſell. Here it happened, that about midnight, one of the *Turkiſh* ſouldiers went out to eaſe himſelf on the river ſide; and when he was buſy about it, a *Moor* came creeping along to him, and thruſt him into the river before he was aware of it, and run away. The *Turk* finding himſelf in the *Euphrates*, fell a crying out for help; I hearing him, ſtanding centinel that night did not fail him, but made what haſte I could, with my ſcymeter in my hand, followed his voice, and came to the place, although it was very dark, drew him out, and brought him into the ſhip, which was ſo kindly taken by

* I *gueſs them rather to have been* Cormorants; *no* Eagles *having long Necks.*

by the reſt of the *Turks*, that I got mightily into their favour, and received many kindneſſes of them all the way until we came to *Bagdet*, the garriſon which they went to reinforce.

The firſt of *October* when our Voyage went on again, there came early in the morning a poſt of ſix *Arabians* on horſeback to the river ſide, to inquire of us whither their King was gone, or where we thought they might find him; they had received letters for him from the Sultan, wherefore they muſt follow him until they found him. The maſter of our ſhip told them, as he did to every body that ask'd him, that we had ſeen him in *Meſopotamia*, which province he call'd *Amanachar*, that he was broken up with his Men to go back into *Arabia*, where they would find him. After this relation they departed, and we went on our way, and ſoon ſaw below a town to our right at a diſtance, call'd *Seccard*, very well ſituated on an aſcent, belonging to the King of *Arabia*, wherefore ſome of the *Turks* ſaid, that none but *Haramiquiber*, that is, *great Thieves*, lived in it, which they do out of ſpight to all them that are ſubject to any other maſter than their Sultan. This town we paſſed by, and went directly towards *Deer* another town, whence we were then three leagues diſtant, yet they do not account their diſtances by leagues, for they know little or nothing of it, but rather reckon by days journeys, for their towns are ſo ſituated at ſuch a diſtance, that they have ſometimes to go through divers wilderneſſes, ſeveral days, more or leſs, before they arrive there. Before we came thither, one of the ſhips in our company did go too much towards one ſide, toward a branch of the river, that runs by the town, for it divideth itſelf into ſeveral branches, where it got into the mud and ſtuck. Our maſter ſeeing this, landed immediately, and did ſend his men to help them. So I got time to look about for the ſtrange plants, and found there about the river many Tamarisk-trees, alſo a peculiar ſort of Willow, which the inhabitants ſtill call by it's ancient *Arabian* name *Garb*. Theſe trees do not grow high, but ſpread very much; the twigs thereof are ſtronger and not ſo tough, as to make bands or withs as ours will; the bark is of a pale

a pale yellow colour, and ſo are the leaves, which are long and about two fingers broad, and at the edges round about crenated, ſo that they are very much differing from the reſt of this kind. I found them to be of a pretty drying and aſtringent quality. Of their flowers and fruit, whereof *Avicenna* maketh mention in his 126th and 686th chap. I can ſay nothing, becauſe I ſaw none. Hereabouts the *Turk*, that would not ſtay until we were cleared, but went away before us, ſuffer'd ſhipwreck, and ſo loſt a great deal of his corn, that he intended to carry to *Bagdat*, call'd *Baldac*, to ſell it in the great ſcarcity, which was occaſion'd for want of rain, for there fell none in the ſpace of two years and an a half. And yet, as they ſay, if it raineth but twice or thrice a year, they have enough to ſupply themſelves. After our men had wrought longer than an hour together with theirs, until they had emptied the ſhips, they came to us again to go that night to *Deer*. But there being ſeveral rocks before it, which were very dangerous to paſs, ſome of their pilots, that underſtood the depths, came out to meet, and did help us, ſo that we got ſafe there. The town of *Deer*, which is not very big, and belongs to the Sultan, is ſituated on this ſide of the river, on an aſcent, and is pretty well built with houſes, (whereon ſtood great numbers of people when we into it, to ſee us) but as for the walls and ditches, they are but very ſlight. At our firſt arrival, we thought we ſhould ſoon get clear for the cuſtom with the Armin, and ſhip off again, but he was not in town, ſo that we were forced to ſtay three days for his coming. In the mean time we got acquaintance with the inhabitants, which were handſome, luſty and well ſet, and white, and more mannerly than the reſt; they viſited us frequently, and ſpoke kindly to us, ſo that we found a vaſt difference between thoſe and the former. The Armin alſo, who was no leſs civil, we preſented at his return, with a great diſh fill'd up with Cibebs, and ſeveral ſorts of confectures, and laid round about with ſoap-balls, as is the faſhion in theſe countries; but to them that were with him and of his family, we gave ſome ſheets of white paper, which they willingly received, and were ſo well pleaſed with it, that ſome of them (as the

the children do in our country, when we give them ſomething that is ſtrange or pleaſing to them) ſmiled at it as often as they look'd on it. The country thereabouts is pretty fertile and plentiful of corn, *Indian* millet, cotton, *&c.* and they have alſo between the rivers very good gardens for the kitchen, with all ſorts of plants and fruits in them, *viz.* Colliflowers, Citruls, Pumpions, Cucumbers, Anguries or Water-melons, which they call *Bathiecæ*, whereof they have ſo many that you may buy forty great ones for one Aſper, whereof three make a Medin, much about the value of our penny. There were alſo ſome Date-trees, Limon and Citron, and other trees, which I could not diſtinguiſh at a diſtance.

CHAP. V.

Of our Voyage to the famous town Ana, *in which we paſſed again through great ſandy wilderneſſes; for the performance whereof we muſt provide ourſelves with victuals, and be very careful in our navigation: Some relation of the inhabitants, of their cloaths, and other things we did obſerve and ſee by the way, and what elſe did happen unto us.*

AFTER we had paid the cuſtom to the Armin, who was a great deal more civil than he at *Racka*, and provided ourſelves with all neceſſaries, we did but half load our ſhips, to draw them out of the branch again into the river, and then we carry'd the reſt to them by boats and ſmall ſhips, for the water was very low and full of mud, ſo that we went from thence on the fourth day of *October* in the evening, and ſo ſtaid all night, a little below *Deer*.

The next morning our navigation proceeded very well till noon, when we came to a very broad and ſhallow place of the river, that our maſter did not know which way

way to get through. When he was thus troubled and conſidering, there appeared on the hight on the ſhoar ſome *Arabians*, and ſhewed us the courſe we muſt take, but we durſt not truſt them, for we had heard before that they had ſunk ſome great ſtones there, and that a month before they had perſuaded a ſhip to go that way which did not diſcover their cheat, until their ſhip after ſeveral hard knocks did ſplit in pieces and ſink. The ſame they would have ſerved others, which, although they did not follow their counſel yet they came into ſuch danger, that they could not deliver themſelves out of it in a whole days time. We (thanks be to God) got ſooner through than in an hour, after we had drawn our ſhip a little back into the deep ſtream to the great admiration of the *Arabians:* But the other in our company did not ſtick much longer, yet we had more to do to get her off, becauſe ſhe was ſhorter with a hollow bottom, wherefore ſhe was ſooner turned, but could not be got out ſo well as ours which was flat bottom'd. In the evening very early we ſaw at a great diſtance on the other ſide in *Meſopotamia*, a caſtle in the plain called *Sere*, which the *Arabians*, as they ſay, have many years ago demoliſhed, which the river *Chabu*, which is pretty large, runs by, which beginneth not much abovet he caſtle (which one may gueſs by it's freſh water like unto fountain-water) and runs a little way below into the river *Euphrates*. From thence we thought to have reached *Errachaby*, a town belonging to the King of *Arabia*, but being hindred in our navigation, as is abovementioned, we landed a little above this before the night befel us, and went the next morning early to the before-mentioned town, which was pretty large, and lay about half a league from the river in a very fruitful country, where we ſtaid until the next day to ſell ſome goods there. Wherefore two of ours went into the town to call out ſome of their Merchants to trade with them.

After they had ſpent that whole day with them, we went off the next morning early toward *Schara*, a little village which lieth on the right hand half a league diſtant from the river belonging to the King of *Arabia*, where we landed to pay the uſual cuſtom. All about the ſides

and

and the river, I ſaw a great many buſhes and trees. I would fain have been at them to diſcern what they were, that I might have viewed them exactly, but I was forced to ſtay in the ſhip and ſo I miſſed them. From *Schara* our navigation went on for ſeveral days very well, but chiefly through ſandy deſarts which were as large as any we had before paſſed; for they extended ſometimes ſo far, that we could not ſee the end of them; and they were ſo dry, that you could ſee neither plough, land nor meadow, tree, nor buſh, leaf, nor graſs, nor path to go in; wherefore theſe may very well be called deſarts, which are alſo called the ſandy ſeas. Firſt you muſt expect there great ſtorms, as well as in the ſeas, which cauſe waves in the ſand as well as at ſea; then thoſe that go in great caravans through them, muſt have their leader or pilot, by them called *Caliphi*, as well as thoſe at ſea, who knows how to direct their way by the compaſs, as pilots do on ſhip-board. Then they provide themſelves, becauſe the way is very long through them, with victuals for a long time, as well as thoſe that go by ſea, wherefore they load generally the third part of their camels with proviſions, chiefly with water to refreſh themſelves and their beaſts in the great heat of the ſun, for throughout all the deſarts there is never a ſpring to be found, except one ſhould light by chance on a ciſtern, which yet are alſo generally dry, for nothing but the rain filleth them. The *Turkiſh* Emperors have ordered 30000 of theſe ciſterns to be dug in the ground in theſe deſarts (as I was informed when I was at *Aleppo*) and to be provided with water, that their armies when they marched from place to place in thoſe times when they had war with the Kings of *Perſia* or *Arabia*, *&c.* might not want for water, and if one ſhould be empty they might perhaps find ſome in the others. In theſe wilderneſſes I ſaw nothing worth ſpeaking of, but on the 9th of *October*, ſome ancient turrets that ſtood upon the high banks on a point called *Euſy*, where, as ſome ſay, hath been formerly a famous town. Thereabouts the river taketh ſo large a circumference, that we went longer than half a day, before we could paſs it. By the ſame river below us, we ſaw on the other

ſide

ſide of it ſeveral *Arabians* on horſeback; and nothing elſe remarkable, but as I have told you before, ſome ſmall huts of the *Moors*, who came to ſee us often, but chiefly at night time to pilfer ſomething, which they are uſed to from their infancy. Wherefore it behoved us to have great care, and to keap a good watch, as I did find it the ſame night: For when it was come to my turn to ſtand centinel again, which I commonly did in the hindermoſt part of the ſhip on high, that I might eſpy the thieves the ſooner if any ſhould come, I laid down by me a good cudgel, as we all uſed to do every time, ſo I lay down and wrap'd myſelf up in a frize coat with hanging ſleeves to it, to keep myſelf from the froſt and dew, which are very frequent and violent there. After long watching, I began to be drowſy and fell aſleep, a thief came through the water to the ſhip, where I was laid down very ſilently, and took hold of one of my ſleeves that hung down, in hopes to draw out the coat gently, not knowing that I was in it: So I was ſenſible that ſomebody was there that would ſteal the coat, and got up, and ſeeing the head of the rogue, I took hold of my long cudgel to have a blow at him; but he was too nimble for me, ſwam back and ran away: The reſt that lay by me were awakened at this, and did perceive that I had ſeen ſomebody, but did not know the particulars, ſo they were very glad that I had frightened away the thief, and gave me thanks for my great care and diligent watching. As the *Moors* by night follow their robbery, ſo they came by daylight often with their wives to trade with us. Wherefore our maſter ſometimes to pleaſe ſome Merchants did ſooner land, who took all ſorts of goods out with him, as ſoap-balls, beads of chryſtal, and yellow agates, glaſs rings of ſeveral colours, which they wear on their hands and feet; and ſeveral other toys made of red, yellow, green and blue glaſs; and ſet in tin, braſs, or lead, high ſhoes, which are tied with leathern ſtraps at the top, *&c.* for theſe goods they truck'd with the *Moors* for ſheep's skins, buck's skins, cheeſe-curds, and ſeveral other things, and ſometimes for money. Theſe *Moors* do not differ much in their form from our gypſies, only that theſe are a good

good deal browner. They are very nimble in their actions, but they do not much care to work; they rather ſpend their time in idle diſcourſes, or begin to quarrel with one another with loud and big words, and a great clamour, but ſeldom are ſo much in earneſt as to come blows. Their heads are ſhaved ſaving only the crown, where they let generally a long lock grow, like unto the *Turks*, that hangeth down behind. As to their cloathing, they wear coats made of courſe ſtuff, whole before, and without ſleeves; they are pretty long before, and reach to their knees, ſuch an one I wore on my journey, ſtriped with white and black; underneath they have long ſhirts, which are cut out about the necks and reach down to their ankles; they are commonly blue, and have wide ſleeves which they let fly about chiefly in their walking, when they fling their arms about to ſhew their pride. Theſe ſhirts they gird up with broad leathern girdles ſo high, that you cannot ſee the girdle but only their bended dagger that ſticks or hangs in them as we wear our ſwords. The archers put ſometimes one of their arms out of their ſhirts, and ſo leave their breaſt bare at the ſame time, that they may ſhoot and fight the freer without being hindred; thoſe that are not able to buy ſhoes, take inſtead of them necks of undreſſed skins, and put them about their feet with the hair outwards, and ſo tie or lace them up. The men wear no breeches, but the women do, and they come down to their ankles. Their faces are not veiled as the *Turkiſh* womens, but elſe they cover themſelves with broad ſcarfs, which more incline to blue than to white, and let them (chiefly thoſe that wear narrow ones) hang behind in a great knot. When they have a mind to be fine, they put on their precious things, as are marbles, amber beeds, glaſſes of ſeveral colours, *&c.* fixed to laces and hang them down their temples, which come down about a ſpan long, and fly about from face to neck, ſo that in bending or moving their head, they often hurt their face, and do not a little hinder them in their actions. Thoſe that are of greater ſubſtance, and have a mind to be richer and finer in their dreſs, wear ſilver and gold rings in one of their noſtrils (as ſome do in one of their ears

in

in our country) wherein are ſet garnets, turquois, rubies and pearls, *&c.* They alſo wear rings about their legs and hands, and ſometimes a good many together, which in their ſtepping and working, ſlip up and down about their hands and feet, and ſo make a great noiſe. So much I thought convenient to relate of the inhabitants of theſe countries and deſarts, as I have ſeen and found it.

After we had paſſed through the great deſarts, and began to come pretty near unto *Ana*, our maſter landed early in the evening in a very pleaſant place which was about a league and a half on this ſide of the town where we ſtaid all night; for the river is very dangerous to navigate becauſe of it's ſwift current and ſome rocks that lie between the mountains. This place was ſo pleaſant by reaſon of it's fruitful trees, *viz.* olive trees, orange, citron, limon, pomegranate, and chiefly date trees, that the like I had not ſeen before in my travels, and hard by it was a very thick wood of date trees, whereinto I went with ſome of our company, and found ſo great a quantity of fruit that they did not eſteem them at all, and among them we found two new ſorts different from them that uſe to be brought to us in our countries, *viz.* quite red, and yellow ones, by *Serapio* called *Hayron*, in his 69th chapter; which although ſomething leſs than ours, yet are very good, and of a delicate taſte.

The next morning we recommended the ſhip to the maſter, and walked (the ſhip being pretty well laden) to the town. By the way we found concerning fruitfulneſs ſo great a difference, that we could really ſay, we were come from the barren and deſolated *Arabia* (which hitherto had continued from *Dir*, nay very near from *Aleppo*) into the well cultivated and fruitful one. For juſt in the very entrance there appeared fields ſown with cotton, which was as tender and woolly, as one could any where find: Then delicate fields of corn which grew very high, and was full ripe, and fit to be cut down: Then trees that ſtood round about full of fruit, ſo that we had a very pleaſant walk to the town. In this way I ſaw no ſtrange plants at all, only in the corn the *Moluchi* of the *Arabians*, whereof I have made

mention before, which is esteemed to be the *Corcorum Plinii*; and also another, which because of it's height is easily seen; this is very like unto the *Sesamum*, only that the stalk is longer and fatter, the leaves are rougher, and the uppermost ones are cut in three different ones, which is not to be seen in the uppermost leaves of the *Sesamum*, the leaves whereof are more like unto willow leaves both in length and colour: Between the leaves that stand singly about the stalk one above the other, sprout out stately flowers, which are yellow without, and intermix'd with red veins, and of a purple brown colour within, and have a long style or pointel in the middle thereof; when these are fallen off, there grow long pods out of them, about a finger long and think, which are hairy without, pointed towards the top, and have five distinctions within, wherein the seeds are contained (which are very like unto the sort of malva that is called *Abutilon*) and are placed in good order one above the other. I did very much enquire after this plant, but they know no other name for it, but *Lubie Endigi*, that is, *Indian* kidney-beans: But according to my knowledge, I rather take it to be the *Trionum*, whereof *Theophrastus* maketh mention in several places.

The town *Ana* is by the *Euphrates* divided into two parts, or rather into two towns, whereof the one is not very big, and subject to the *Turk*, and is very well guarded with old walls, and so surrounded by the river, that you cannot go into it but by boats, but the other that lieth on this side belongeth to the King of *Arabia*, is very great, and very ill provided with walls and ditches, so that you may go in and out by night, as in all other towns belonging to him. This, and also the whole province, is called *Gimel*, and is fifteen days journey distant from *Aleppo*, and goeth down a great way the river, so that we had a good hour to go before we came to the house of our master, which was near the harbour, where our ship did lie. The houses are built with brick and stone walls, and very well done; and we could hardly see one on either side but what had a garden to it, planted with dates, lemon, citron and pomegranate trees, with delicate fruit in it. At the other side

ſide on the left in *Meſopotamia*, I ſaw nothing but ſome ſummer houſes ſtanding about the hills. By the way before we came to *Ana*, I obſerved very well that ſome of our company (to whom I was by an outlandiſh man recommended) left me, and began to contrive with the maſter, who was born in that town, to accuſe me by a ſecond hand, that they might not be ſeen in it, as a ſpy before the magiſtrates, pretending that I obſerved all towns and places accurately, and had a mind to betray them at my opportunity; which they chiefly did to frighten me, and ſo to get the ſooner ſome good booty out of me. In order whereunto, ſome of them went to the Sub-Baſhaw, and obtained preſently of him to ſend one of his ſervants with them, which came to me in the long ſtreet, having ſome iron chains and fetters in his hands, which he let hang down upon the ground, and led me along; ſo that I preſently underſtood that they had an ill intention againſt me, which they intended to execute. So I went along with him to ſee what they would do with me; when they came to the harbour, they gave me leave to go into the ſhip, and to ſtay there until I heard more of them. So they ſoon agreed together, and told me, chiefly one of them that was on horſeback in a long furr'd coat, that if I would be at liberty, I muſt pay to the Sub-Baſhaw 500 ducats. When I was conſidering theſe things, and ſaw myſelf alſo quite left alone, and their demands ſo extraordinary unreaſonable, and found myſelf in this great neceſſity and danger, it came into my mind, that there was another magiſtrate in the other town *Ana*, at the other ſide of the river, which was a *Turkiſh* one, to whom I would make my complaint of their unjuſt and unreaſonable impoſition, to ſee whether I might not find help and aſſiſtance of them; wherefore I provided myſelf with my paſs, and fitted myſelf ſo in cloaths that I might be able to ſwim, ſo that if they ſhould aſſault me to take hold of me, I might ſoon make my eſcape over the river without any oppoſition or hindrance. At length, when they expected my anſwer, and the money, I told them my intention plainly and clearly, which put them into greater fright and fear than they had put me in before. Wherefore they gave over their

unjuſt demands, and deſired of the 500 ducats, no more but a ſingle one, which they were forced to give to the ſervant of the Sub-Baſhaw for the pains he had taken.

CHAP. VI.

Which way we travelled from Ana *farther to old* Babylon, *by ſome ancient towns called* Hadidt, Juppe, Idt, *and ſaw more pleaſant, fruitful and well cultivated fields on each ſide than before.*

AFTER the deſigned ſtorm that ſhould have befallen me was over, and I by the power of the almighty God delivered, as it hath pleaſed him to do with a great many more, which would be too long to relate all here, we immediately departed from thence on the 15th of *October*. A little below it we found a fruitful and well cultivated country, and ſome fine houſes ſtanding here and there ſo near together, that before we paſſed one we could ſee another, which had alſo their orchards and kitchen gardens, and round about them fine woods of date trees and many others, which I could not diſcern becauſe it was too far off; ſo that we found a great alteration, and our wilderneſs, wherein chiefly at a diſtance from the river, we hardly ſaw a tree in a whole day, changed at the lower end of the town into a fertile ſoil: Wherefore our voyage was very pleaſant to us, for we had alſo leſs danger to fear from the *Arabians*. But our maſter was very much troubled, becauſe the river was often ſtopp'd up at the ſides with great ſtones that made the river ſwell, for there was a great number of large and high water engines or wheels, therefore theſe ſtones were laid to lead the ſtream to them to make them work, for it often happened that two of them ſtood cloſe together, which took up ſo much of the river, that we had hardly room to paſs by them in the middle of the ſtream, wherefore he was forced

forced to have great care, to find the right way where he might paſs without danger. The reaſon why theſe water-wheels are ſo much in uſe is, becauſe this river doth not over flow (as the river *Nilus*) to water the grounds, neither doth it rain enough here ſufficiently to moiſten the ſeeds and garden-plants, that they be not burnt by the great heat of the ſun, wherefore they muſt look out for ſuch means, as will ſupply this want. To do this they erect water-wheels (whereof three or four ſtand behind one another) in the river, which go night and day, and dip up water out of the river, which is emptied into peculiar canals, that are prepared on purpoſe, to water all the ground. But if the places lie not conveniently, or the ſhore be too high to erect ſuch wheels, they make inſtead of them bridges and peculiar engines, that are turned by a couple of bullocks, to bring the water up, with great leathern buckets, which are wide at top and narrow at bottom. This land being ſo fruitful, we ſoon found, to our great pleaſure, great quantities of delicate fruit, ſold for a ſmall matter of money, and among the reſt chiefly *Indian* musk-melons, that were very well taſted.

When we came farther we had generally even ground at both ſides, and not a few fields, the moſt part whereof were ſown with *Indian* Millet, for they ſow more of this than of wheat or barley, for the ſand is pretty deep, wherein the corn would not grow ſo well. This Millet was juſt fit to be cut down, and in ſome places they had it in already. It ſhoots up into a high ſtalk about ſix, ſeven, or eight cubits high, the leaves thereof are like unto the *Indian* corn, or ſugar-reeds, which I took it for at firſt, and that becauſe the inhabitants did chaw it as well as the ſugar-canes, becauſe of the ſweet and pleaſant juice (which is more in the upper part of the cane, whereas that of the ſugar-canes, is more in the lower) which they draw out of it, untill I ſaw at length their white hairy tops ſprout out, which are large and not unlike to the *Italian* Millet. Theſe are full of whitiſh grains each of which ſticks between two broad flying leaves, of the bigneſs of thoſe of the *Orabus*, yet ſomewhat more compreſſed at the ſides. Hereof they bake very well-taſted bread and cakes, and ſome of them are

rowled very thin, and laid together like unto a letter, ſo that they are about four inches broad, ſix long, and two thick; they are of an aſhen colour. The inhabitants call it ſtill at this day by it's ancient *Arabian* name *Dora*, whereof *Rhaſis* maketh mention. He that will may read more of it in authors.

Our voyage went on very well; wherefore the Merchants began ſeveral paſtimes, ſome did play at a play called the Eighteenth, and others played at Chefs, in which two games they were very well verſed; others ſpent their time in reading and ſinging. Among the reſt there was a Merchant from *Balſara*, that ſung out of his *Koran* (which was put into rhymes in the common *Arabick*) ſeveral times with a loud and delicate voice; ſo that I took great delight in hearing him. Yet they were not ſo hot in their gaming or jeſting, that they ſhould therefore forget the hour of their prayers, chiefly their divines that were in orders, which uſed to call them out with a loud voice, at the uſual hour, either in the ſhip, or without in the deſarts, if they could have covenient time and opportunity. But among the *Perſians* I found a greater zeal and earneſtneſs, than among the *Turks* or *Moors*, all which nations have notwithſtanding the ſame ceremonies in their prayers. For as they have chiefly five hours of praying, whereof three are in the day-time; *viz.* the firſt about noon, the ſecond about three, and the third when the ſun begins to ſet; the two others in the night, one in the morning an hour and half before the ſun riſeth, and the ſecond after ſun ſet when the firmament begins to look white and the ſtars to appear: So the *Perſians* would not be hindered, by the darkneſs of the night, danger of the place, inconveniency of the time, to go out, when the others were aſleep, on the ground in the iſland where we were landed, and ſay their prayers with ſuch an earneſtneſs and devotion, as I have often ſeen it, that the tears run out of their eyes: I muſt alſo needs ſay that they keep cloſer and ſtricter to their laws than almoſt any other nation, which forbid them to drink wine, and command them to live in poverty, and to watch and pray continually.

The eighteenth day of *October* we came early to *Hadidt*, a pretty large, yet anciently built, town, belonging to the

the King of *Arabia*, which is alſo divided into two towns by the river *Euphrates*, like unto *Ana*, whereof the greater part lieth on this ſide of the river. Here the maſter payed for his ſhip two *Sayet* (one whereof is about three pence in our country) to the cuſtomers, and ſo ſet ſail again, to try whether he could reach that night to *Juppe* And he did oftner than ever before, ſpeak to his men to pull on (chiefly where the river in it's breadth and depth was almoſt like unto the ſea) ſo that at night pretty late we arrived at *Juppe*, a pleaſant and well built town belonging to the *Turks*, and it is alſo divided into two parts, whereof one lieth in the middle of the river on a high ground, at the top whereof is a fortreſs, ſo that the town is pretty well defended: The other (which is rather bigger) lieth on the left in *Meſopotamia*, wherein are many fine orchards belonging to the houſes, full of high date-trees, *&c.* wherefore the Merchants ſpent half a day there to buy dates, almonds, and figs to carry with them into the inns; the ſame they did at *Idt* another great town of the *Turks*, on the right-hand of the *Euphrates* ſituate on a high ground, where we arrived on the 20th of *October* at night in very good time, and gave them inſtead thereof ſoap-balls, knives, and paper, *&c.* After which goods they have often enquired of us; and we have given them ſometimes ſome ſheets of white paper, which they received with great joy, and returned us many thanks for them.

After our Merchants had ſufficiently ſtored themſelves with theſe goods, and our maſter had pay'd the duty for his two ſhips, he put off about noon on the 21ſt of *October* and went away. About the evening we ſaw at this ſide of the river a mill, and alſo the next day another, whereby were ſeveral old walls doors and arches, *&c.* whereby I conjecture that formerly there ſtood a town. Theſe two mills, as I was informed, were two powder-mills that make gun-powder for the *Turkiſh* Emperor, and ſend it to him in caravans, together with other merchandizes through the dominions of the King of *Arabia*, wherefore he muſt as well as other Merchants, pay duty (for that liberty) and toll or cuſtom. The gun-powder is not made from ſalt-peter, as our is, but out of another juice, which they take from a tree that is reckon'd

to be a kind of willow ; known to the *Perſians* by the name of *Fer*, and to the *Arabians* by *Garb*, as I have mentioned above. Beſides this they take the ſmall twigs of theſe trees together with the leaves, and burn them to powder, which they put into water to ſeparate the ſalt from it, and ſo make gun-powder thereof, yet this is nothing near ſo ſtrong as ours. *Pliny* chiefly teſtifieth this in his 31ſt book and 10th chapter, where he ſaith that in former days they have made Niter of oak-trees, (which certainly he hath taken theſe to be, for they are pretty like oaks) but that it hath been given over long before now. Which is very probable, chiefly becauſe the conſumption thereof was not ſo great, before they found out guns, as it is now ſince they have been found out.

Further on the water-ſide, on the high banks, I ſaw an innumerable many coloquints grow and hang down, which at a diſtance I could not well know, until they called them by their ancient *Arabick* name *Handbel*, whereby they ſtill to this day are known to the inhabitants. After we had navigated a great way ſeveral days one after another, through even grounds, and in a good road, we arrived at length on the 24th day of *October*, at night, near to *Felugo* or *Elugo*, a little village called ſo, and with it the whole province.

CHAP.

CHAP VII.

Of old Babylon *the metropolis of* Chaldee, *and it's ſituation, and how it is ſtill to this day, after it's terrible deſolation to be ſeen, with the tower or turret, and the old ruined walls, lying in the duſt.*

THE village *Elugo* lyeth on the place where formerly old *Babylon*, the metropolis of *Chaldee*, did ſtand; the harbour lyeth a quarter of a league off, whereinto thoſe uſe to go, that intend to travel by land, to the famous trading city of *Bagdet*, (which is ſituated farther to the eaſt on the river *Tygris*, at a day and a half's diſtance). At this harbour is the place where the old town of *Babylon* did ſtand, but at this time there is not a houſe to be ſeen, whereinto we could go with our goods and ſtay till our departure. We were alſo forced to unload our merchandiſes into an open place, as if we had been in the midſt of the deſarts, and to pay toll under the open sky, which belongeth to the *Turks*. This country is ſo dry and barren, that it cannot be tilled, and ſo bare, that I ſhould have doubted very much, whether this potent and powerful city (which once was the moſt ſtately and famous one of the world, ſituated in the pleaſant and fruitful country of *Sinar*) did ſtand there if I ſhould not have known it by it's ſituation, and ſeveral ancient and delicate antiquities that ſtill are ſtanding hereabouts in great deſolation. Firſt by the old bridge, which was laid over the *Euphrates* (which alſo is called *Sud* by the prophet *Baruch* in his firſt chapter) whereof there are ſome pieces and arches ſtill remaining, and to be ſeen at this very day a little above where we landed. Theſe arches are built of burnt brick, and ſo ſtrong, that it is admirable; and that ſo much the more, becauſe all along the river as we came from *Bir*, where the river

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is a great deal ſmaller, we ſaw never a bridge, wherefore I ſay it is admirable which way they could build a bridge here, where the river is at leaſt half a league broad, and very deep beſides. Near the bridge are ſeveral heaps of *Babylonian* pitch, to pitch ſhips withal, which is in ſome places grown ſo hard, that you may walk over it, but in others that which hath been lately brought thither is ſo ſoft, that you may ſee every ſtep you make in it. Something farther; juſt before the village *Elugo*, is the hill whereon the caſtle did ſtand in a plain, whereon you may ſtill ſee ſome ruins of the fortification, which is quite demoliſhed and uninhabited: Behind it pretty near to it, did ſtand the tower of *Babylon*, which the children of *Noah* (who firſt inhabited theſe countries after the deluge) began to build up unto heaven; this we ſee ſtill, and it is half a league in diameter, but it is ſo mightily ruined, and low, and ſo full of vermin that hath bored holes throught it, that one may not come near it within half a mile, but only in two months in the winter, when they come not out of their holes. Among theſe Inſects, there are chiefly ſome, in the *Perſian* language called *Eglo* by the inhabitants, that are very poiſonous; they are (as others told me) bigger than our lizards, and have * three heads, and on their back ſeveral ſpots of ſeveral colours, which have not only taken poſſeſſion of the tower, but alſo of the caſtle (which is not very high) and the ſpring-well, that is juſt underneath it, ſo that they cannot live upon the hill, nor dare not drink of the water (which is whole-ſome for the lambs.) *This is Romance.*

From this tower, at two leagues diſtance eaſtward, lieth the ſtrong town *Traxt*, which was formerly call'd *Apamia*, mention'd by *Pliny* in book VI. chap. 26, 27, between the *Tygris* and *Euphrates*, thoſe two great rivers of Paradiſe, whereof is made mention inthe ſecond chapter of *Geneſis*; which two rivers not far below it meet together, and are there united. The town *Traxt* is ſurrounded

* *Rauwolff* was here too credulous and facil to ſuffer himſelf to be abuſed and impoſed upon by theſe relaters; for that there neither are, nor ever were any animals with more heads than one naturally, I do confidently affirm.

rounded with ditches, and very well defended by two ſtrong citadels, that lie on each ſide thereof, ſo that it is as it were, a key and doorway into the kingdom of *Perſia*, to which it doth alſo belong, as others not far from thence, *viz. Orthox*, *Laigen*, which lie on the road towards *Media*; and alſo *Goa*, which lieth a league and an a half at the other ſide of the *Tygris*, and *Axt*, two leagues farther ſtill, in the way to *Perſia*.

The next day, being the 25th of *October*, we ſpent in beſpeaking of camels and aſſes to load our goods upon, and after we were quite ready, we broke up the day following early in the morning with the whole caravan, to travel to *Bagdat*. In the beginning the ways were very rough, by the ſtones and ruins that lie ſtill from thence diſperſed. But after we were paſſed the caſtle and alſo the town of *Daniel*, the dry deſarts began again, where nothing was to be ſeen but thorns, neither men nor beaſts, neither caves nor tents, ſo that a man that knoweth the ways never ſo well, hath enough to do to find them through it, which I did often obſerve in our guide or Caliphi, who did ſeveral times, becauſe there was neither way nor mark neither of men nor beaſts to be found, very much doubt which way to turn himſelf, and ſo he did more than once turn ſometimes toward one, than towards the other ſide the whole caravan. By the way we ſaw in the plain many large, ancient, high, and ſtately buildings, arches, and turrets ſtanding in the ſand, which is very fine, and lieth cloſe together, as you find it in the valleys, here and there, whereof many were decay'd and lay in ruins; ſome to look upon were pretty entire, very ſtrong, adorn'd with artificial works, ſo that they were very well worth being more narrowly look'd into. Thus they ſtand ſolitary and deſolated, ſave only the ſteeple of *Daniel*, which is intire, built of black ſtones, and is inhabited ſtill unto this day; this is in height and building ſomething like unto our ſteeple of the Holy Croſs church, or of St *Maurice* in *Augsburg*; on which as it ſtands by itſelf, you may ſee all the ruins of the old *Babylonian* tower, the caſtle-hill, together with the ſtately buildings, and the whole ſituation of the old town very exactly.

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After we had travell'd for twelve hours through deſolate places, very hard, ſo that our camels and aſſes began to be tired under their heavy burdens, we reſted and lodged ourſelves near to an aſcent, we and our beaſts, to refreſh ourſelves, and ſo to ſtay there till night, and to break up again in the middle thereof, that we might come to *Bagdat* before ſun-riſing. The mean while, when we were lodged there, I conſider'd and view'd this aſcent, and found that there was two behind one another, diſtinguiſh'd by a ditch, and extending themſelves like unto two parallel walls a great way about, and that they were open in ſome places, where one might go through like gates; wherefore I believe that they were the walls of the old town, whereof *Pliny* ſays that they were two hundred foot high, and fifty broad, that went about there, and that the places where they were open, have been anciently the gates of that town, whereof there were a hundred iron ones; and this the rather, becauſe I ſaw in ſome places under the ſand, wherewith the two aſcents were almoſt cover'd, the old wall plainly appear. So we found ourſelves to be juſt lodged without the walls of that formerly ſo famous kingly city, which now with it's magnificent and glorious buildings, is quite deſolated and lieth in the duſt, ſo that every one that paſſeth through it, in regard of them, hath great reaſon to admire with aſtoniſhment, when he conſiders, that this city, which hath been ſo glorious an one, and in which the greateſt monarchs and kings that ever were (*Nimrod*, *Belus*, and after him King *Merodach* and his poſterity to *Balthaſar* the laſt) have had their ſeats and habitations, is now reduced to ſuch a deſolation and wilderneſs, that the very ſhepherds cannot abide to fix their tents there to inhabit it. So that here is a moſt terrible example to all impious and haughty tyrants, ſhewn in *Babylon*, which may be ſure, that if they do not give over in time, and leave their tyranny, ceaſing to perſecute the innocent with war, ſword, priſon, and all other cruel and inhuman plagues, as theſe did the people of God the *Iſraelites*, that God the Almighty will alſo come upon them, and for their tranſgreſſions puniſh them in his anger, for God is a jealous God, that at long run, will not endure the pride of tyrants,

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nor leave unpuniſh'd the potentates that afflict his people; wherefore be ſure, he will alſo in them verify the prophecies which he had utter'd by the Prophet *Iſaiah*, in his thirteenth chapter, and *Jeremiah* in the fifty firſt, againſt thoſe inſolent and haughty *Babylonians*.

As I paſſed by, I found ſome thorns growing in the ſand, *viz.* the Acacia, call'd *Agul*, whereon, chiefly in *Perſia*, the Manna falls, whereof I have made mention before: Above all I found in great plenty ſome ſtrange kinds of Cali of *Serapio*, of Coloquints. When evening fell in, and the night did approach, our mockeries that drove the aſſes, made themſelves ready again for our journey; who kept every thing together, in good order, and were ſo quick in loading and unloading, that they were ready in leſs than a quarter of an hour. By the way I ſaw again ſeveral antiquities, but the night falling in I loſt them; ſo we went on a-pace in darkneſs, ſo that we did arrive at *Bagdat*, by ſome call'd *Baldac*, two hours before day. In the morning, which was the twenty ſeventh of *October*, I and one of my comrades took our lodging at an eminent Merchant's houſe, that belonged to *Aleppo*, and was lately come from the *Indies*; he received us kindly, and very readily, and kept us for four days, when we took a ſhop in the great camp of the *Turkiſh* Baſhaw, in the other town, on the other ſide of the *Tygris*, which we went into.

CHAP.

CHAP. VIII.

Of the famous city of Bagdat, *called* Baldac; *of it's ſituation, ſtrange plants, great traffic, and Merchants of ſeveral nations that live there, together with ſeveral other things I ſaw and did learn at my departing.*

THE town *Bagdat*, belonging to the *Turkiſh* Emperor, is ſituated on the moſt eaſterly part of his dominions, on the rapid river *Tygris*, and the confines of *Perſia*, in a large plain, almoſt like unto *Baſiel* on the *Rhine*, it is divided into two parts, which are rather bigger than *Baſiel*, but nothing near ſo pleaſant, nor ſo well built, for the ſtreets thereof are pretty narrow, and many houſes ſo miſerably built that ſome of them are down to the firſt ſtory, and others lie quite in ruins. The caſe is the ſame with the churches, which for age look black, and are ſo much decay'd, that you ſhall hardly find a whole one; whereon are ſtill ſeveral old *Arabian*, or rather *Chaldean* inſcriptions to be ſeen, cut out in ſtone, by the means whereof many antiquities of the town might have been truly explain'd, but I could not only not read them, but could get no body that could interpret them to me. There are ſome buildings that are worth ſeeing, as the emp of the *Turkiſh* Baſhaw, and the great Batzar or Exchange beyond the river in the other town, and the Baths which are not to be compared with thoſe of *Aleppo* and *Tripoli*, for they are at the bottom and on the walls done over with pitch, which maketh them ſo black and dark, that even in the day time, you have but little light. There being two towns, one of them which lieth on this ſide is quite open, ſo that you may go in and out by night without any moleſtation; wherefore it ſhould rather be call'd a village great than a town;

town ; but the other that lieth towards *Perſia* on the confines of *Aſſyria*, is very well fortifieth with walls and ditches, chiefly towards the *Tygris*, where there are alſo ſome towers, two whereof are within by the gates that lead towards the water ſide, to guard them, and between them are the old high walls of the town, whereon on the top are ſtately writings, with golden letters, each whereof is about a foot long, to be ſeen ; the true meaning thereof I would fain have learned, but for want of underſtanding and interpreters, I could not obtain it, but was forced to go without it. Near unto it there is a bridge made of boats, that reacheth over the *Tygris* into the other town, which in that place is about as broad as the *Rhine* is at *Strasburg*, and becauſe of it's rapid ſtream ſo dark and dull, that it is a diſmal ſight to look upon it, and may eaſily turn a man's head and make him giddy. This river runneth not much below the town into the *Euphrates*, and ſo they run mixt together into the *Perſian* gulf, by the town *Balſara*, which is ſix days journey diſtance from thence eaſtwards. Theſe two towns as is ſaid, at the river *Tygris*, were many years agone built out of the ruinated city of *Babylon*, whereof the one on the other ſide of the river is accounted to be the town of *Seleucia* of *Babylon*, and that on this ſide, which is more like unto an open village, is believed to be the town *Cteſiphonta*. *Strabo*, in book XV, doth teſtify this, when he writes thus of them : That *Babylon* hath formerly been the metropolis of *Aſſyria*, and that after it's devaſtation, the town of *Seleucia*, ſituated upon the *Tygris*, near which was a great village, wherein the king of the *Parthians* did keep his reſidence for the winter. *Pliny* maketh alſo mention thereof in his ſixth book, and in the twenty ſixth and twenty ſeventh chapter, *viz.* That the two towns of *Seleucia* of *Babylon*, and *Cteſiphonta*, were built out of the ruins of the old city, and that the river *Tygris* runs between them. In the town *Seleucia*, ſtands in a large place, the caſtle, which is without guarded neither with walls nor ditches, nor is quite finiſh'd within. Before it lie ſome pieces of ordnance in the road, which are ſo daubed with dirt, that they are almoſt quite covered. In it dwel-

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leth the *Turkiſh* Baſhaw, who, when he underſtood that two ſtrangers were come into his camp, ſent for us, and had us before him by his men; along with us went freely an *Armenian*, whom we had known formerly at *Aleppo*, to aſſiſt us, and to be our interpreter, to give the Baſhaw a good and ſufficient account of us.

When we came into the room of the Baſhaw, which was but very ordinary, yet ſpread which delicate tapeſtry and well adorned, and appeared with accuſtom'd reverences, he ask'd us, ſitting in his coſtly yellow colour'd long gown, by one of his ſervants, in *French*, which he did not underſtand very well, from what places we came, what merchandizes we had brought with us, and whither we intended to go. After we had punctually anſwered him to each queſtion, yet he was not ſatisfy'd, but bid us to withdraw, and ſtay until we heard his anſwer. We underſtood his meaning very well, that it was only to ſcrue a preſent out of us, yet we would not underſtand it, but ſhew'd him our paſs, ſubſcrib'd both by the Baſhaw and the Cadi of *Aleppo*, to try whether that would give him content. So he took it and read it over, and look'd very diligently upon their ſeals, as they uſe to ſeal, after they had dipp'd it firſt into ink, ſo that all but the letter is black. When he found them right, and did not know any more to ſay to us, he let us go, then we made him his reverence again, and ſo we went backwards out of his lodgings, for if you turn your back to any one, altho' it be a far meaner perſon, they take it as a great uncivility, rudeneſs, and diſparagement. This Baſhaw keeps a great garriſon in the town of *Bagdat*, becauſe it lieth on the confines of *Suſiana*, *Media*, &c. which are provinces belonging to the King of *Perſia*, and the Grand Signior hath nothing more towards the eaſt of it to command. His greateſt dominions are the wilderneſſes of the deſart of *Arabia*, whereof the *Turk* hath one part, but the other, and the biggeſt, belongs to the King of *Arabia*. After the Baſhaw had given us leave to go, we went to our lodgings again, and bought by the way in the Batzar ſome proviſion to eat, and to boil for ſupper, for in theſe countries are no inns to be found, whereinto one may

may go, and find a dinner ready prepared for chance-cuſtomers, as in our country is done, except one would go into a cook's ſhop, whereof there are a great many in the Batzars; but every one boileth for himſelf what he hath a mind to, without doors, before his lodgings, where there is a chimney for that purpoſe; ſo that in the morning, and at night when it is time to eat, you ſee every where in the allies of the camp ſeveral fires. When we went to eat we were forced, becauſe in theſe chambers is neither table, nor ſtools, nor bench, to ſit down on the gronnd, and alſo lie upon it all night, ſo that our cloaks were very uſeful to us, to ſerve us inſtead of a bed, chiefly in the winter, to keep us warm; yet the winter is not very ſevere in thoſe countries, which you may conclude, for that our March-flowers, Narciſſus's, Hyacinths, Violets, *&c.* were here full in flowers in the month of *December*; and that the farmers went to plough at that time; wherefore I judge that their winter is like unto our ſpring. When we lived at *Bagdat*, I found by our catering, that the ſcarcity was ſtill very conſiderable, and it would have been more, and have increaſed, if the towns that lie above it on the *Euphrates* and *Tygris*, and chiefly *Moſſel*, which formerly went by the name of *Nineveh*, had not ſent them great ſupplies, as did alſo thoſe of *Carahemit*, *&c.* which ſupply they have alſo almoſt always at any other time occaſion for, for their cultivated grounds are chiefly in *Meſopotamia*, where they have almoſt none at all, ſo that there groweth not enough to maintain themſelves; wherefore the two rivers are very neceſſary to them, not only to provide them with victuals, as corn, wine, fruit, *&c.* but alſo to bring to them all ſorts of merchandizes, whereof many ſhip-loads are brought in daily. So that in this town there is a great depoſition of merchandizes, by reaſon of it's commodious ſituation, which are brought thither by ſea as well as by land from ſeveral parts, chiefly from *Natolia*, *Syria*, *Armenia*, *Conſtantinople*, *Aleppo*, *Damaſcus*, &c. to carry them farther into the *Indies*, *Perſia*, &c. So it happened that during the time I was there, on the ſecond day of *December*, in 1574 there arrived twenty five ſhips with ſpice and other precious drugs here, which came over ſea from

the *Indies*, by the way of *Ormutz* to *Balſara*, a town belonging to the Grand *Turk*, ſituated on the frontiers, the fartheſt that he hath ſouth-eaſtwards, within ſix days journey from hence, where they load their goods into ſmall veſſels, and ſo bring them to *Bagdat*, which journey, as ſome ſay, taketh them up forty days. Seeing that the paſſage both by water and land, belongeth both to the King of *Arabia* and Sophi of *Perſia*, which alſo have their towns and forts on their confines, which might eaſily be ſtopt up by them, yet that notwithſtanding all this they may keep good correſpondence with one another, they keep pigeons, chiefly at *Balſara*, which in caſe of neceſſity might ſoon be ſent back again with letters to *Bagdat*. When loaden ſhips arrive as *Bagdat*, the Merchant, chiefly thoſe that bring ſpice, to carry through the deſarts into *Turky*, have their peculiar places in the open fields without the town *Cteſiphon*, where each of them fixeth his tents, to put his ſpices underneath in ſacks, to keep them there ſafe, until they have a mind to break up in whole caravans; ſo that at a diſtance one would rather believe that Soldiers were lodged in them, than Merchants; and rather look for arms than marchandizes: And ſo I thought myſelf before I came ſo near that I could ſmell them.

Some of theſe Merchants that came with the ſame ſhips, came directly to our camp, and among the reſt a Jeweller, who brought with him ſeveral precious ſtones, *viz.* Diamonds, Chalcedonies, which make incomparable hafts to daggers, Rubies, Topazes, Saphires, *&c.* the two firſt whereof he had procured in *Camboya*, and moſt of the reſt in the iſland of *Zeylan*, whereof he ſhew'd us ſeveral very fine ones. The Merchants bring theſe along with them in great caravans, and keep them very cloſe and private, that they may not be found out, at the cuſtom-houſes and be taken away from them which the Baſhaws do conſtantly endeavour with all their might and power. For the *Turks* do not love that precious ſtones ſhould coſt them money, for they are extraordinarily covetous, wherefore you find but a few among them, but if they can have them without coſt, after the aforeſaid manner they love them dearly, and keep them in great eſteem. In the room of them other ſtones are

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ſent into the *Indies* again, Corals, Emeralds (which are bought beſt in *Egypt*) Saffron, Chermes-berries, and ſeveral ſorts of fruit, as Cibebs, Dates, (which are ſo pliable and ſoft that you may pack them together in great lumps as they do Tamarinds) Figs, Almonds, and many others which I cannot now remember, and alſo ſeveral ſorts of ſilks and *Turkiſh* handkerchiefs: But above all, fine horſes, whereof they ſend abundance into the *Indies* by the way of *Perſia*, but more by the way of *Ormutz*, wherefore the King of *Portugal* received yearly a good ſum of money for cuſtom, *viz.* forty ducats for each, which the Merchants pay very freely, becauſe that thoſe that import horſes (as I am informed) pay but half duty for their other goods at the cuſtom-houſes, and ſell them beſides with good profit. Some of theſe horſes are alſo ſent (becauſe of their beauty and goodneſs) into *Syria*, *Natolia*, and to us into *Europe*, where they are ſold or preſented to Princes, and other great perſons of quality. They feed their horſes in theſe countries chiefly with barly and ſtraw, ſo as it is broke by their threſhing-waggons, which they hang about their heads in ſacks, as they do alſo about aſſes, rather than give it them in mangers as we do. For want of ſtraw they ſometimes litter them with a fine looſe earth, which they afterwards throw by in heaps to make it clean again to ſerve another time. When, among other Merchants, Chriſtians arrive from our countries at *Ormutz*, which happen'd very ſeldom, all thoſe of them that have been any ways afflicted by the *Turks*, *Arabians*, or *Jews*, muſt appear before ſome certain officers of the King of *Portugal*, appointed for that purpoſe, and make their complaints to them, of what hath happen'd to them, or what damage they have received; and in caſe they ſhould omit any thing, they are themſelves ſeverely puniſh'd. If then it appeareth, that one of them hath been cheated of his money, immediately ſome Merchants of the ſame nation although innocent, and knowing nothing of it, are flung into priſon, where they muſt remain until they have made ſatisfaction to the utmoſt farthing, and are beſides ſeverely puniſh'd, for an example to others that they may take warning. But if a Chriſtian ſhould be murdered, and they come to know of it, then three or four of them, more or leſs, according to the man-

ner of fact, muſt ſuffer and loſe their lives for every Chriſtians. From thence it cometh, when Merchants of many nations are going into a ſhip, in order to go to the *Indies*, by the way of *Ormutz*, where they muſt land upon penalty of confiſcation of all their goods, that when firſt they put off, they look ſtrangely upon one another, and take great notice of, or mind one another much, and ſay very little or nothing, not making themſelves known, fearing that ſomething may be had againſt them; and this endureth ſo long, until they are gone half the way, then they begin to be acquainted. Farther I underſtood, that the King of *Portugal*'s governor in the *Indies* hath already, (to make himſelf ſtrong and the more able for a war) made ſeveral of the chiefeſt and powerfulleſt *Indians* knights or noblemen, to the number of 5000; and hath ſent many Jeſuits to reform theſe countries, to propagate their religion and to inſtitute there the *Spaniſh* inquiſition. The *Indians* are lank in body, brown in their colour, well ſhaped, and of a very good underſtanding; wherefore perſons of quality, and Merchants love to buy them, and chuſe them for their ſervants, being in their buſineſs very faithful, diligent and careful, as I have known many of them. Theſe and many more nations, as *Turks*, *Moors*, *Armenians*, *Curters*, *Medians*, &c. which every one of them have their peculiar language, are at *Bagdat* in great numbers, but chiefly the *Perſians*; ſo when I was there, there arrived a caravan of three hundred, with camels and horſes, *&c.* with an intention to go to *Mecca*, to give *Mahomet* a viſit, which they think, after *Hali* and *Omar*, who were his companions and did live in that city, to be a very great man. Theſe *Perſians* have a peculiar language, ſo much differing, that neither *Turks* nor *Arabians*, nor other *Oriental* nations can underſtand them, and ſo they are forced to make them underſtand their meaning by ſigns or an interpreter, as well as I and other ſtrangers. They alſo have their peculiar characters. They ſit well on horſe-back, and have on long and white drawers, which ſerve them alſo for boots, and are very well furniſh'd with ſcymeters, bows and darts: Inſtead of ſpurs, they have, as it is the faſhion in thoſe parts, pointed irons, which are about an inch

inch and a half long, and are ſowed to the hind part of their ſhoes. They are alſo call'd *Red Turks*, which I believe is, becauſe they have behind on their turbants, red marks, as cotton ribbands, *&c.* with red brims, whereby they are ſooner diſcerned from other nations. They may alſo be diſtinguiſh'd by their grey woollen coats, which have commonly three pleats behind, and come hardly down to their knees. They are a ſtrong and valiant people, of a noble countenance and mind, very civil, and in their dealings upright. They are very wary in their undertakings, which you may ſee by this, that before they conclude a bargain, they take up more time to conſider than others do two or three, which I have ſeveral times obſerved. Among other merchandizes they have delicate tapeſtry of ſeveral colours of cotton-work, in which they are great artiſts, and well skill'd, but as for others, as gold and ſilver working, *&c.* they underſtand little, and a great deal leſs of gilding, wherefore they take any thing that is gloſſy for gold. They love the Chriſtians that are artiſts and ingenious in theſe ſorts of works, and ſhew them all civilities. But as for the *Turks*, becauſe great and bloody wars ariſe often between them, they hate them very much, and call them Heretics; 1. Becauſe they will not eſteem nor receive *Hali* and *Omar*, which they denominate *Caliphi*, as the greateſt and higheſt Prophets or Legates of God, that have, after *Mahomet*, given more certain and better laws. Wherefore they eſteem them a great deal higher; nay, worſhip them like Gods. 2. Becauſe that they as circumciſed men, eſteem their women to be unclean, and reckon them to be members that are not to be ſaved, and therefore exclude them out of their churches, ſo that they may not appear there publickly, which by the *Perſians*, according to their laws and ordinances, after they have ſpoke ſome words after them, are received as bleſs'd ones, and admitted to come to their churches. From whence ariſe between theſe two nations great quarrels and differences ſometimes, but yet they do not fall upon one another, nor make incurſions in time of peace, ſo violently on the frontiers, as they do in *Hungary*; probably that one may (becauſe negotiation goeth farther into *Perſia*, and bringeth in great cuſtom to the Grand Signior) trade the ſafer into theſe parts. It is cheap

and very good travelling through theſe countries into the *Indies*, and the cuſtoms and duties are very eaſy.

Farther I underſtood from others, that here and there in *Perſia* live ſeveral Chriſtians, and that moſt of them are of the perſwaſion of *Preſter-John*, whom they call *Amma*; and which way they are brought to it, I am thus informed, that formerly about twelve years agone, it did happen that the King of *Perſia* made a league with *Preſter-John* againſt the *Turks*, which came then very hard upon him, and gave him his hands ſo full, that he was forced to ſeek for help by ſtrangers. Now when *Preſter-John* thought it very inconvenient for him to make a league with a King that was not of his religion, he ſent him a meſſage again, that he could make no league with him, except the chiefeſt of the articles were, that he and his ſubjects would receive his religion, then he would not only do him all friendſhip that in him lay, but alſo aſſiſt him with all his might and power, which at length was agreed upon. Whereupon he did ſend one of his patriachs and ſome of his prieſts, which in proceſs of time had this effect, that now even at this day, there are above twenty towns in *Perſia* where the moſt of the inhabitants are addicted to the religion of *Preſter-John*. They have alſo as I was told, ſeveral books of the holy ſcripture, and chiefly among the reſt, ſome of the epiſtles of St *Thomas*, which they call *Ærtiſch*. And beſides that, their patriarch hath brought it to that paſs, that they are no more ſo zealous in their ſuperſtitions; and are of opinion that circumciſion is not neceſſary, and that ſo much the rather, becauſe their enemies the *Turks* and *Jews* have it. And for the ſame reaſon they do not abhor the forbidden beaſts, but eat pork, *&c.* nor refuſe to drink wine, and that as before ſaid, becauſe their adverſaries are forbid it by their law. So that the Chriſtian faith doth in *Perſia* encreaſe daily more and more, and they begin to be chriſtened with fire, according to their faſhion, and in the name of God the Father, Son, and Holy Ghoſt, whom they notwithſtanding, according to their opinion, rather believe to be a creature, than the Third Perſon of the Trinity, and that he doth only proceed

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from the Father and not from the Son. But that thoſe that are Chriſtians may be diſcerned, they wear a blue croſs on the inſide of their left leg a little above the knee. They alſo adminiſter the ſacrament of the holy ſupper or communion, and give it as well to the young as to the old ones in both kinds; but before they go to it, they muſt have their feet waſhed, wherefore there are little rivulets led through the churches, where they ſit down, and ſome of the chiefeſt of the town come to them and waſh their feet, and when that is done, they give unto one another a kiſs of love; then they read the words of Chriſt's inſtitution, and ſo go to receive it; they do not come to confeſſion before: And they endure no images in their churches, but inſtead of them, they make uſe of harps, pipes and other inſtruments, wherewith they make muſic, but chiefly at the King's court, at *Smarcand* (where his beſt Muſicians are) which town, as they ſay, was built by *Sem* the ſon of *Noah*, and called after his name. What elſe is to be ſaid concerning the points of their religion, ſhall be hereafter mentioned in the chapter of the *Abiſſines*.

Farther I was informed at my return, that after the deceaſe of *Gamach* the King of *Perſia*; that had three ſons and one daughter (who was ſoon married to one of the chiefeſt of the council at court) whereof the eldeſt called *Alſchi* was beheaded, becauſe he did endeavour to take away his father's crown, the other two are ſtill in being; the youngeſt of them *Balthaſar* liveth in *Parſia* a peculiar province and town in *Perſia*, which lieth on the borders of the *Indies*; and the middlemoſt, called *Iſmael*, was lately, after his father's deceaſe, elected King, almoſt at the ſame time when the now reigning *Turkiſh* Emperor *Amurathes* came to the crown. This is ſtill young, and of a tall and ſlim body, but very manly, and full of courage, and well skill'd in all warlike exerciſes, ſo that he dare before any of his courtiers ride wild and unbroken horſe, by them called *Æcaik*, which are not eaſily maſtered. They are brought to him a great way off out of the eaſtern parts; they are as I am informed, of an aſhen colour, only ſome have white legs; in theſe and other exerciſes he hath ſhown his manlineſs from his infancy. But when he did en-

increaſe in age and in ſtrength, the anger and diſpleaſure he bore againſt the *Turks* did increaſe alſo, and to that degree, that he reſolved, during his father's life, to be revenged of them for the wrong they had done to his anceſtors. Wherefore a little while agone, he brought together a great many men in the frontier places to ſurprize the town of *Bagdet* unawares, being one of the chiefeſt that formerly had belonged to his anceſtors, together with the whole country, wherein the new Kings of *Perſia* when they firſt come to the government are uſed to be crowned. When he was thus prepared for the enſent, and nothing was wanting, ſome traitors ran away from his troops and acquainted the Baſhaw of *Bagdet* with his deſign, ſo the Baſhaw was forced to arm himſelf with all ſpeed as well as he could, that he might be able to oppoſe him in his deſigns. But when the King's ſon would have put his intention into execution, the Baſhaw fell upon him unawares with ſuch a number and ſtrength, that he could not only attempt nothing, but was beaten, and he himſelf taken priſoner. Beſides this, the Grand *Turk* would have had him to be beheaded, if his father had not with great earneſtneſs taken his part, and given him for his ranſom the town *Orbs* in *Meſopotamia*. After this, the old King had enough to do to keep his ſon in ſafe cuſtody, that he might not begin new alarms and wars againſt the *Turks*.

Before I began my voyage in *March*, in the year 74; certain news came to *Aleppo* that 25000 *Turks* were killed on the confines of *Perſia* and *Arabia*; but in what place this battle was fought, and which way it was done I could not learn (for if they ſuffer any damage, they always keep it very cloſe and ſecret) nor any ways here: Wherefore the *Turks* at that time were a great deal harder towards the Chriſtians, ſo that many ſuffered for their misfortunes ſake: But if they had obtained the victory, as well as not, they would not have been ſo ſilent, but would have ſpread it abroad, and have related it to others that did not ask them, with high and big words. So great an opinion have the *Turks* of themſelves, that they really believe there is no other nation that can conquer the world ſo as they, although they

they are not be compared with the *Perſians*, neither for ſtrength, manlineſs, nor ſhape; ſo therefore they could effect but very little againſt others, if it were not for their great number, wherewith they over power them. And to ſpeak only of the inhabitants of this town, there are ſo many ſick and lame people in it, that you would admire to ſee ſo many lame and limping ones in the ſtreets; yet the King of *Perſia* cannot hold out the war at length, nor keep a war at a great diſtance, for his revenue is not ſo great as to make ſufficient proviſion for his officers and ſoldiers, *&c.* to pay them as well in time of peace as of war: For his ſubjects are freed from all taxes and impoſitions, according to their ancient privileges and cuſtoms. They never arm themſelves for a defence, but when they are called together by their King, to defend and protect their country, houſe or land, wife and children, againſt the aſſault of an enemy.

When I was thus enquiring from one or other, and endeavouring to inform myſelf and learn whether it were more commodious for us two to go by water to *Ormutz*, or by land through *Perſia* into the *Indies*, and we thought of nothing elſe but to begin our voyage daily to go farther; I was call'd on a ſudden by a letter to come away for *Aleppo* immediately, which troubled me very much, and that the more when I conſidered, that I was paſt the wilderneſs and come into the fruitful eaſtern countries, which would have been very well worth ſeeing. So after I had conſidered a while, I agreed with my comrade that he ſhould go on with the voyage in hand, and that I, becauſe beſides the letter, I had others no ſmaller hindrances, would go back again. So I fitted him out for his voyage with all neceſſaries, ſo that two days after, he went with other merchants into the ſhip for *Balſara*. Not long after, I had a very mournful meſſage, or account, that the ſhip, wherein he went from *Balſara* to *Ormutz*, was periſhed in a great ſtorm near the Iſland *Baccharis* in the *Perſian* ſea, where they find good ſtore of oriental pearls, and that he and ſeveral other merchants, and rich merchants ſons from *Aleppo* were drowned. At the ſame time I might have returned back again with a great

great caravan to *Aleppo*, but becauſe they took the ſtraighteſt way through great and ſandy deſarts, which laſted for fifty days journey or thereabouts, where we had but two places to pay cuſtom in, where we could buy proviſion, as water and other neceſſaries, I reſolved within myſelf to go by more fruitful places, and famous towns (although I went about) where I might ſee and learn ſomething more; ſo I did ſtay in the great *Camp* longer until I met with ſome companions. In the mean time, while I ſtayed there, I made my ſelf acquainted with an eminent Merchant, that lived in *Aleppo*, and had been ſeveral times in the *Indies*; who told me, that the Jeſuits had begun to ſet up a very ſevere inquiſition in the *Indies*; chiefly in *Goa*, where they obſerved diligently thoſe that did not take off their hats to the images (which were ſet up in ſeveral ſtreets of the town) that they might put them into priſon, which he did very much diſlike, believing it to be very great idolatry.

After he had ſaid this, he began to talk farther to me concerning religion, and chiefly of the articles of our Chriſtian faith; and made me immediately (when he began to be ſenſible that I was of the ſame) ſo fine a confeſſion of his Chriſtian faith, ſo plainly and with ſuch grounds of ſcripture, that I was aſtoniſhed, for I could never have believed I could have met with the fellow of him in theſe countries. So he began to have a great love for me, and deſired me to go along with him, and to ſtay with him in his houſe, until I had an opportunity to go farther, or that I might make him a companion in his voyage into the *Indies*, that during thoſe travels he would ſhew me all kindneſſes he could; nay, be as careful of me, as if I were his own ſon. And after he underſtood that I was a Phyſician, he proferred of his own accord to recommend me to the *Baſhaw*, who was then ſick, and his very good friend, to be his Phyſician. But I having underſtood before, that others that had done the ſame, had been but very ill rewarded for the pains and care they had taken, and chiefly by thoſe they did cure; I would not undertake it, fearing I ſhould have the ſame meaſure, and inſtead of a reward have my liberty taken away from me, wherefore I thanked him for his kind-

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neſs. Had it not been for this, I ſhould have accepted of it, notwithſtanding that they have no Apothecaries ſhops that are any thing provided, but I muſt have bought the ingredients from one ſhop-keeper or other and ſo collected them from ſeveral places, for I could hardly find any thing by them, ſaving ſome ſtrange ſort of turpentine nuts, whereof they have abundance, and they are as good, as *Piſtachios*; wherefore the inhabitants keep them by them, and eat them as we eat ſmall nuts in our country. I have eaten ſeveral of them, and found them of a ſaltiſh taſte and of a drying quality. Theſe are called by the *Arabians*, *Botn*, and by the *Perſians*, *Terbaick*. I have chiefly ſeen two kinds of them, the greater and the leſs, and ſo the *Arabians* diſtinguiſh them into *Botnquibir* and *Sougier*. The bigger is in ſhape pretty like unto the piſtach nut, only it is a little rounder and ſhorter; the leſſer is with it's hard ſhell of the bigneſs of a pea, and are ſhaped like unto an hart, or the *Dora*, that is, the *Indian-Hart*. A great many of them grow in *Agemia*, *Perſia*, *Meſopotamia* and *Armenia*, &c. and grow together in cluſters like Grapes as the *Piſtachios* do, or rather the Berries of our *Turpentine-Trees*, for which they ought to be taken; chiefly, becauſe the trees whereon they grow, are in their long leaves pretty like unto the *Turpentine-Tree* whereby they are eaſily diſtinguiſhed from the *Piſtachio-Tree* which hath roundiſh ones. This being ſo, I take the little one for the *Bell*, and the great one for the *Fael* of *Serapio*, *Avicenna* and *Rhaſis*, which (as authors ſay) grow chiefly in the *Indies*: And this the rather, becauſe authors attribute the ſame virtue and operation to them. So may according to this, chiefly the great nuts *Fael* be taken for the fruit of the *Indian Turpentine-Tree*, whereof *Theophraſtus* in his fourth book and chapter five, maketh mention; all which would be too tedious to be related here at large. Beſides theſe nuts, the before-mentioned authors (chiefly *Serapio* in his 251ſt chaper) makes ſtill mention of another ſort of fruit, called by him *Sel*, and by *Avicenna*, *Scal*, which are not in hard ſhells, but as I ſaw them, quite bare, of the bigneſs of a *Piſtachio*-nut, and of the colour of the kernel of our *Wall-nut*; they have a pretty betteriſh taſte, and

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ſenſibly ſharp. I did fine none of them in theſe parts by the ſhop-keepers, but had it only after that in the monaſtery of the *Minorites* in *Jeruſalem*, of one of their order, who told me alſo that they did grow in theſe countries. Of coloquints, of white gourd apples, ſtill known to the people by the old name *Handhal*, there grow ſo many hereabout, that they ſend them to *Aleppo*, and from thence into our countries; and alſo the delicate round *Cyperus* root, by the inhabitants called *Soëdt*, whereof one may find great quantities growing in moſſy and wet grounds. I did alſo find by the ſhop-keepers, the white ſeed of *Machaleb*, which are in hard ſhells, which are long and pointed, and covered without with a tender skin, like unto the *Piſtachio*-nut. A great quantity of them are carried from thence into *Syria*, and uſed to perfume ſoap-balls. The trees whereon they grow I did not ſee, yet, as I am informed, they grow hereabouts, but chiefly on the mountains that are by the way to *Perſia*. They are ſtill to this day by the inhabitants, as by *Serapio*, call'd *Nahandt*. But although there are ſeveral ſorts of them, yet they all boil them (after they have been ſteep'd for ſome hours in water, to get off the thin ſhells, as we do with Almonds) in milk or wine into a pap, and put ſugar or honey to it, chiefly to the white ones to take away their bitterneſs. I found farther a ſtrange gum in great pieces, ſomewhat like unto Frankincenſe, or *Ammoniacum*, which the inhabitants chew all day long inſtead of *Maſtich*, and they attribute the ſame virtues to it. Wherefore great quantities thereof are brought thither (chiefly from *Perſia*) which they call *Taxa*, as I am informed from the Tree *Tax*, which are very like unto *Cypreſſes* in ſhew and bigneſs, only their roots are not ſo long, wherefore they are the eaſier over-turned by the wind. According to this, I remember of the Trees *Thuja*, whereof *Theophraſtus* maketh mention in book v. chap. 5. and of *Thya* of *Pliny*. I alſo ſaw without the *Batzars* or Exchanges, very high and big *Caper-trees*; and here and there in the fields a peculiar ſort of red-graſs, like unto that of *Babylon*, according to the deſcription of *Dioſcorides*, and hath ſtill retained it's ancient *Arabian* name *Negil* among the inhabitants. This hath long fibrous and

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yellowiſh roots, with many joynts, and puts out by them yearly ſeveral buds, which grow into hard leaves, which are long and pointed, and at each ſide very ſharp and cutting, like unto them of the red-graſs; between them come out ſmall ſtalks or holms, each whereof hath a peculiar ear at the top coming out of it's graſs-ſheath, which is long, thin, and it's ſeeds grow in two rows, between ſmall leaves, like unto the wild *Galengal*. This doth not only grow hereabouts, but alſo in ſeveral other places and provinces, where the ground is ſandy, as *Suſiana*, *Perſia*, &c. in great quantity, and becauſe it is by reaſon of it's ſharpneſs and cutting, very pernicious to beaſts, as to bullocks, horſes, *&c.* ſo that they die of it, therefore they have or keep the fewer of them, but inſtead thereof they keep buffles (which can feed upon it eaſier than other beaſts) to eat this graſs, which maketh the buffle very cheap in theſe countries, for I have ſeen one buy three of them for eight ducats (*which is in our money about* 48 *Shillings*) that was bigger than an *Hungarian* bullock. Thus much I had to relate of *Bagdat*, it's ſituation, trade, and ſtrange plants, ſo much as I could find and ſee at that improper time.

Being that I expected daily company to go with me to *Aleppo* again, by the way of ſeveral towns, and not ſtraight through the ſandy wilderneſſes, a *Perſian* that I got acquainted withal in the mean while did inform me, that the Sophi, King of *Perſia*, had ſeveral unicorns at *Samarcand*, which he kept there; and alſo in two iſlands *Alc* and *Tylos*, which lay from *Samarcand* nine days journey farther towards the eaſt, near *Spaam*, ſome *Griffins* (by them called *Alera*) which were ſent him out of *Africa* from *Preſter-John*. They are a great deal bigger and higher, have a red coloured head, a bearded bill, and a neck over-grown with feathers, a thick body, black wings like unto an eagle, and a long tail like a lion, and feet like a dragon, they are very eager for fleſh; while they are yet young, the King taketh them along with him, and goeth often thither for ſport and pleaſures ſake; but as they grow up and ſtrong, he hath them chained about their necks very ſtrongly,

ſtrongly. I did believe this the ſooner *, becauſe he could alſo tell me what trees and fruit grow there, and chiefly thoſe whereof *Theophraſtus* maketh mention, and out of him *Pliny*. He alſo gave me an account beſides theſe of others that grow out of *Perſia* in ſeveral places, as of the tree *Palla*, which *Theophraſtus* and *Pliny* mention, which the wiſe men did eat in the eaſtern countries, and of the *Muſa* of the *Arabians*, whereof the former bear delicate ſweet-taſted, and very wholeſome fruit, by them called *Wac*, which are round, reddiſh, and as big as the *Indian* Melons. But whether this be the noble fruit *Mangas*, (whereof *Cluſius* maketh mention in his *Hiſtory* of *Indian Plants*, which for goodneſs ſake is carried over ſea into *Perſia*) I leave to the learned to decide. But the *Muſa* (which is as aforeſaid, alſo common in *Syria*) beareth a great deal ſmaller fruit, which is ſmooth, yellowiſh, and bended almoſt like unto citruls in ſhape. Theſe are alſo of a ſweetiſh taſte, and therefore the pleaſanter to eat; but are very unwholeſome, ſo that *Alexander* the Great was forced to forbid his ſoldiers to eat of them. The ſame *Perſian*, did alſo inform me of the poiſonous fruit *Perſea*, which is ſtill known to them by the name of *Sepha*; which they eſteem very little; and alſo the *Peaches* (called *Het*) which are not ſo poiſonous (as ſome ſay) as the above-mentioned; for they eſteem the kernels thereof to be good, wholeſome phyſic. But yet that they are not eſteemed by them, the chief reaſon is, that they perſwade themſelves, that *Nimrod* (who was a great Magician or Necromancer) poiſoned them by his black-art, and that ſince that time, they could not be eaten; wherefore they have not been eſteemed ever ſince: This I thought convenient to mention, rather for

* Too ſoon; for that there are no ſuch creatures in the world as either *Unicorn* or *Griffin*, I am as ſure as I can be of a Negative. Nay, Dr. *Brown* hath well demonſtrated, that there cannot be ſuch a creature as the common pictures of him repreſent the *Unicorn*. I cannot again but wonder at the credulity of ſo curious and inquiſitive a man as *Rauwolff*, in believing the idle ſtories of ſuch a vain and lying fellow.

for the ſake of thoſe, that have a mind to travel, that if one or more of them ſhould go into theſe countries, they might have occaſion to make a more accurate enquiry after theſe things.

CHAP. IX.

Which way I came in my return from Bagdat *through* Aſſyria, *the confines of* Perſia, *and the province of the* Curters, *to the town* Carcuch, Capril, &c. *and at length to the river* Tygris, *to* Moſſel, *that famous town, which was formerly call'd* Nineveh.

WHEN hinder'd in my travels, for ſeveral weighty reaſons, I was forced to go back again; I look'd up my goods, as I was adviſed by my good friend the Chriſtian, whereof I made mention here before, and fitted myſelf for my journey. I got for my companions three Jews, one whereof came down the *Euphrates* with me, the others came from *Ormutz*, for I could get no others, to travel with me to *Aleppo*. We ſet out on the ſixteenth of *December* in the year 1574, for *Carcuch* diſtant ſix days journey, in the confines of *Media*, on the other ſide of the river *Tygris*, which is ſtill call'd by them in their language *Hidekel*. By the way we firſt ſaw ſome well-till'd fields, and above us on the river *Tygris* ſome villages, ſo that I could not but think I ſhould meet with a country that had plenty of corn, muſt and honey, &c. as it was commended by the Arch-koob-bearer of the King of *Aſſyria*, and compared even with the Land of Promiſe, but the farther we went, the greater grew the wilderneſſes, ſo that we were forced to lodge all night in the fields.

The

The next morning there appeared a great way off more little villages belonging to the King of *Perſia*: But we went on through the deſarts, and my fellow-travellers told me that they extend themſelves to *Perſia* and *Media*, where we loſt our way, and came in the evening into a bog which hindered us ſo much, that I, becauſe their Sabbath began, whereon according to their laws they muſt not travel, was forced to ſtay there with them all night long in it, and alſo the next day, in great ſhowers of rain, not without great inconveniency and trouble. During our ſtaying there I look'd about me for ſome plants; but found none, becauſe they did but firſt begin to ſprout; but in the moiſt places ſome wild Galengal with great round roots, by the inhabitants call'd *Soëdt*, and by both *Latins* and *Grecians*, *Cyperus*.

The nineteenth day, after we were not without trouble, got out of the mire, our way extended itſelf ſtill farther thro' deſolate places and deſarts. I thought of *Julian* that impious *Roman* Emperor, and of his army, which when it went againſt the *Perſians*, and was very numerous, over the river *Tygris* near to *Cteſiphon*, he was by an ancient *Perſian* that was a priſoner, decoy'd into theſe deſarts, where he was beaten and routed by the *Perſians*. In this great fight when the Emperor himſelf was mortally wounded, he took up, as *Nicephorus* and *Euſebius* ſay, a handful of blood and flung into the air, yielded the victory and ſaid, Then *Galilean* (ſo he call'd Chriſt, in whom he at firſt believed, and afterwards deny'd and perſecuted) thou haſt beaten and conquer'd me. After we had lived for ſeveral days very hardly in the deſarts, and ſpent our time in miſery, we came on the twentieth by *Scherb*, a village over an aſcent, into another more fruitful and well till'd country, ſituated on the confines of *Perſia*, and for the moſt part inhabited by them, which we could conjecture by the common language. Now though travelling through the confines uſes commonly to be very dangerous, yet, I thank God, we met with none, ſo that we without any ſtop or hindrance reach'd that night, the twenty firſt of *December*, to *Schilb*, a curious village

village, where we reſted all night and refreſh'd ourſelves.

From thence we went on through large and fruitful vallies, but I found nothing (for it was but juſt at the beginning of ploughing time) that was worthy to be mention'd, for the plants did but juſt begin to ſprout; we had by the way ſeveral villages, and ſo we had better opportunity to buy proviſion. The twenty third at night we came to one where we could buy near one hundred eggs for two pence.

The next day we got up early again, and ſaw before us the high mountain *Tauri*, all covered with ſnow (which extended itſelf a great way from north and weſt to the eaſtward) at a great diſtance. We went on a-pace, and advanced to *Tauk* early in good time, and before their Sabbath began again. This town is not very ſtrong and lieth on a plain. We went into a camp without it, and reſted there all the Sabbath. After Sun-ſet, when it began to grow dark, they deſired of me to light a candle. I remembred then immediately, that they could not do it themſelves, being forbid by law, as you may find in the thirty fifth chapter of *Exodus*, where you may ſee that they muſt kindle no fire in any of their habitations, wherefore they furniſh themſelves the day before with all ſorts of proviſions and neceſſaries, that they may not need to do any labour on the Sabbath, and yet may not want. When theſe Jews ſay their prayers, they uſe the ſame ceremonies as the Chriſtians and Heathens in the eaſtern parts do: For firſt they lift up their hands, then they bow down forwards with their whole body, and at laſt they kneel down and kiſs the ground. Theſe Jews bragged continually of their Patriarchs, and made mention of the laws; but of the ten commandments they knew nothing, wherefore I took an occaſion to repeat them before them in the *Portugal* language, which is very much ſpoke in the *Indies*, as well as I could, and they did admire when they heard them, how I came to know them. But when I began to ſpeak of Chriſt and his offices, they burſt out into ſuch blaſphemies, that I was glad to ſay no more, but hold my tongue.

Not far off from *Tauk*, we ſaw a very ſtrong caſtle,

near unto a wood, that is guarded by a *Turkiſh* garriſon: This is ſituated in the province of the *Curters*, which beginneth there, and lieth between *Media* and *Meſopotamia*, all along the river *Tygris* and reacheth to *Armenia*. Theſe *Curters*, which are almoſt all *Neſtorians*, ſpeak a peculiar language, which was unknown to my fellow-travellers, wherefore they could not ſpeak to them in the *Perſian* nor *Turkiſh* language, which is ſpoke all along from *Bagdat* through *Aſſyria*, in the confines of two potent monarchs, to that place. We were therefore forced to deſire others that underſtood both languages, to be our interpreters through the country of the *Curters*. But whether this language did run upon that of their neighbours the *Medians* or no, I could not certainly learn; but yet I was inform'd that the *Parthians*, *Medes*, and *Perſians*, as peculiar nations, had their peculiar languages, as hiſtories tell us, and we may alſo perfectly ſee in the *Acts of the Apoſtles* the ſecond chapter and the eight verſe, where it is thus written: *And how hear we every man in our own tongue, wherein we were born?* Parthians *and* Medes, *and* Elamites, *and the dwellers in* Meſopotamia, *&c.* All which people almoſt are ſubject unto the Sophi, the mighty King of *Perſia*. The before-mention'd *Curters* were formerly call'd *Carduchi*, and afterwards alſo *Cardueni* (as chiefly *Xenophon* teſtifieth) have had their peculiar policy and government. But after many changes and wars, they are at length ſubdued and brought under the dominion of the *Turkiſh* Emperor, to whom they are ſtill ſubject to this day, and he hath every where his garriſons in oppoſition to the Sophi. But what is farther to be ſaid of them, chiefly concerning their religion, ſhall be hereafter mention'd, when I ſhall give you an account among other Chriſtians, of thoſe that live in the temple of mount *Calvaria* in *Jeruſalem*.

After the Sabbath of the Jews, my companions, was over, we went on again, and came the twenty ſixth of *December* to *Carcuck*, a glorious fine city lying in a plain, in a very fertile country; at four miles diſtance is another that lieth on an aſcent, whither we alſo travell'd, my companions having buſineſs in both of them, and ſo we ſpent two days in them before we were ready to go on again.

The

The twenty ninth we travell'd through large and dry heaths, and came at night to ſome tents, which were made of hair or hair-cloath, wrought out of goats and aſſes hair, and fix'd in ſuch an order, that they made ſtreets and allies like unto a market-town. In one of theſe we went to lodge with theſe poor people, (that were white *Moors*, and like unto the *Gypſuns* in their ſhape and figure) and to ſtay there all night long. But whether theſe people are ſubject to the *Turkiſh* Emperor, or to the King of *Perſia*, or to any other, I could not find out by their cloaths, becauſe they all wear the ſame hereabouts, nor could I diſcern any thing by their language. To us came a little after ſome more travellers, ſo that we had hardly room to lie down in. Theſe people were very diligent and buſy to get us ſome meat and drink, for the husband went ſoon out of doors to gather dry boughs and ſtalks of herbs, which I could not at that time diſcern what they were, and brought them to us to boil or dreſs ſome meat with them. The woman was not idle neither, but brought us milk and eggs to eat, ſo that we wanted for nothing; ſhe made alſo ſome dough for cakes, which were about a finger thick, and about the bigneſs of a trencher (as is uſual to do in the wilderneſſes, and ſometimes in towns alſo) ſhe laid them on hot ſtones and kept them a turning, and at length ſhe flung the aſhes and embers over them, and ſo bak'd them thoroughly. They were very good to eat, and very ſavory. This way of baking cakes is not new, but hath been very uſual among the ancients, ſo we find in Scripture mention made of bread bak'd among the aſhes; the *Romans* call'd it, *Panes Subcineritios*; and ſo we read in *Geneſis* the eighteenth chapter, of cakes made upon the hearth, which *Sarah* made in haſte when the three men came to ſee *Abraham*.

The thirtieth we went from thence, and about noon we came to a town call'd *Preſta*, which is chiefly towards the river whereon it lieth, very well fortify'd, but what the inhabitants call that river, I do not remember, but according to it's ſituation it muſt be that which *Ptolomy* call'd *Gorgus*, which runs below into the *Tyger*. In this place they make floats, which although they are not very big, nor have much wood in

them, yet they have abundance of bucks and goats skins blown up, hung or fixed underneath the bottom, without doubt, by reaſon that they may load the more upon them, and alſo becauſe the river is rapid, that they may have the leſs fear or danger. On theſe floats they carry ſeveral ſorts of merchandizes, but chiefly fruit, *viz.* Figs, Almonds, Cibebs, Nuts, Corn, Wine, Soap, *&c.* a great part whereof goeth farther into the *Indies*.

The laſt day of *December* we travell'd on, and came through well till'd fields about night into the town *Harpel*, which is pretty large, but very pitifully built, and miſerably ſurrounded with walls, ſo that it might eaſily be taken without any great ſtrength or loſs; there we reſted again the next day being the Sabbath, and on the ſame day fell New-Years-Day. In the mean time I underſtood that the *Turkiſh* Sangiack did a few days ago condemn and put to execution eight great malefactors, which made it their buſineſs to rob and to commit murder up and down on the high-way, for there are a great many of theſe rogues in this province, chiefly on the borders of *Armenia*, which are very mountainous, and maketh travelling very dangerous. The relations and friends of theſe murderers and robbers did take this very ill, that the Sangiack ſhould execute them, and were reſolved to be revenged of him one way or other. In order thereunto they combined and agreed all together, and had every thing ready, and only ſtaid for the word to fall upon him, which would have been done accordingly, if he had not had good intelligence of this their intention, wherefore he went away *incognito* for *Conſtantinople*, to complain to the *Turkiſh* Emperor of this their unjuſt proceedings, and what they muſt expect for this, they will know in a ſhort time. This Sangiack, when he found neceſſity of making his eſcape, and found that he wanted money, which is very ſeldom, he took up from an *Armenian* Merchant, that was very rich, and was arrived there to buy ſeveral merchandizes, chiefly Gauls, whereof grow many in theſe parts, 300 ducats, which put the Merchant into great danger; for when theſe rebellious people came to underſtond it, they took it very ill of him, and threaten'd him very much, ſo that he was forced

forced to ſtay ſome days longer for more company, that ſo he might go the ſafer.

After we had joined him, we went from thence on the fifth of *January* in a very handſome number, for the Merchant alone had about fifty camels and aſſes, which were only loaden with Gauls, with him, to carry to *Carahemit*, where he lived, and to ſend from thence to *Aleppo*, where they are bought by our Merchants, to be ſent into our country. So we travell'd all day long and alſo half the night, without eating or drinking, very faſt, and began to reſt about midnight. After we had for the remaining part of the night hardly refreſhed our beaſts and ourſelves with eating and drinking a little, we broke up again before day-light, to go on in our way. When we were gone a good way through fruitful and pleaſant vallies, we came betimes to another river by *Ptolomy* call'd *Caprus*, which although it is not very broad, yet it is very deep, ſo that we had much to do to get through, which I found not without a great detriment to my plants, which I carry'd on horſe-back before me.

Soon after noon a great way off before us, appear'd a great market-town, *Carcuſchey*, where we arrived by night, and fix'd our camp without and pretty near to it. This is quite inhabited by *Armenians*, which we could preſently find by the alteration of the language and their habit. They received us very willingly, and let us want for nothing. After we had ſtaid with them till night, and refreſh'd ourſelves and our beaſts, we broke up again immediately and travell'd all night, which was ſo dark, that we heard ſeveral caravans that met us, but could not ſee them, much leſs know how ſtrong they were, or from whence they came. At break of day we came to another much larger river, by the inhabitants call'd *Kling*, if I do not miſtake, and by *Ptolomy*, *Licus*, which hindred us very much in our day's journey; for the river being very broad, at leaſt a long mile, it was very hard to hit exactly the right ford, and not without great danger, which the *Curters* knew very well, ſo that we were alſo in great fear of them. But after ſome were found in our company that had often forded that river formerly, we ventured it, went in, and got over, thanks

be to God, very ſafe, only one aſs which went over below us, where the ſtream went ſtronger, was drown'd, ſo that we arriv'd very early on the ſeventh of *January*, to the *Tygris* again, and went into the famous city *Moſſel*, that lieth on this ſide of the river, over a bridge made of boats. This is ſituated in the country of the *Curters*, and ſo we were forced ſtill to keep our interpreter. It belongeth to the *Turkiſh* Emperor, as do all the reſt hereabouts. There are ſome very good buildings and ſtreets in it, and it is pretty large; but very ill provided with walls and ditches, as I did obſerve from the top of our camp which extended to it. Beſides this, I alſo ſaw juſt without the town a little hill, that was almoſt quite dug through, and inhabited by poor people, where I ſaw them ſeveral times creep in and out as piſmires in ant-hills. In this place and thereabouts ſtood formerly the potent town of *Nineveh*, built by *Aſſur*, which was the metropolis of *Aſſyria*, under the Monarch of the firſt monarchy, to the time of *Sennacherib* and his ſons, and was about three days journey in length. So we read that the Prophet *Jonas*, when at the command of God, he preach'd repentance to them, did go into it one day's journey, which the people did hearken willingly unto, and did amend their lives, but they did not long remain penitent, but turn'd to their former iniquity again, wherefore their deſtruction and ruin was prognoſticated to them by the Prophets *Nahum* and *Zephania*, and alſo by the pious *Tobias*, that did live there again, which did alſo not long after follow. Yet was it re-built again afterwards, and did ſuffer very much upon changes of governments, until at length *Tamerlane* came and took it by ſtorm, burnt it, and reduced it to that degree, that afterwards in the ſame place grew Beans and *Colocaſia*, *&c.* So that at this time there is nothing of any antiquities to be ſeen as in old *Babylon*, ſave only the fort that lieth upon the hill, and ſome few villages, which as the inhabitants ſay, did alſo belong to it in former days. This town lieth on the confines of *Armenia*, in a large plain, where they ſow the greateſt part of their corn, on the other ſide of the river; for on this ſide in *Meſopotamia* it is ſo ſandy and dry, that you would think you were in the middle of the deſarts of *Arabia*. Yet there

is

is a very large depoſition of merchandizes, becauſe of the river; wherefore ſeveral goods and fruits are brought thither from the adjacent countries, both by land and water, to ſhip them for *Bagdat*. Among the reſt I ſaw abundance of ſmall and great Turpentine-nuts, by the inhabitants call'd, as above-ſaid, *Bont-quiber* and *Sougier*; and alſo another ſort of Manna as big as a double fiſt, which is very common here, and is brought from *Armenia*, as they told me. It is of a brown colour, a great deal bigger and firmer, and not ſo ſweet as that of *Calabria*, yet very good and pleaſant to eat. Within it are ſeveral red grains, ſo ſmall that one taketh no notice of them when one eats it. It looſeneth the body very well, but not ſo much as ours, wherefore the inhabitants eat great pieces thereof in the morning, as the country-men on the mountains of *Algaw* eat cheeſe. But whether the *Arabians* make mention thereof, if it be not the *Manna Alhagiezi*, whereof *Avicenna* in his ſecond book, the ſecond treatiſe, and the 758th chapter maketh mention, I know not neither what it is to be reputed. The town *Moſſel*, is as aboveſaid, for the greateſt part inhabited by *Neſtorians*, which pretend to be Chriſtians, but in reality they are worſe than any other nations whatſoever, for they do almoſt nothing elſe, but rob on the high-ways, and fall upon travellers and kill them: therefore being that the roads chiefly to *Zibin* (to which we had five days journey, and for the moſt part through ſandy wilderneſſes) are very dangerous, we ſtaid ſome days longer, expecting more company that we might go the ſurer.

CHAP.

CHAP. X.

Which way we went through Meſopotamia *by the way of* Zibin *and* Orpha, *to* Bir, *not without a a great deal of danger; and afterwards how we paſſed the great river* Euphrates, *and came at laſt into* Syria *by* Niſib, *to the famous town of* Aleppo.

AFTER our journey had been deferr'd for four days, we broke up on the eleventh of *January* ſeveral hundred ſtrong, and went on for the whole day without eating, with all ſpeed until the ſun-ſet at night, when we encamp'd on an aſcent near a ſmall village, to keep our beaſts and goods ſafe, and to refreſh ourſelves and them. We watch'd all night long, and went continually three and three together, round about our camp by turns.

The next day we proceeded on again in our journey with all ſpeed, rather for a good fountain or ſpring's ſake, as they do in theſe countries in the vaſt deſarts, than to reach a good inn, where we arrived late at night, and encamp'd near it, to ſtay all night to reſt. A little after when we were at ſupper, ſome of the *Curters* came to us into our camp, ſpoke to us kindly, and ask'd us whether we did want any thing that they could help us to, but we ſoon perceived them to be ſpies, that were ſent by their companions, to ſee what ſtrength we were of. But when they perceived that we were not pleaſed with them, they did not ſtay but went away, and we compoſed ourſelves to reſt, but kept a good guard as we had dond the night before. About midnight when we were in our firſt ſleep, our watch-men perceived a great number of the *Curters* to approach, wherefore they awak'd us with a great ſhouting to alarm us the ſooner, and

and to bring us into good order, and to frighten our enemies, and to drive them away. But they did not only not mind us, but made all haſte they could up to us, and that ſo near that we could ſee them, although is was dark, before our camp, by their heads. But when they found us in a good order and condition to oppoſe them, and did hear that our gunners and archers, which were ready to let fly at them, call'd with a loud voice to them, *tahal, tahal Harami*, that is, come hither, come hither you thieves, *&c.* they halted for a little while and were ſo afraid of us, that they turn'd their backs and run away. Afterwards when we fear'd nor expected their aſſault any more, they came quickly again a ſecond time, in a far greater number than before. They led before them one camel and ſeveral horſes, which in the dark we could only diſcern by their heads looking againſt the sky, in their hands, without doubt, that we might look upon them as travellers, or elſe that we might not be able to diſcern their number. But notwithſtanding all this their firſt aſſault was ſtill in freſh memory, wherefore we did not tarry, but drew ſoon up in our former order again, wherein I was the left hand man in the firſt rank again, with my ſcymeter drawn, and had before armed my breaſt with ſeveral ſheets of paper, that I had brought with me to dry my plants in, expecting their aſſault every moment. But when they made a halt again, fearing their skin as much as we did ours, and did neither ſhout nor move up towards us, one of ours provok'd them, and did ſhoot at the camel, and did hit it ſo that it gave a ſign thereof, but the reſt forbore to fire. So they ſtaid a little while, and then went off a ſecond time.

So we kept awake all the reſt of the night, and kept a good watch, and went on our journey again early the next morning about break of the day ; and came again to wide and dry heaths, where we ſaw neither men nor beaſts, and ſo we went on till noon, where we encamp'd in a large place, which was ſurrounded with walls and ditches pretty well, juſt like unto a fortreſs, whereof there are ſeveral in theſe dangerous places to be ſeen. When we ſtaid there, two *Curters* came again to us into our camp, and ſpoke to us, pretending that they came

to

to demand the toll that was due there, it being their place: But our Merchants ſoon perceived, that they were not in a right cauſe, wherefore they would allow them nothing, which put theſe two into ſuch a paſſion, that they drew their ſwords, and would have at us; but our friends did not ſtay idle neither, but took their ſwords away, and laid on with dry blows at them, and ſo flung them out of our camp. After this hubbub was over we dined, and that the rather that we might not be too much weaken'd by our hard travelling, and ſo be the leſs able to reſiſt theſe robbers, for want of ſtrength if they ſhould fall upon us, which we were not wont to do before night, chiefly in great deſarts, for there we uſed to get up preſently after midnight, and travel all day long with all ſpeed without eating, which I had often experimented before; wherefore I uſed to provide myſelf always with bread, and when I had a mind to eat it, I did either ſtay behind or go before; for no body eats openly by the way in the ſight of others, except he has a mind to run a hazard, becauſe that moſt of them are very hungry, and ſo eager at it, that they will aſſault one another for it, and take it away from their very mouths. After we had refreſh'd ourſelves and fed our beaſts, which uſeth to be done alſo but once a day, we broke up with our caravan, and went on again. We quickly ſaw ſome mountains before us, where, when we approach'd them towards the evening, there appear'd ſometimes, on a high one, that before the reſt lieth nearer to the plain, ſome of them, ſo that we might very well preſume, that there was more of them behind in *Ambuſcado*, which alſo proved very true: For no ſooner were we paſs'd it, but before we went up the hill, they came out from behind the mountain, in great troops on horſeback, which immediately drew up into order in the fields, in two ſquadrons, three and three in a rank, to the number of about three hundred, almoſt as many as we were. They exerciſed their horſes, which were very lank, very ſwiftly, turn'd ſometimes on one, and then on the other hand, and come at length to us within a bow's ſhot. They had moſt of them darts, which they play'd withal in their full ſpeed, ſometimes holding it downwards as if they would run through a deer, which was a pleaſant but very

very dangerous ſight to us. When they ſhew'd themſelves ſo as if they would fall upon us inſtantly, we drew our caravan cloſe together, in order to reſiſt them. Wherefore we ſtood ſtill, and tied our beaſts together, and bound the fore-feet of each of them, that they could not ſtir; behind them ſtood our mockery, with their bows, and all thoſe that were not well provided with arms and horſes, either to ſhoot at the enemy, or elſe in caſe of neceſſity, if they ſhould come too near us, to ſally out, and cut off their horſes with our ſcymeters. Near unto us our horſes were drawn up into a troop, ready for their aſſault, to venture their ſucceſs. After a whole hours delay we ſent at length two of our company to them, and they ſent alſo two of theirs to meet them to parley together; but which way they made up an agreement I know not, but they prevailed ſo much with them, that ſoon after they left us, and rode away, and we went on in our journey. After this we kept our caravan, (that is ſo much to ſay as a great many people, with loaden camels, aſſes, and horſes) in far better order than we had done before, and came that ſame day a good way, to a ſmall village, where we encamped and ſtay'd all night. We found no wood thereabouts, wherefore we made ſhift with bread inſtead of other victuals, and were very glad, we had it. In the mean time the inhabitants came to us, to gather the dung of our beaſts as they do in ſeveral other places, chiefly in the deſarts of *Arabia*, to burn it inſtead of wood, which they do after the following manner.

They make in their tents or houſes a hole about a foot and half deep, wherein they put their earthen pipkins or pots, with the meat in them cloſed up, ſo that they are in the half above the middle, three fourth parts thereof they lay about with ſtones, and the fourth part is left open, through which they fling in their dry'd dung, and alſo ſometimes ſmall twigs and ſtraws, when they can have them, which burn immediately and give ſo great a heat, that the pot groweth ſo hot as if it ſtood in the middle of a lighted coal-heap, ſo that they boil their meat with a little fire, quicker than we do ours with a great one on our hearths; ſo that theſe poor people muſt make very hard ſhift, and do ſometimes as the *Iſraelites* did

did in the ſiege of *Jeruſalem*, where they alſo in their greateſt neceſſity did boil their meat with dung of men and beaſts, as you may read in the 4th chapter of *Ezekiel.* This night, and ſeveral others before, we paſſed more with watching than with ſleeping, ſo that ſometimes we contemplated the conſtellations of the skies, which are very much obſerved by theſe nations, but chiefly by the *Arabians*, which lodge always in the open air, and have no ſhelter, ſo that by the ſtars they know the hour of the night, and when it is time for them to break up. They care not for beds, but rather have cloaks or tapeſtry wherein they wrap themſelves up and keep themſelves warm, ſo that no froſt nor rain, nor dew can hurt them.

The next morning we broke up (that we might not expoſe ourſelves any farther) only after day-light, and travelled all day long without any moleſtation or hinderance a long way after ſeveral rough mountains: and alſo the next day through ſandy deſarts, which were deep and hindred our going on very much. When it began to be night, our beaſts were almoſt ready to lie down under their burthens in the ſand, which was very tireſome to us, and that the rather, becauſe we ſaw the town *Zibin* far off before us, at four miles diſtance, but at length we got out of this bad road, into green meadows, to very clear ſprings, which run over in ſeveral places to water them: ſo that we began to make more ſpeed, and came the ſame night yet very late into the town. It is a fine place ſubject unto the *Turkiſh* Emperor not very big, lying on aſcent, very well ſurrounded and fortified with walls and ditches. It is full of conduits or ſprings, but chiefly in the great *Camp*, where we reſted for five days to ſtay for more company. There live abundance of *Armenians* in it, for it lieth in the confines of the greater *Armenia*, and ſo we were no more in ſo great danger as we were in the country of the *Curters.* During my ſtaying there, the abovementioned rich *Armenian* Merchant, and alſo an eminent *Turkiſh* gentleman (which were very kind to me upon the road) deſired me ſeveral times (having heard from the *Jews* that I was a Phyſician) that I would be pleaſed to go along with them to *Carahemit*, which town was four days diſtant at the

other

other ſide of the *Tygris*, to cure ſome of their relations that were not well, they proffered me good entertainment, and to recommend me to the young Baſhaw ſon of *Mahomet* Baſhaw, who was alſo ſick at that time, and to bring me into good buſineſs; which I would have done with all my heart, and nothing could have pleaſed me better, than to have ſerved the *Armenian* for his kindneſs. Yet becauſe I was ſent for to come to *Aleppo*, and could not but be as good as my word, wherein I had alſo no ſmall intereſt, I was obliged to leave that journey, and to ſtrive with all ſpeed and diligence to get thither. Now as this Baſhaw is among the reſt (except the Viſir-Baſhaws, whereof there are four or five, which are always at court about the *Turkiſh* Emperor, as being his Privy Council) the chiefeſt in *Turky*, ſo he hath larger and more fruitful territories than he of *Bagdet*, or any other, to govern, *viz. Aſſyria*, *Meſopotomia*, and a large part of the greater *Armenia*, and of the province of the *Curters*, *&c.* all which border upon the dominions of the Sophi King of *Perſia*.

After we had refreſhed our ſelves during this time, very well, and other companies had joined us, we broke up on the 20th towards night, and went away. By the way we ſaw ſeveral plough'd fields and villages, and we could ſpeak better with the people, for they underſtood the *Armenian*, *Turkiſh*, or *Arabian* languages, which are generally uſed in theſe countries. So our travels went on with great ſpeed, ſo that we reached on the 21ſt late, the town of *Hochan*, where the *Jews* reſted and kept their Sabbath. Here we received the news that *Solyman* the *Turkiſh* Emperor was deceaſed.

The 23d we got up early again, and went the next way to *Orpha*, another town, to which we had five days journey. From thence, the nearer we came to the mount *Tauri*, which ſeparateth *Armenia* from *Meſopotamia*, towards the ſouth, the worſe grew the roads, which we found very ſufficiently the next day, for when we came farther into the mountains, the ways were ſo full of ſtones that we were hindered very much. Going thus on, after it had ſnowed a little, which I have never ſeen but twice in theſe countries, it happened, that

that one of the *Jews* horſes which was empty, was frightened at ſomething, and flung itſelf over and over. The *Jew* hearing this noiſe, looked back, and ſeeing me ſtand by it, he grew angry with me, as if I had done it, and began to handle his bow and arrows to ſhoot at me, when I found him in earneſt, and remembered how I loſt my wine in the ſhip, when we went down the river, I did not delay, but went to hinder him, took him by his leg, and flung him off his horſe, before he could take his aim at me; ſo we fell a boxing one another ſo long, until at length I tripped up his heels. When the other two ſaw that we ſpoiled thus the figure of the ſnow, and that I was too hard for him, and had given him ſeveral hard blows, they came immediately to ſeparate us, and to make peace again between us; I ſeeing that they did not come to wrong me, and alſo conſidering that we were to travel together ſtill farther, took their council, and was friends with him again, and ſo we went on in our way. At night we came to another village again, in a narrow valley lying at the bottom of a great aſcent, near which we found a great ſtable wherein we went; this was cut quite into the hill, and ſo was that wherein we loged the night before, ſo that you could ſee nothing of it, but only the entrance, for they are commonly ſo in theſe hilly countries under ground, that the caravans may ſafely reſt there and defend themſelves from cold in the winter. This ſtable (being 25 paces long and 20 broad, and all through equally high) was cut out of a rock. About midnight, when we were in our firſt ſleep, one of the Grand Signior's Chiaus, or Chamber meſſengers, knocked at the door of the ſtable, who was come back from *Bagdet* in ſix days to this place, to look about for ſome freſh horſes, becauſe he had tired his own, and could not have others by the way, as in our country where poſts are ordered. So he went in, took away from one Mockeri or Carrier, three pack horſes, and two more from the *Jew*, that I had contention with before, for theſe meſſengers of the chamber have great privileges, and in caſe of neceſſity, where-ever they ſee horſes in city or country, they may take them leaving theirs in the room thereof:

They

They value one no more than another, except Merchants and ſtrangers, whom they excuſe before others to incourage trade; thoſe that they come to, muſt deliver up their horſes without any reluctancy, except they have a mind to be ſoundly bang'd, as one of our friends was that did not open the gates immediately, or elſe to fare worſe. When this Chiaus believed he had got very good horſes, he ſoon found his miſtake, for the *Jew*'s horſes had galled backs, wherefore he let him have them again for a ſmall recompence, which was a child's coat made of delicate *Indian* ſtuff. When our journey was thus ſtopp'd, chiefly becauſe of the Mockeri, or Carrier, until he could procure himſelf other horſes in the room thereof, at leaſt for that day; we roſe the earlier the next day, and traverſed ſeveral rough mountains, and went through narrow vallies that day, until at night we came to a village inhabited by *Armenians*. Theſe are good hearted Chriſtians, which have great compaſſion on their fellow Chriſtians, and love to entertain and to be kind to ſtrangers, which I have very often experienced, but chiefly in this village, where one of the *Armenians* took me and the *Jews* into his houſe, and would fain have kept us alſo the next day. Being at leiſure, I would fain have conferred and diſcourſed with him concerning our Chriſtian faith, and ſo was he willing; but being that we could not underſtand one another, and the *Jews* were in this caſe by no means proper interpreters, we were forced to have patience by ſilence, and to look at one another. About that time they kept Lent, which I could perceive by their ſmall ſort of diet, for they did eat nothing but leguminous food and bread and water. After he had ſet before us ſome boiled eggs at night, and I being hungry, fell on them, not imagining that they kept ſuch ſtrictneſs and difference in their diet, he admired that I did not refuſe to eat the eggs, and asked me by one of the *Jews*, whether I did not know that it was not allowed to Chriſtians to eat eggs and the like victuals in Lent; at this I would fain have anſwered him, that it became Chriſtians to keep Lent rather with ſoberneſs and abſtinency, than with diſtinctions and differences of foods. But I not underſtanding the language, only

of

anſwered him briefly, that our Lent was not yet begun, nor would until three weeks hence begin, which did content him preſently.

The 28th we went on our journey again, and came right among the high mountains, which were very rough, and full of buſhes; we got out of them before night, and lodged our ſelves in the next village, which lieth on an aſcent in the plain, where we alſo ſtaid the next day being the Sabbath. By the way, when the *Jews* were in fear of having their horſes taken away, as was done ſome days before, they often gave them to me to lead them, as if they were mine, hoping to carry them off the eaſier, ſo that although they were my guides, yet I was their ſafe-guard.

After we had paſt the great and rough mountains, and were come into a very fruitful valley, which extendeth itſelf for a ſmall days journey to *Orpha*, there appeared preſently on each ſide ſeveral villages, and afterwards, the coſtly city againſt us with the caſtle ſituated on the hill, very pleaſantly. Into this we got on the thirtieth at night very early, and went to lodge in the large and very well built camp, and ſtaid there for 3 or 4 days. This town is very pleaſant, pretty big with fortifications well provided. It was formerly, together with the whole country, belonging to the Kings of *Perſia*, but now it is as well as the greateſt part of the country, brought under the ſubjection of the *Turkiſh* Emperor. *Orpha* is a town of very good trade; they deal in tapeſtry of ſeveral ſorts, ſome whereof are made there, and ſent out to us; there is alſo a great depoſition of merchandizes, which are brought thither from *Aleppo*, *Damaſcus*, *Conſtantinople*, and other places, to go to *Carahemit*, five days journey diſtant from hence, and ſo to be carried farther into *Media*, *Perſia*, the *Indies*, *&c.* yet all theſe goods are brought thither in caravans by land, becauſe there is no navigable river belonging to it. Some ſay that this town was anciently called *Haran* and *Charras*, from whence the Patriarch *Abraham* departed with his wife *Sarah*, and his brother's ſon *Lot*, according to the command of God, *Gen.* chap. xii. and went forth to go into the land of *Canaan* which the Lord had promiſed to give him, and

there

there is a plentiful well ſtill to this day called *Abraham*'s well, where the ſervant of *Abraham*, whom he ſent into *Meſopotamia* to the town of *Nahor*, to fetch a wife for his ſon *Iſaac*, from his own kindred, did firſt ſee *Rebecca*, when ſhe gave him and his camels ſome water to drink out of this well. And ſo did afterwards the Patriarch *Jacob* when he fled from his brother *Eſau* at this ſame well, make himſelf known to *Rachel* the daughter of *Laban* his mother's brother, when he removed the ſtone from the head of the well, and ſo let her ſheep drink. The water of this fountain hath a more whitiſh troubledneſs than others. I have drunk of it ſeveral times out of the conduit that runs from thence into the middle of the great camp, and it hath a peculiar pleaſantneſs, and a pleaſant ſweetneſs in it's taſte. To the ſame did alſo come the ſon of the pious *Tobias*, conducted by the angel *Raphael*, whom his father ſent to *Rages*, now called *Edeſſa*, as is above-mentioned, to call in a debt from *Gabel*, as you may read in the 11th chapter of his book, when they returned by the way of *Haran*, which is half way to *Nineveh*.

After the *Jews* had done their buſineſs there with good ſucceſs, we went on in our travels again, and came again into the high and rough mountains, where we ſpent alſo the next day with great trouble and hardſhip, until we came again to the great river *Euphrates* into the town *Bir*, whereof I have made mention before. And although we had no more but two half days journey to *Aleppo*, yet the *Jews*, my fellow travellers, had buſineſs in the famous town *Niſib*, which is ſituated on this ſide the river on the borders of the leſſer *Armenia*, ſo that we were bound to go thither; ſo we put out again on the 6th of *February* after their ſabbath, and went through very fruitful and well cultivated corn fields to *Andeb*, towards evening. It is a pretty big town, but not very ſtrong. It lieth on two ſmall hills very pleaſantly, ſo that you may ſee it plainly and diſtinctly, as ſoon as you come from out of the valley by the lake into the fields. Yet notwithſtanding that it is ſo pleaſantly ſituated, and looketh ſo ſtately at a diſtance, it is but pitifully built when you come within it. In

former ages this town hath been several times besieged by the Kings of *Persia*, by whom it was taken at last, and kept so long, until the *Roman* Emperor *Galienus Odenatus Palmyrenus*, took it from King *Sapor*, together with the town *Orpha*, and laid it to the *Roman* empire again. But in these our times, to our grief, it is brought again, together with all the country, under the *Ottomam* slavery. The inhabitants have very little trade, they live for the most part upon their estates, by cultivating their grounds, and chiefly from the fruits of vineyards and orchards, which are planted with pomegranates and figs, *&c.* so thick (that from the great quantity of trees they may have the more fruit) that you would at a distance, rather take them to be woods of wild trees, than of fruitful ones. So they send yearly many sorts of fruits, but chiefly *Cibebs*, into the eastern countries, by great caravans, whereof I have met many. After we had staid here, and I had lost a whole day, for their business sake, we broke up again directly for *Aleppo*, and having passed for several miles through rough, bad, hilly ways, we came at length into a plain, delicate and fruitful country, so fruitful of wine and corn, that on all my journey I have seen none like unto it. This did almost extend itself to *Aleppo*, where we arrived early, with the help of the Almighty God, in very good health, on the 10th day of *February*. At my arrival, because my comrade *Hans Ulrich Krafft*, with the rest, were not there, then present, presently some *French* Merchants, which I had cured of several distempers before my departure, came to me, and carried me home with him, desiring me to live with them until my business, which caused me to come back, were done, wherein really they did me a very great kindness. For I having very well torn my cloaths, which never came from my back in half a year's time, I had there an opportunity to rest myself and to procure myself some new ones. *I thank the Almighty God for his many mercies and favours bestowed on me, and the assistance he graciously afforded me in this voyage, returning him praise, honour and glory*, &c.

CHAP.

CHAP. XI.

Of the Turkiſh *Phyſicians and Apothecaries; of my comrade* Hans Ulrich Krafft *of* Ulm's *hard Impriſonment. Of the great danger that I was in, in the towns of* Aleppo *and* Tripoli. *Of the murdering of ſome Merchants, and what elſe did happen when I was there.*

AT my return to *Aleppo*, where my buſineſs obliged me to ſtay a while, I came to underſtand, that during my abſence, ſeveral *Italians* and *French-men* were in their ſickneſs but very ſlightly ſerved by the *Jews* their Phyſicians; wherefore I did not only ſoon recover my former acquaintance and practice by them, but might have alſo ſtept into great buſineſs with the *Turks*; for I was preſently ſo well known, that I had much to do to excuſe my ſelf with diſcretion to get off of them, that I might eſcape their anger and diſpleaſure, which I muſt have got, if I had ſerved them never ſo faithfully, which I knew ſeveral had before me found by experience. Wherefore at the inſtance of ſeveral good friends, I only cured two great perſons, whereof one was a *Georgian*, and at that time *Sangiack* of *Jeruſalem*, which were very well pleaſed with me, and requited me accordingly. The Phyſicians generally in theſe parts, agree before hand for the cure with their patients for a certainty, according to the condition of the patient and his diſtemper, and have ſecurity for their money, but yet it is not paid to them before the patient is cured. They have a great many Phyſicians, but they are very unskilful, chiefly the *Turks*, which know none but their own language, and ſo cannot read the authors of Phyſick that have writ in another language as the *Jews* can. But ſeeing that the *Jews* are very much addicted to covetouſneſs, they endeavour rather to promote their own intereſt than that of their

patients; ſo that the *Turks* are but ſlightly provided with Phyſicians, and therefore rather die like flies, than take advice of their Phyſicians, chiefly of the *Jews*, which are not contented with a ſmall reward; to this add alſo that the *Turks* never put any confidence in the *Jews*, and eſteem their counſel but little; and beſides, they believe that God hath already pre-ordained every one his death, ſo that he that is born to be drown'd cannot be hang'd. And beſides all this, the *Jews* do not ſtick cloſe to them in time of neceſſity, but fly preſently, and firſt of all in time of ſickneſs (which certainly happens once in ſeven years, if not in five or ſooner) juſt like hirelings, as they have ſufficiently experienced in the laſt plague in the year 72, with the loſs of ſeveral perſons of worth and quality; chiefly among the reſt a *Turkiſh* Pay-Maſter, by them called *Daftedar*, and another eminent *Turk*, and their own ſons, which both of them (although this proferr'd to lay 3000 duckets, and the other 10000 into the hands of a third perſon) yet were neglected and left by their Phyſicians and died. It is very much in uſe among them, that if any body doth find himſelf not well, another puts his arms croſs before him, and ſo graſpeth him about his back, and lifteth him up, and ſets him down again, and ſhaketh him ſeveral times, juſt as they uſe to do ſacks with corn, to make them lie the cloſer, and to hold the more. As the Phyſicians are, ſo are alſo the Apothecaries, where you find nothing of any great compoſitions, nor purging electuaries, as *Elect. Diacatholicon*, *Diaphœnicon*, *&c.* although they have the beſt ingredients thereof, for we have them all ſent from them, except they be ſent to them from *Marſeilles* or *Venice*, *&c.* If you have occaſion for any herbs, roots, or ſeeds, *&c.* you muſt go yourſelf, not without great trouble and loſs of time, and find them either in the fields, or elſe at the Grocers and other ſhop-keepers. Among the reſt of the things they had, I ſoon knew the Rob Ribes by it's antient name and pleaſent ſouriſh taſte, whereof they make a great quantity in this place, and ſend it farther into other countries, but chiefly to the *Turkiſh* Emperor; wherefore in the *Eaſter* week they had already gathered ſeveral ſacks full of the

ſtalks

ſtalks of the true Ribes of the *Arabians*, (which are hairy almoſt two foot long, and of the thickneſs of an inch, of a greeniſh colour, and underneath, as alſo *Serapio* mentioneth, reddiſh) from the mount *Libanus*, and brought it to the *Cadi* to make *Reb* of it for him. I ſaw them lie in his court-yard, and ſeveral of them were given me to taſte, and to take away with me. What herbs I found at my return elſe, becauſe there are but a few of them, therefore I have put them among the reſt here above in a peculiar chapter. I ſaw there ſeveral ſtrange birds, and among others, ſome of a delicate green and blue colour, which were about the bigneſs of our nut-crackers, by them called *Sucuruck*, and by others *Alſecrach*. I alſo found their *Alhabari*, which are not unlike our Peacocks, and almoſt as big, and could not fly much. Of four footed beaſts, I ſaw ſeveral, and among them ſome civet cats, which were brought thither in caravans from remote parts, and the *Indies*. In the *Fundique* of the Conſul of the *Venetians*, I ſaw a very ſharp ſighted one like unto a *Lynx*, exactly of the ſhape of a cat, ſo that it was not eaſily diſtinguiſhed from it, ſave only in it's bigneſs, for it is much higher and ſlimmer. This is a very wild and fierce beaſt, ſo that his keeper himſelf was afraid of it. It once got looſe, and got through the yard below into an Apothecaries ſhop, wherein he had juſt then put a great many glaſſes that were ſent him from *Venice*, whereof it broke the greateſt part before it could be taken again. When I was there, a young *Rhinoceros* was carried through the town to *Conſtantinople*. It came from the moſt eaſtern parts, and had killed above 20 men before they could take it. They alſo lead daily ſome Lions about the town in ſmall chains, which have ſmall bells before, that every body may take the ſooner notice of them; they are ſo tame, that their keepers ſometimes wreſtle with them in open places, neither do they eaſily grow wild, except they ſhould ſee ſheep, then their keepers have enough to do to keep them off and to appeaſe them. Without in the fields in high and buſhy places, are ſometimes found Camelions, which are ſomewhat bigger than our green Lizards, but a great deal leaner and higher upon their legs; they walk very

ſlowly and lazily, they live a great while without meat like the Serpents, and are a very ugly creature. If we put it upon a coloured, red, yellow, or black cloth, it hath by degrees changed it's natural green colour into the ſame that the cloth was of.

Having ended my buſineſs I had, and in the mean time received a letter from my comrades that were at *Tripoli*, I parted from thence according to their deſire, and came on the 5th of *May*, *Anno* 75, to them in *Tripoli*. After ſome days, arrived alſo with ſome goods, one of their chiefeſt Carriers, which they call Mockeri, which ſwore to me by his head, that is, he affirmed upon his faith and reputation, that the Sub-Baſhaw of *Aleppo*, when he was departing from thence, had ſent his Bailiffs to my lodging to apprehend me, and to fling me into the publick *Turkiſh* gaol, becauſe they were very well aſſured that when I was on the hills (where they had ſeen me look for plants) I had obſerved the ſituation of the town, and all the country very diligently, that I might, when I ſhould have an opportunity, betray them to their enemies, and ſhew them the beſt way to take it. But all this was contrived that they might have an opportunity to take an *Avaria* on me, as the Merchants call it there in theſe countries, that is to ſay, they would accuſe me falſly to make me puniſhable, that they might get a ſum of money out of me. And the Carrier alſo really believed, for as much as he heard of them, that they would not have let me come off for leſs than 200 *Saraffi* or ducats, one whereof maketh two of their gilders. *Thanks be to our Lord God, who hath delivered me from their unjuſt accuſations and contrivances, and brought me ſafe to this place.* At my arrival at *Tripoli*, when I expected to live ſecurely and quietly, and thought that I was paſſed all danger, I fell, notwithſtanding all this into another; for when my comrades, and with them alſo *Hans Ulrich Krafft* (yet without any tranſgreſſion) were flung into the *Turkiſh* gaol, by the contrivances of ſome *Turks*, the ſame rogues had alſo a mind to contrive ſomething againſt me, to bring me in alſo. But the *French* Vice-Conſul, *Andrew Bianchi*, who was my very good patron, took my part, inſo-

much

much that he did recover my liberty by the *Turks*, in ſpite of my accuſers, and not only got me licence to walk freely without moleſtation in and about the city where-ever I pleaſed, but did alſo procure me a free and ſafe acceſs to my comrades, to ſee them in priſon as often as I pleaſed. Into the priſon wherein they were kept, I muſt always go through three ſmall and low doors, which the keepers did always very freely and without any grumbling open unto me, to go in or out, and ſometimes I have ſtaid there all night with them. I was always in very great hopes that God Almighty would have ordered it ſo, that their adverſaries might have agreed with them, ſo that I and my dear friend, whom I loved as my own brother, *Hans Ulrich Krafft*, might have been returned home again with joy. But it pleaſed God to order it otherways, for the differences grew the longer the more difficult, and were ſo long produced, that theſe young gentlemen, particularly *Hans Ulrich*, was kept there in this hard impriſonment very near three years. To tell all that he ſuffered and indured there, would be too long here; only this I cannot omit to tell you, that he did endure and conquer all theſe troubles and adverſities (as I did ſee myſelf) with ſuch a courage, patience and good conduct, that notwithſtanding all theſe, although he was almoſt left quite comfortleſs, he was rather fit to comfort others than to be comforted. When I went thus in and out to them, I obſerved very well that the *Turks* have very great compaſſion on poor diſtreſſed priſoners, and are very free to give them alms; and a man uſed to come in daily with bread or boiled meat, as rice, and other ſorts of boiled corn, chiefly on feaſt days after the afternoons lecture was over, and when he diſtributed them, he did alſo always as he went by, fling in for each of them a little loaf (very like unto them they bake in lent in our country) into their apartment before them upon the ground, wherewith they muſt make ſhift, except they could live on their own means, or get ſomething by their hand labour, whereof there was a good many that did, to maintain themſelves. Theſe alms, the *Turks* give rather freely, without being ask'd

for it, for they believe that God is better pleaſed with that which they give freely, than that which is begged of them. Wherefore they have very few or no beggars in their towns, which beg alms as they do in our country. During my ſtay at *Tripoli*, I did at the requeſt of the Conſul, live in his Fundique, who entertained me very honourably, that I might give attendance; and if any of the Merchants or Seamen ſhould happen to be ſick, I might uſe my beſt endeavour to cure them. So I did in the ſpace of three months cure only in our Fundique, above forty men of all ſorts of diſtempers, *viz.* malignant fevers, violent gripings of the guts, *&c.* which generally befell them that were lately arrived, and were not yet acquainted with the air and diet of the country. There happened in theſe days, a miſerable cruel caſe, that ſome (among whom were five *Italians* and one *Frenchman*) did arrive at *Tripoli*, which made themſelves ſoon ready to go from thence farther to *Aleppo*, with their merchandizes to ſell there. Upon the road they left their caravan too far behind them, and met with ſome horſemen which ſpoke to them, and deſired them that they would halt at the command of their maſter the Sub-Baſhaw, and diſmount, and go into the next camp (which I found very deſolate and ruined when I went by formerly) to ſtay there until he came to them, which would not be long, for he had ſomething to ſay to them; the Merchants obeyed them readily, fearing that if they ſhould not, they would be puniſhed ſeverely by the Sub-Baſhaw for their diſobedience. After they were gone into the camp, the murderers immediately fell upon them, ſhooting and ſtriking at them, until they killed them all at laſt, then they buried them in the ground, mounted their horſes and rode away. After theſe murderers thought they were very ſecure, one of theſe rogues, which were ſaid to be *Arabians*, met one of the Mockeri, or Carriers, of the ſame caravan, he knew the horſe immediately, and perceiving it to be bloody, his heart gave him that it was not right, wherefore he made haſte up to him, and thruſt his bended bayonet into his ſide, and took him priſoner, and carried him to *Aleppo*, where he was, as I did hear afterwards, having confeſſed the fact when he was upon the torture, executed

for

for it. They did alſo ſeek for the reſt, but did apprehend none of them in the time of my ſtaying. The Sultan elſe taketh great care to keep the roads ſafe and free from highwaymen, that trading may go on without hindrance. Yet ſometimes there are ſome of the great ones, and men of note, that put others upon it for gain's ſake, ſo that one muſt be very careful in theſe countries. It is not long ago when we had news, that not far off the Chriſtians had taken ſome ſhips from the *Turks* and carried them off, and alſo formerly in the beginning of *July* of the laſt year, they loſt ſome more, and as, I am informed, among them were four great ones, three fly-boats, and two other that were taken by ſix gallies of the Chriſtians, which made the *Turks* mightily diſcontented; wherefore the Emperor ſends out many gallies into ſeveral places, chiefly to *Rhodes*, to croſs the ſeas up and down to keep them clear from pirates, and to hinder them from making incurſions or deſcents upon him. Theſe come ſometimes into this port, but our Merchants and the Maſters of our ſhips do not care for their arrival, for they are forced to preſent them with cloths, woollen cloaths, money, *&c.* if they will remain in favour with them.

CHAP.

CHAP. XII.

Of the large and high mount of Libanus, *it's inhabitants and ſtrange plants that are found there.*

WHEN I ſtaid with the Conſul at *Tripoli*, and had not a few of his in cure in his Fundique, ſome others of other nations did ſometimes between whiles deſire my aſſiſtance and advice, and among the reſt an eminent Patriarch of the *Maronites*, which reckon themſelves to be Chriſtians, and are called ſo from the heretick *Maro* to this day. This did live in the mount of *Libanus*, and was carried down, although he had a whole day's journey to *Tripoli*, and was afflicted with that painful diſtemper the gout very ſeverely, to be cured by me. After ſome days, when he was pretty well recovered again, ſo that he intended to return home; he ſpoke to ſome of us in our Fundique, that we would be pleaſed to conduct him up the hill home again; which was agreed unto very readily, conſidering that this mountain is the moſt famous in all the country of *Syria*, whereof the holy Scripture maketh ſeveral times mention, ſpeaking of it's great heighth and famous rivers (of which *Jordan* is one), of it's ſweet ſmelling plants, and pleaſantly taſted fruits; and alſo becauſe there is a great many ſtrange plants to be found. So we rode along with the Patriarch (who had no little reaſon to be afraid of the *Turks* clandeſtine aſſault) with all poſſible diligence, and came immediately from the town upon the heights of the promontories of the mount *Libanus*, which were very fruitful at the top, and had many pleaſant plain fields, which extended themſelves for three leagues to the high mount, ſo that this was a very pleaſant road, where we ſaw ſometimes on one

one ſide delicate vineyards, then on the other, fruitful fields ſowed with barley, white *Indian* millet, *&c.* After this we came to pleaſant woods, where ſweet ſinging birds let themſelves be heard, and recreated us; ſometimes we ſaw ſome hares and ſome deer, ſo that we could not but fancy that we went through thick and dark woods. When we came out of them, and were very near unto the mountain, there lay ſome ſmall villages before it, and we went to one of them, and very near unto it, in a green ſhady place, we ſat down, and refreſhed our ſelves with ſome victuals, which we had taken along with us before we began to go up the mountain.

The Patriarch was very merry with us, and preſented us with ſome *Venice* bottles of his wine, whereof we drank a good deal, for it was ſo pleaſant that I muſt confeſs that I never in all my life drank any like it. Soon after we broke up again, with an intention to reach his monaſtery that night, called *Our Lady's*, which lieth on the middle of the mountain as we travelled towards the top thereof; in the beginning we came into a narrow and rough valley, which had on both ſides very ſteep walls, wherewith it was incloſed of a vaſt height, chiefly at our left hand, and yet towards the top, there were ſeveral caves within them, wherein Chriſtians live, whereof we ſaw a great many that appeared ſo near to the edges as they went about, that we that travelled underneath, had much to do to keep us from being giddy. In that place (where from the height one may plainly ſee the whole neighbourhood to the very ſeas, as if it was a Specula, ſuch as the ancients uſed to have) is always a ſtrong watch kept by the inhabitants of theſe mountains (becauſe they are not under the juriſdiction of the *Turks*, as others are, nor in any league with them) to hinder the *Turks* from making incurſions upon them. When we went farther, and got over ſome little hills, we came out of this narrow place into wide meadows, paſtures, corn fields, and to ſome fruitful vineyards; then again into narrow and deep rocky roads where we had enough to do to climb over; and afterwards again into pleaſant groves, by delightful rivulets that aroſe from ſprings that made ſo ſweet a noiſe,

noiſe, that thoſe mountains are therefore admired and commended, chiefly by King *Solomon* in the 4th chapter of his Song, verſe 15. in compariſon, where he mentioneth the ſtreams from *Lebanon*, which make *Damaſcus* one of the moſt pleaſant and delicious places in the world.

On this mount grow here and there, beſides ordinary trees and buſhes, thick ſhrubby vines, *Zizipha alba & ratila*, Poplars, two kinds of Dwarf-cedars with pointed and obtuſe leaves, *Eupatorium Meſuæ*, *Abſinthium Ponticum*, *Elæagni Math.* by the inhabitants called *Seiſeſun*; and wild horn beams, a peculiar ſort of willows, *Phyllireas*, *Styrax*-trees, the fragant Gum whereof is to be found in apothecaries ſhops; but chiefly, and in the greateſt number were the Maple-trees, which are large, big, high, and expand themſelves very much with their branches. After we had reſted ourſelves, and were a little refreſhed underneath theſe, our labour bagan again, to climb up theſe high and ſteep ſteps. When we were thus a climbing, ſome country people, that we ſaw up ſo high before, came out of their caves down to us, with mugs full of wine, which they preſented firſt to their maſter the Patriarch that was on horſeback, receiving him with a great deal of reverence (bowing themſelves down to his feet) and loving kindneſs, and afterwards they did detain us alſo, and preſented each of us with a mug of wine to bid us welcome, which I and the reſt received very willingly, but having pretty well heated myſelf with going, I at that time loved ſpring water with bread dipt in it very well, I only taſted a little of it. After we were got up theſe ſtairs, a great many more came running to preſent their maſter with chickens, pullets and other poultry, which his man took and carried up with them. Then the ways were pretty good and much ſtraighter, ſo that we went on apace, until at length we came to the monaſtery, which we could not ſee before we came juſt upon it. Juſt before it without is a moſt incomparable copious ſpring, that floweth with delicate water, which is worthy to be often viſited.

This

This monaſtry, which is not extraordinary built, lieth towards the left, almoſt in the middle of the mountain, under a great rock, which doth ſo cover and preſerve it, that it cannot eaſily receive any harm from above. At our arrival the Monks came immediately, whereof I ſaw no more than ten, and received us very kindly, and ſhew'd us preſently our lodging, which becauſe they had no chambers to ſpare, was an arch'd chapel, that we might know whither to repair: Yet we kept more upon the top of the houſe, which was like others, cover'd with plaiſter, which was the delicateſt and pleaſanteſt place of all the buildings, where we could ſee the ſituation of the ſnowy hill towards the eaſt above the Cedars, which was a very pleaſant ſight, and alſo below us ſeveral other hills, whereon they feed their cattle, together with the deep and dark valley: and, the monaſtry being but ſmall, ſo that they had not much room in it, we alſo ſupp'd there in the open air with the Patriarch and ſome of his Fraternity, on a long table. They treated us very well, and gave us ſome white wine to drink, which was better than that we drunk on the hill, in *Venice* glaſſes, the like whereof is not to be found, neither in *Candia* nor *Cyprus*. But they feed, according to their order, only upon plain food as beans, and *French* beans, and the like leguminous fruit, *&c.* At night when they conducted us to our lodging to go to reſt, they ſhew'd us inſtead of beds ſome ſtraw mats and tapeſtry, ſpread upon the ground in their church on which we were to lie, and ſo we did and reſted that night. In the morning they came very early before break of day into the church, when we were ſtill very ſleepy, to do their office, and began immediately to ring two bells, which made underneath the rock ſuch a reſounding noiſe, that it ſtupify'd us, and made us (chiefly becauſe ſome of us had heard none in two years time, and were full of ſleep and but half awake) ſo dull, that we did not for a good while know where we were, until we came a little to ourſelves again. Afterwards I heard them with attention for a good while, and did look into their books which were written with *Arabian* letters; but what religion they were of, I ſhall

tell

tell you hereafter, when I ſhall make mention of other Chriſtians.

At break of day we made ourſelves ready to go farther up the hill, to the height thereof where the Cedars ſtand, to ſee them, ſo that we might come to the monaſtery again. Along with us went two Monks to ſhew us the way; they conducted us back again to the rich ſprings of water, to the ſtairs, which were very rough, and ſo ſteep that we were often forced to hold ourſelves by the buſhes, which we could reach at both ſides; but chiefly when we turned on a ſudden, of which turnings they had very many. So we got up higher and higher, with a great deal of labour, until we came to a little chapel ſtanding juſt at the top of the ſtairs on the hill. Near to this chapel is a ſmall village, which we went through, and ſaw ſpacious fields well cultivated, ſo that the inhabitants of theſe mountains, could have no want of corn, wine, fleſh or oyl, *&c.* although their neighbours ſhould not ſupply them for years with any thing; and beſides, their lands are ſo well ſecured on the height, and ſo lock'd up, as if they were ſurrounded with high walls and deep ditches; and moreover they are a very ſtout and warlike people, very well provided with bows and guns, *&c.* ſo that their neighbours cannot eaſily hurt nor do any miſchief to them; and they are alſo ſoon alarm'd, which we found, when theſe two Monks did immediately raiſe twelve men well arm'd, in the farthermoſt village towards the ſnowy hill, to conduct us ſafe up to the Cedars of the higheſt mount, that their neighbours the *Truſci* might not hurt us. But as I underſtood afterwards the *Truſci* are in confederacy with the inhabitants of mount *Libanus*, ſo that they need not to fear any harm from them. But they rather did it to frighten us, to get a good recompence from us that they might rejoice, and treat us the better, as Chriſtians, on our return. So theſe twelve went before us and conducted us up to another, but very barren and rough plain, where we found ourſelves to be upon the higheſt point of the mountain, and ſaw nothing higher but only a ſmall hill before us, all cover'd over with ſnow, at the bottom whereof the high Cedar-trees were ſtanding, ſome

ſome whereof King *Solomon* ordered to be cut down to be employ'd for the uſe of the building of the temple of *Jeruſalem*. And although this hill hath in former ages been quite cover'd over with Cedars, yet they are ſince ſo decreaſed, that I could tell no more but twenty four, that ſtood round about in a circle, and two others, the branches whereof are quite decay'd with age. I alſo went about in this place to look out for ſome young ones, but could find none at all. Theſe trees are green all the year long, have ſtrong ſtems that are ſeveral fathoms about, and are as high as our Fir-trees. They have very large twigs that bend the tree, and make it lean that way, which ſomewhat ſpoileth their ſtraightneſs. Branches grow up ſtraight, as alſo do the cones thereof, which are large and round, and extend themſelves a great length, in ſo delicate and pleaſant order and evenneſs, as if they were trimm'd, and made even with a great deal of diligence, ſo that at a diſtance, you may ſee the tops of them very even to one another. So that one may immediately ſee at a great diſtance, a great difference between theſe and other Fir-trees. They are elſe very like unto the Larch-trees chiefly in their leaves, which are ſmall, and all cloſe together, but ſtand farther aſunder upon ſmall brown ſhoots, which in their length and bigneſs are like unto them of the *Muſcus terreſtris*.

After we had reſted awhile underneath the Cedars, and began to be coldiſh in this windy, ſnowy, and cold place, we began to return to the monaſtry again. By the way I ſaw about the river three ſorts of *Tragacantha*, one whereof I took according to it's ſhape to be that of the learned *Carolus Cluſius*, which is very like unto the true *Tragacantha*. The ſecond is ſomewhat lower than the firſt, elſe it is very like unto it, only it beareth yellow flowers, each whereof groweth by itſelf in round yellowiſh bags, and ſeveral of them ſtand one above the other on long ſtalks. The third is almoſt of the ſame height, and hath more brown colour'd ſtrong ſtalks, with white woolly heads of *Poterius*, whereon you ſee purple coloured flowers. I found alſo by them another plant, which to be brief, conſidering it's brown colour'd flexible twigs, and longiſh fat leaves, is very like

like unto the *Chamælea*, of a very ſharp taſte, I think to be the firſt kind of *Sanamunda* of *Carolus Cluſius*. Beſides theſe I ſaw hereabouts two thorny ſhrubs, one whereof was, with it's red colour'd grapes (ſetting the leaves aſide as far as I remember) very like unto our *Oxyacantha*. The other, which was full of thorns, and had ſmall red purple colour'd flowers, was like unto the firſt kind of *Scorpius* of *Carolus Cluſius*. Among the buſhes I ſaw the *Scorzonera* with yellow flowers, and alſo a pretty ſort of Tulips with yellow ſtripes, and not far from it the true *Ribes* of the *Arabians*, which I found in autumn at an ill time, without flowers or ſeeds, only with two leaves, as if it was juſt ſprung up. The leaves thereof are rough and round, as big very near as thoſe of *Petaſites*, call'd Butterburn in our language, which grow upon ſhort yet thick ſtalks, which are alſo full of a pleaſant ſowriſh juice, as well as their ſtalks, whereof chiefly the true *Rob Ribes* is prepared, as I have ſeen it myſelf, and *Serapio* teſtifieth. This loveth moiſt grounds, hath a ſtrong brown colour'd root, which is pretty long, wrinkly, bended, and of a very unpleaſant taſte. On the height of the mount I ſaw more plants, ſome whereof I had not time to mind, and others that are not yet known, wherefore I omit, for ſhortneſs ſake, to ſay more of them.

The mountain is very high, ſo that it may be ſeen in *Cyprus* about 200 *Italian* miles off; wherefore the day breaketh later at *Tripoli*, and not until the morning ſun appeareth before it: And moreover you find there ſnow all ſummer long, which they bring down from the mountains, into the Batzars or Exchanges to ſell, to cool their drink with it, chiefly in the dog-days, and fling it in by handfuls. Yet when we were at the top, we could not ſee far about, being hindered by ſome hills.

After we were come down from the mountains into the little village again, our conductors brought us into a pleaſant garden where their wives came to us, who brought to us ſeveral yet ſtrange ſorts of milk-meats to eat, and very good wine to drink; ſo we ſat down in the graſs according to their faſhion, to eat and drink, and to make merry, and ſpoke to them in the common *Arabian* country language, and what we could not ſpeak

ſpeak out, we made them underſtand by ſigns. After we had dined, we return'd them many thanks, for all their kindneſſes and good cheer, and ſo we went away. By the way we ſaw more plants, *viz.* the *Alyſſum* of *Dioſcorides*; a delicate kind of *Cynogloſſum*. And alſo near the ſtairs ſome wild Fir-trees, *Polium Montanum*, *Marrubium Creticum Lobelii*, as I judged according to it's ſhape. A delicate yellow *Jacea* with ſcaly heads, and prickles like unto the *Spina Solſtitialis*, which is low, yet it hath a long and ſtrong root, cover'd with a gray and hairy rind, like unto the *Victorialis*, the leaves are jagg'd or laciniated, of an aſhen colour and hairy, as alſo the two before-mention'd; and another kind of *Jacea*, with purple colour'd flowers, which is very like unto the yellow one of *Lobelius* (which I have alſo found in *Provence* in *France* near *Aix*) ſaving only the prickles that are about the heads. Juſt before we came quite down, I found two kinds of *Linaria*, one whereof, that is of a pretty bitter taſte, puts forth long and ſlender ſtalks from the root, cloſely ſurrounded with a great number of *Linaria* leaves, and hath at top one, two, or three long ſcaly heads, from whence iſſue ſmall purple colour'd flowers; the other groweth alſo in leaves and ſtalks almoſt like unto the firſt, only they are ſmaller and tenderer, and hath quite to the top abundance of light and ſmall purple colour'd flowers round about it as the blue one of our gardens. At length after a long travelling and climbing, we came juſt when the night broke in, down to the monaſtry again; after ſupper we went ſtrait to reſt, that we might be up early again to go for *Tripoli*. After break of the day when we had taken our leave of the Patriarch and his brethren, and made ourſelves ready for our journey, we came ſtrait away. By the way we ſaw ſeveral of *Arbores Judæ*, with their red colour'd husks; and alſo in the rock a fine *Gnaphalium*, with aſh-colour'd roundiſh mouſe-ear leaves, and ſnow white double flowers. As we went on, and were almoſt come to the houſe that ſtood upon the height, whereof we made mention before, theſe inhabitants came down again, got before us, ſtopt us, and would not let us paſs until we had drank with them. Then we went on again, and I found in the deep and dark valley

the right *Medium Dioſcoridis*, and *Mindium Rhaſis*, which I did ſpie immediately among the buſhes, by it's height and ſpacious purple colour'd flower. This plant is very like unto the *Viola Mariana*, of the learned *Rempert Dodonus*, very ſtately, ſo that no great difference can be found but only in the leaves, which in this are more carved, like unto thoſe of *Plantain*, and in the flowers which are more open, and ſpread themſelves with their long and narrow leaves, whereof each hath eight, into a round circle; the ſeeds I ſaw not becauſe they were not yet ripe, yet I found a greater auſterity in the root than in the ſeed veſſels. Not far off, I alſo ſaw in the valley a ſtrange plant, which was of the height of a cubit, and had whitiſh and wolly leaves, like unto our *Mullein*, only they are leſs, and grow quite to the ſtalk, as thoſe of *Tabaco*, or of *Hyoſciamus Peruvianus* of *Rempert Dodon*, at the top thereof grow fine purple colour'd and white double flowers which ſtand cloſe together, as thoſe of the yellow *Amaranth*, or in the little *Auricula Muris* of *Fuchſius*, ſo that according to all this, having alſo fragrant roots, and like unto thoſe of black Hellebore, which broke, becauſe I pull'd it up in haſte, as I judged by that part thereof which ſtill was left to them, I clearly take it to be the true *Baccharis* of *Dioſcor.* In the valley farther down towards the water, grew alſo the *Oleander*, and the *Apocynum Repens*, which climbeth upon the trees that ſtand nigh it, and covereth them ſo that it hangeth down again at the ſides, like the *Ephedra* of *Pliny*. After we came out before the mountain, there appeareth the *Italian Spondylium*, *Viſnagia*, *&c.* there we went into the next village, and look'd after the victuals we had left, to refreſh ourſelves. When we came from thence I found the black *Chamælion* with it's handſome blue colour'd tops; *Origanum*, *Onites*, *Lycium* call'd alſo *Zaroa* by the inhabitants; the ſecond *Acacia* with trefoil leaves, and when we came near to *Tripoli*, to the old and high rivulet, between the mountains, I found the ſecond *Tragoriganum* of *Carol. Cluſius Ceterach* and low St *John*'s *Wort*, a fine *Chamædrys*, &c. but above all, a thornbuſh, about the hight of a cubit, very thick of twigs and ſtalks, ſo that ſome of them lie on the ground; the

ſtalks

ſtalks, whereof many grow out of a root of a drying quality, and ſomewhat bitter, are ſurrounded with a tender gray rind, underneath which is another reddiſh one to be found. It's long tender leaves that grow one againſt the other, which are of the colour of aſhes underneath, and green above, are very like unto the leaves of our *Sanguiſorba* ; between them at the top or the crown ſprout out many thorns, the biggeſt whereof divide themſelves at the top into other leſs ones in very good order, ſo that ſome point down, and ſome upwards, and others towards the ſides, and ſome thereof ſprout out farther before the reſt, which ſprout out early in the ſpring, and bear ſmall greeniſh colour'd ſtarry flowers ; from underneath them grow out ſmall ſoft berries of a whitiſh colour, and ſome reddiſh, which are ſo cloſe together, and ſtand in their ranks, at the top whereof the flower is ſtill plainly to be ſeen, like unto our currans. The ſeeds thereof I have raiſed in the famous garden of the generous and eminent *Hans Heinrich Herwarts*, Alderman of this place, very eaſily, and they grew up until they were ready to blow ; but as other outlandiſh plants do ſeldom endure ourclimate, ſo did this alſo die the next winter ; it is call'd by the inhabitants *Bellen*, but I am of opinion according to it's ſhape, for of it's virtue and uſe I can ſay nothing, becauſe I never try'd it, that it is the *Hippophië* of *Dioſcor.* ſo long until others give me a better inſtruction. Not far from hence I found on the height, near to the town in a rough place, another fine plant, not unlike unto our *Gingidium*, only that it hath leſs fenil leaves and beareth a roundiſh ſeed, with many ſmooth wings hanging round about it, which cloſe themſelves almoſt into a knot together, with it's tender leaves, which ſprout out underneath the crown, like unto the black coriander ; which induced me to inquire after it more narrowly what to call it, and being I found that it had a ſmall white root, tender leaves, and a bitterer taſte than our wild parſnip, and alſo in the middle of the crown a blewiſh knob, I cannot judge it but to be the true *Gingidium* of *Dioſcor.* From thence we ſoon went down the ſtairs again, and came by ſome *Turkiſh* burying places, and ſome wild figg-trees, by

them call'd *Mumeitz*, whereof a great many are growing in theſe grounds, into the town of *Tripoli*.

Soon after an honeſt and skilful *Botaniſt*, to whom I came to enquire after plants, told me that a great many more were to be found thereabouts. Wherefore I went out again to look for them, and to get them alſo. So I found firſt upon the height near the vineyards a *Caſſia Monſpelienſium*, which he call'd *Mackmudi* and *Macmiſi*, and the berries thereof *Habel Mickeneſs*. But whether this is to be taken for the *Avacſium Rhaſis*, or no, I cannot certainly affirm. This is ſo common in theſe places that they make brooms of it's twigs. Moreover I found in the vineyards another ſtately, fine and ſtrange plant, which was about two cubits high, and had whitiſh, woolly, and long, ſharp pointed leaves, which are ſet round with ſmall prickles about the edges, and had on each ſide towards the ſtalk little ears, as our ſorrel and ſpinage have; it is of a bitter taſte, and at top thereof on long ſtalks grow many ſmooth hands which in their bigneſs and flowers are very like unto the yellow *Jacea*.

But that I may not be too tedious, it being not my intention to treat here of every one at length, I will mention but one more before I conclude, which I found juſt at the ſpouts where in rainy weather the water runs down from the mount *Libanus*; which is the true white *Beheen* of the *Arabians*, and is ſtill to this day call'd *Behmen-ahied*, as the red is call'd *Behmen-ackmar*, which alſo doth not ſtand far off, as my friend, that experienced Botaniſt, hath informed me. But becauſe I was daily ready to go on ſhip board, to come home again, I had not time to obtain it; this was at that time almoſt decay'd, yet I found ſtill ſome green leaves about it, ſo that by all appearance it doth endure the winter, and ſo ſhoots out in new by degrees, which grow up yearly again inſtead of the old ones, theſe put forth long, great and pointed leaves, as big, ſharp and as thick as a leaf of a pear-tree; they have partly underneath on the ſtalks four much leſs, which ſtand two and two againſt one another; and one alſo finds out a few of them on round ſtalks, many whereof grow out of the ſame root, about the height of a cubit, where

where the uppermoſt ſtick quite cloſe to it, as you may ſee on the *Smyrnum Creticum*; on the top it puts forth oblong ſcaly yellow buttons, each of them on their peculiar ſtalk from whence iſſue flowers of the ſame colour; it hath a very long root, which at the top ſhoots out great branches, that grow ſo thick, that in time they may be ſeparated and tranſplanted; but elſe they have but very few fibres, ſo that they rather are ſmooth, and alſo almoſt as tough and pliable as liquoriſh root, to which it is very like in it's bigneſs and colour, only it is ſomewhat whiter, and not ſo ſtrait. But why *Avicenna* maketh mention alſo of it's wrinckles, I am of opinion that he rather ſpeaketh of the greater ſort, which is more wrinkly and rougher, and alſo for above a ſpan long, ſeem to be ſhrunk of age and turn'd woody, or decay'd and dry'd up, although within they are ſtill juicy, limber, and have kept their natural colour. I was alſo inform'd of others, *viz.* of the *Coſtus Syriacus*, which they ſtill know by the name of *Chaſt*, and is found about *Antiochia:* And not far off from thence is alſo found the *Nux vomica* as ſome eſteem them, by the inhabitants call'd *Cutſchula*; which together with a great many other famous ones I might have obtained, if I could have had a true, faithful and experienced guide; but for want of ſuch a one, and alſo becauſe I could ſtay no longer, I was forced to leave them behind, to be hereafter found out by ſuch that ſhall undertake the like journeys.

CHAP. XIII.

Cunning and deceitful ſtratagems of the Grand Turk *againſt the inhabitants of mount* Libanus, *the* Truſci, *and* Maronites : *And how he made war with them, and what damage they ſuſtained by it.*

HAVING here before made mention of the *Maronites* and *Truſci* their neighbours and allies, I cannot but muſt alſo go farther, and briefly relate, how the *Turk* did make war againſt them, (as to whom they are not yet quite ſubjected) during the time of my ſtaying in theſe countries. But from whence this war did firſt ariſe, and had it's beginning, I was thus inform'd, that it broke out about one of their governours, which lived then for a little time at *Damaſcus*. For when the Grand Signior obſerved that theſe people did daily grow in number and ſtrength, he conſider'd that if he ſhould let them go on ſo, and neglect to curb them in time, they might probably after a while grow too potent for him; wherefore he thought it requiſite to ſtudy and make it his buſineſs to find out ways and means to ſubdue them, and to reduce them under his power. In order thereunto, he apprehended the governour that lived then in *Damaſcus*, and put him into priſon, and at length took away his life unjuſtly, under pretence as if he had endeavour'd to raiſe a rebellion; not doubting but that when he had removed their head, he might the eaſier ſubdue and reduce the people. But when the *Truſci* and *Maronites* underſtood this cruel and abominable fact, not without grief and trouble, they were not only not at all diſcouraged from reſiſting ſo great and formidable an enemy, but rather took new courage that was promoted by the great anger this deteſtable

deteſtable fact put them into, ſo that they united themſelves the firmer, and did unanimouſly reſolve to oppoſe him with all their might and power, and to ſtand by their antient liberty; and accordingly they began immediately to arm themſelves, to fortify their villages, and chiefly their paſſes, and to provide themſelves with guns, bows, and arrows, and all other things neceſſary for their defence, ſo that in caſe of neceſſity they might be ready to reſiſt their enemies, being ſuch a kind that kept neither faith nor promiſe, which they had often experienced to their great grief and loſſes. So that in all probability it was like to be a war, which alſo broke out with great violence within a little time after. But becauſe I went for *Bagdat* at the ſame time, where in former years the potent Caliphi did reſide, I did hear no more of it in all my journey until at my return, when my comrade *Hans Ulrich Krafft* of *Ulm*, then priſoner in *Tripoli*, did relate it to me, ſo as it was reported to him by credible hands; who told me that the *Truſci* are very numerous, that they were divided into ſeveral regiments, of ſeveral colours, and that thoſe that live in the middle of the high mountains were the moſt numerous of them all, that they live in a country that is very well ſecured and ſurrounded, ſo that they need not, nor will not be ſubject either to the *Turks* or any other potentate. They are warlike people, for the generality good gunners, that make their own guns and any other ſorts of arms, *&c.* they have plenty of corn, oil, wine, good meat and good fruit, ſo that they need not any aſſiſtance of ſtrangers. They chiefly deal in ſilk, whereof they wind (from ſilkworms) about one hundred rotulas in a year (which is about 450 C. weight) to ſend from thence into other countries. Theſe have their white colours, and their confederates that live on the outward hill towards the ſea, at *Baruti* near *Tripoli*, have red ones, and have alſo their colonel whom they call *Ermin Mackfur*, who alſo thoſe that belong unto the white colours acknowledge to be theirs, as well as their own, who was lately murder'd. This becauſe he could not entrench himſelf as well as the other *Truſci* on the hill, agreed with the Great Sultan, and made peace upon this account, that if he would let him live peaceably and quietly, he

would help him to protect the country, and pay unto him yearly the accuſtom'd tribute, but if the Grand Signior would not be pleaſed with this proffer, he would join and aſſiſt them. The Emperor accepted of this, and did not only make this *Ermin Mackfur* Lord of all *Baruti* and *Scide*, call'd *Sidon*, but did alſo procure him a great and plentiful yearly revenue out of theſe countries; thinking thus to oblige him, to help him with his *Truſci* to ſubdue the others, not doubting but that he might eaſily overcome theſe, when once the other on the mountains were kill'd. But they would not get up the hill, but did profer to the *Turks*, that if their men and the *Moors* ſhould go up, they would be ready in the valley about *Baruti*, to cut off all that ſhould fall into their hands. This anſwer they gave to the Sultan, only for faſhion's ſake, for no *Truſcus* killeth the other. When the Sultan ſaw that they would not bite one another, and that he was not like to obtain any great matter from the Colonel, he did notwithſtanding ſend up the Baſhaw of *Damaſcus* with ſix other Baſhaws and ſeventeen Sangiacks, about 200,000 ſtrong, both foot and horſe well arm'd, to ſubdue the before mention'd *Truſci* which were about 60,000 ſtrong, to burn, demoliſh and deſtroy their towns, villages, houſes and plantations. After they were come up to the aſcent two days journey from *Damaſcus*, they found the roads ſo ſteep that no body could paſs them on horſeback, for there was nothing to be ſeen but rough and ſharp pointed rocks. So they agreed to diſmount, and to go up to them on foot, and ſo they took preſently ſix or ſeven villages, whereof there is ſaid to be twenty ſeven in all, but they found nothing in them but ſome women and children and very few men (the reſt were got upon the hills where they had entrench'd themſelves) which were all cut in pieces, and the villages burnt.

The *Turks* and *Moors* thought themſelves obliged, according to their Emperors command to go on farther, ſo they endeavour'd and got up higher, but could not do any more harm to the *Truſci*, being hinder'd by the bad ways; but on the contrary the *Truſci* met them ſometimes and poured their ſhot upon them from all ſides, before they were aware of it, ſo that they were but in an

an ill condition. Then when the *Turks* would purſue theſe men, they were too quick for them, as being born and bred in theſe mountains; ſo they did only laugh at them, and bid them kiſs their breeches; ſo the *Turks*, partly for want of proviſion, partly being tired by the ſteep roads, were ſometimes forced, not without great damage and loſs of their men, to retire again to take better meaſures. Sometimes alſo the *Truſci* would ſtand between the rocks cover'd and when they found any of their enemies appear, chiefly thoſe that endeavour'd to climb up the rocks, they would all of a ſudden ſhoot among them as among a flock of pigeons, ſo that many of them did precipitate themſelves and broke their necks. They would alſo ſometimes decoy the *Turks* into a good road and after eight or ten thouſand of them were paſſed, they would with ſix thouſand *Truſci* fall in the rear of them, to drive them up higher, where others ſoon did appear that came down upon them; ſo they ſurrounded them ſometimes and received them ſo warmly, that but very few of them came back again to tell what was become of the reſt. After this war had continued for about two months, the Baſhaw at laſt was forced to make a ſhameful retreat with the remainder of his forces, and that ſo much the ſooner becauſe the winter began to approach, ſo that it was impoſſible to endure the froſt and ſnow, which occaſion'd many to die, and the chiefeſt of them came home ſick.

The *Truſci* pretend to be Chriſtians, and the poſterity of thoſe that ſome years ago by might and ſtrength recover'd the Holy Land; ſo that ſtill to this day they have a great affection for Chriſtians, which thoſe that travel among them to buy ſilks can teſtify, whom they treat and entertain very civilly with good meat and good wine, yet refuſe to take any money for it; and ſay, that what God hath given them they are bound to diſtribute among us Chriſtians. But they hate *Mahometans* and Jews, and keep very good intelligence with the Chriſtians of this country. Yet they themſelves are neither Chriſtians, *Turks*, *Moors* nor Jews; for they do not go to maſs, nor any other publick worſhip of God; they cry out ſometimes to heaven that God would be pleaſed to protect them. They alſo believe according to the opinion

nion of *Pythagoras*, that the ſouls of the deceaſed according to their merits, tranſmigrate from one body into another; that the ſoul of a pious man goeth into a new born child, and that of an ill man into the body of a dog or other wild beaſt; chiefly if he hath lived very ill. As they believe ſo they live alſo. Among them they marry to their neareſt relations, the brother to his ſiſter, the ſon to his mother, the father to the daughter, and they lie all together a night, but they will not marry into a ſtrange family. The father or the mother ſays, ſeeing that God hath given me this child as a ſeed unto me, why ſhould I throw it away upon a ſtranger; or elſe, I have a garden, and God giveth me flowers in it, is it not reaſonable that I ſhould enjoy them rather than a ſtranger? *&c.* they make uſe of a great many of theſe and the like expreſſions. They alſo keep a yearly feaſt with their wives which then they change one with the other as they pleaſe. Elſe they are not given to ſtealing, killing or any ſuch like crimes, becauſe they want for nothing, but if any be taken that hath tranſgreſſed he is executed immediately. So they live in peace together, and care not for any other Monarch.

End of the ſecond Part.

Dr

Dr *Leonhart Rauwolff*'s TRAVELS INTO THE Eaſtern Countries.

Wherein is chiefly treated of the Land of Promiſe, the city of *Jeruſalem*, and alſo of ſeveral opinions, beliefs and Errors of the *Turks* and *Chriſtians*.

PART. III.

CHAP. I.

A ſhort deſcription of his departure from Tripoli, *a town of* Phœnicia *in* Syria, *and how he went from thence to* Joppa.

AFTER my return to *Tripoli*, when I found myſelf near to the confines of *Canaan*, the land of promiſe, promiſed and given to the *Iſraelites* by the Lord of *Zebaoth*, and conſidered, that our long before promiſed *Meſſias*, Lord and Saviour of the *Gentiles* was there, according to the prophe-

prophecies of the prophets born in *Bethlehem* of the virgin *Mary*, and by the *Jews* ſuffered the ſhameful death of crucifixion at *Jeruſalem* on the mount of *Calvaria*, and afterwards was laid in the new tomb of *Joſeph* of *Arimathea*, that was cut out of a rock, *&c.* I found in me a great deſire to ſee theſe and other the like holy places: Not that I thought ſtill to find there *Chriſt* our Lord, as the two young men *Peter* and *John* and the three *Maries* did, but to exerciſe my outward ſenſes in the contemplation thereof, that I might the more fervently conſider with my inward ones his bitter paſſion, death, reſurrection and aſcenſion, and to appropriate to myſelf, and to apprehend the better, and to make my own, by faith and firm confidence, *Chriſt* our Lord himſelf together with his heavenly gifts and treaſures, as he has manifeſted himſelf in the holy ſcriptures; wherefore I was fully reſolved to look out for fellow travellers to accompany me in this journey before I returned home again. I ſtaid not long in queſt of company, but quickly met four Pilgrims that came out of the Low Countries that had the ſame intention; there alſo came to us a *Grecian* Monk of the order of the *Carmelites* whom I knew before when he lived with his maſter, that I cured of a very dangerous diſtemper, and deſired to go in company with us. So we agreed together, and beſpoke a ſmall *Turkiſh* veſſel with eight oars, by them called *Caramuſala* whereof there were many in the harbour, that wait conſtantly for travellers, goods and proviſion, to be carried into the neighbouring towns and provinces, *viz.* to *Antiochia*, *Caramania*, aciently called *Cilicia*, *Cyprus*, *Baruthi*, *Caramania*, or quite into *Egypt*. We bought ſome biskets, cibets, eggs, cheeſe, pompions, which the *Arabians* call *Batticas*, *Margeropfel*, oranges, good wine, *&c.* which we had occaſion of for our journey, of which as much as would laſt us eight days; for the ſhip-maſters do not willingly land, chiefly with Pilgrims, becauſe of the great cuſtoms the roguiſh *Turks* demand unjuſtly from us Chriſtians every where, until we arrive at our deſigned ſtations.

After

After we had thus fitted ourſelves, and got a good wind, we went aboard the ſhip on the ſeventh of *September*, in the year 1575, and put off, and came before night to the point *Capugio*, to the village *Aniffe*, anciently called *Neuphrus*, which was in former ages very well fortified, as ſtill appeareth by ſome remainders to this day. This village is pretty big, but every where open, that one might eaſily take it with a handful of men; it is ſituated on the foot of mount *Libanus*, which is very high there, and reacheth unto the ſea. It is chiefly inhabited by *Maronites*, as are alſo many more villages of this mountain, chiefly thoſe that lie in vallies towards *Aleppo*, where I have inned many times when I went through it, and was very kindly received; they keep very good wine by them, which the *Turks* know very well, and come there very often for it, altho they are forbidden (by the laws of their Mahometan Koran) to ſatisfy their deſire. Theſe *Maronites* are Chriſtians, and ſpeak the *Arabian* language, and have their Patriarchs, which are firſt choſen by the people, and then confirmed by the Pope. After we had went on from thence very well all night long, all along the ſteep mountainous ſhore, and had made the utmoſt point of the promontory of *Baruthi*, we ſaw in the morning a far off, that famous town lying behind it, where formerly great commerce has been drove, well fortified with ſtrong towers towards the ſea, and ſurrounded with fruitful orchards and vineyards. In this, and alſo in more adjacent towns and villages, live a very warlike people, called *Truſci*, very nimble and expert in ſhooting with guns and bows, and call themſelves the poſterity of the ancient *Frenchmen*, which took and poſſeſſed many years agone, under *Godfrid* and *Baldwin*, *Jeruſalem*, and all the Land of Promiſe. They are ſtill a free people to this day, and not ſubject unto the Great Sultan as others are; wherefore he hath many times attempted to bring them under his yoak. And in order thereunto he did ſend in the year 1574 laſt paſt, a great army conſiſting of two hundred thouſand horſe and foot to ſubdue them; but what harm he did them I have already mentioned in the preceding part of this Journal. They are very willing to accommodate

and

and ſerve outlandiſh Chriſtians, as *Germans*, *Frenchmen* and *Italians*, whereof they make no difference, and to take them up into their habitations, and to ſhew them all civility and kindneſs; nay, and what is more, to aſſiſt them according to their utmoſt power againſt the common enemy of Chriſtendom, as we have formerly found indeed before *Cyprus* was taken by the *Turks*; for after they were informed that ſome *Italian* gallies were to arrive to make an incurſion into the adjacent towns and places, chiefly to plunder *Tripoli*, they raiſed ſeven thouſand men very well armed to help them, and to come to their aſſiſtance, ſome of which did then appear and ſhew themſelves on the frontiers; but finding that their gallies did not arrive, they alſo returned home again, and left their deſign unaccompliſhed. The *Truſci* have a head called *Ermin Mackfur*, that is, a judicious man, and a very experienced ſoldier, whom they acknowledge to be their ſupreme governor, and are obedient to him; he liveth in a caſtle on the bottom of the mountain not far from the town we went by; he taketh great pains, chiefly now after the *Turkiſh* war, and maketh great proviſion to keep the country in peace and ſecurity. He alſo keepeth good correſpondence with the neighbouring people, chiefly the *Maronites*, that have lived long before in theſe mountains, with whom he hath lately renewed the old confederacy again, as I know very well, and their Patriarch himſelf was with him, before I was called to cure him of his diſtemper. He alſo leaveth no ſtone unturned to get in with others, and to make them his confederates; ſo that he hath already ſecured to himſelf the *Syrians*, which are alſo Chriſtians, yet not without groſs errors, by paying to them a yearly penſion. Theſe ſpeak alſo *Arabick*, and are very like unto them in ſhape, manners, faſhion and cloaths; and I found two of them among our ſeamen, that confirmed this to me.

After we had gone on a great while, and were paſſed by the point of the promontary of *Barnti*, which extendeth itſelf far into the ſea, our ſhip-maſter, who was a *Turk*, and underſtood the *Arabian* language, ſhewed me a village lying beyond it, called *Burgi*, and told me, that that was alſo inhabited altogether by *Harani Quibir*,

that

that is, great robbers and murtherers, as they always call theſe people. But I being better informed beforehand, I prayed by myſelf that God would be pleaſed to let the poor ſlaves that live in hard ſervitude under the *Turks*, who were theſe they call *Harani*; and I do not at all queſtion, but they would ſoon take their refuge to them to make themſelves free of their ſervitude, as thoſe might eaſily do, that live about theſe countries in *Syria*.

We ſaw alſo upon the ſhoar ſome ancient towers, and among them chiefly two, which are renewed again, wherein the *Truſci* keep watches to obſerve the pirates, but the others whereof there are a great many not above a league diſtant from one another, are for the greateſt part by age decayed. Some ſay that they were formerly built by the potent Emperors, that if any nation ſhould riſe up in rebellion, they might immediately give notice thereof to *Conſtantinople*. Theſe gave notice, before guns were invented, in the night by a flaming fire, and by day-time by a great ſmoak. And they ſtill keep to this in many places, altho' guns are now invented.

In the afternoon we were becalmed, and ſo our journey went on but ſlowly, we ſaw late at night a ſmall village called *Carniola* upon the height: and ſoon after at the foot of the high mount of *Libanus*, ſouthward of the city of *Sidon*, by the inhabitants ſtill called *Scida*, which is not very great, but as far as I could ſee, very well built, and defended by two caſtles, one whereof is ſituated towards the north on a high rock, the other on a little hill. Thoſe that are going to *Saphet*, which is a day's journey diſtant from it, land there. Before we could reach it, night befel us, and brought contrary winds, which hindered us ſo much, that we could hardly reach the glorious and rich town of *Tyrus*, now by the inhabitants called *Sur*, which lieth in a manner cloſe to it, until the next morning. This is ſtill pretty large, and lieth on a rock in the ſea, about five hundred paces diſtant from the ſhoar of *Phœnicia*. In former ages *Alexander* the Great did beſiege it for ſeven months, and during the ſiege he filled up the

the ſtreight of the ſea, and did join it to the continent, and after he had taken it, he laid it into aſhes, ſo that puniſhment was inflicted on the inhabitants which the Prophet *Eſaias* denounced againſt them four hundred years before.

On the confines of *Tirus* and *Sidon*, that *Cananean* woman came to *Chriſt* on behalf of her daughter that was poſſeſſed of an unclean ſpirit, whereof the Lord, ſeeing her faith, did deliver her immediately.

Juſt before it, we heard a great noiſe of large running ſprings, which riſe within the country with ſo great a vehemency, that they drive ſeveral mills. Within a large diſtance from thence, we ſaw a very fine new houſe called *Nacora*.

Two miles farther near mount *Saron* within, ſouthward, we ſaw a large village called *Sib*, without it in the ſea round about were ſeveral banks and rocks, behind which we hid ourſelves, the wind being contrary, and ſtaid for a more favourable one; in the mean while, ſome of our men got out among the rocks to catch fiſh, and to find oiſters, where they alſo gathered ſo much ſea-ſalt, that they filled up a great ſack with it.

Between this and mount *Carmelo*, which are eight leagues diſtant, and run out a great way into the ſeas, lieth almoſt in the middle thereof, as it were in a half moon, the famous town of *Acon*, anciently called *Ptolemais*, on a high rocky ſhoar, which ſome years ago, when *Baldewin*, the brother of *Gotefrid*, firſt, and *Guidon* after him, did poſſeſs themſelves of the Holy Land, was not without great loſs of many men taken by them, from *Saladine* King of the *Saracens* in *Ægypt*, which had (after ſome obtained victories) ſurrendered itſelf again a ſecond time, after a long ſiege. This town hath very good fields of a fertile ſoil about it, and is at this time, together with the Land of Promiſe and others, (to the great grief of the Chriſtians) ſubjected under the yoak and ſlavery of the *Turkiſh* Emperor.

The next day the wind favouring us, we hoiſted up our ſails, and got out at ſea, with leſs danger to get before the point of the mountain, but our deſign was fruſtrated

ſtrated; for about noon a contrary wind aroſe, which did not only hinder us in our courſe, but violently drove us back again, ſo that we were forced to have recourſe to our old ſhelter behind the rocks again. After midnight when it began to be calm, and another wind aroſe, we put out two hours before break of day, and went along the ſhore towards the town *Hayphe*, formerly call'd *Caypha* or *Porphyria*, four leagues beyond *Acon*, lying juſt within mount, *Carmel*, where on the evening when we came very near it, ſeveral frigats came out of all ſides to ſurround us. As ſoon as the maſter of our ſhip perceived them, he did not like it, wherefore he let fall his ſails, and exhorted his men to ply their oars to get clear of them. When they ſaw they could not reach us, they left their deſign and went back; but we landed without on that mount *Carmelo*, to put out again in the night. This mountain is very high and famous in Scripture; for we read in the third book of the *Kings*, and the eighteenth chapter, that the holy Prophet *Elias* call'd before him upon the hill the people of *Iſrael*, the four hundred and fifty of *Baal*'s prieſts, and the four hundred of *Hayns*, to chide them for their idolatery; where alſo God heard him, and conſumed his ſacrifice by fire that came down from Heaven; but the prieſts of *Baal* were not only not heard by their idols, but kill'd as idolaters near the river *Kiſon*; and alſo in the fifth of the epiſtle of *James*; that after the Heavens had been lock'd up for the ſpace of three years and an a half, *Elias* did pray to God on this mount, and the Lord heard him, and let rain fall down upon the dry and barren earth. From this mountain, the (preſumed) holy order of the *Carmelites* taketh it's name, which was firſt there endowed with ſeveral priviledges by Pope *Innocent* the third, and *Albert* the Patriarch of *Jeruſalem*, in the year 1205; and afterwards when they were encreaſed to a great number, under pretence of greater holineſs, confirmed by the name of *The Brothers of our Lady*, by Pope *Honorius* the third, in the year 1226. Theſe pretend to be the followers of the doctrine of *Cyrillus*; wear daily black girded coats, and over them, when they ſay maſs, white Monks habits. Some years ago without doubt, have a great many of this order lived hereabouts, as ſtill to this day doth appear.

by their cloiſters and churches, which by age are ſo mightily decay'd, that they are left deſerted and uninhabited. This mountain is alſo round about towards the ſea-coaſt very bare and rough, that we may very well ſay with the holy Prophet *Amos*, *That the paſtures of the herdſmen ſhall look miſerably, and the top of the mountain dry up.*

The town *Hayphe* lieth at the bottom of the mount *Carmelo*, is pretty large but very ill built, and the houſes are ſo decay'd, that half of it is not fit to be inhabited. *Salidinus*, King of the *Saracens*, who in his time carry'd on long and heavy wars againſt the Chriſtians, and was almoſt hardly able to reſiſt them, cauſed the walls of it, and alſo that of *Cæſarea* in *Paleſtina*, and others of leſs ſtrength, to be pull'd down, that his enemies might not find any place of reception againſt him.

Out of this port, as we were afterwards inform'd, was a little time before taken away a pretty large and richly loaden ſhip by ſome pirates, which vexed the inhabitants very much, and being that the Chriſtians chiefly were much ſuſpected by them, they had a great deſire to revenge it upon them again; ſo that we, had not our maſter been very honeſt, ſhould have ſuffered for the loſs they had ſuſtain'd.

After we had lain there at anchor till after midnight, not without danger, as you may imagine, our maſter made haſte to get out to ſea, although it was very calm, in hopes to get good weather. After they had wrought very hard, a good wind aroſe behind us towards the morning, and drove us along, ſo that we got ſoon about, and paſs'd the point of the mountain, and ſaw the country on the other ſide, which was above on the height ſo pleaſant, green and ſhady, that there in a village reſides a *Turkiſh* Sangiack for pleaſure's ſake.

Nor far from thence lieth the caſtle of the Pilgrims in the ſea, by the inhabitants call'd *Altlit*, where moſt of them touch that take their way through *Galilæa* and *Nazareth* to *Jeruſalem*. This hath been in former ages ſo well fortify'd with walls and baſtions, that it was thought to be impregnable; but now it is on two ſides towards the ſea ſo demoliſh'd and deſtroy'd, that one may very reaſonably gueſs, that it hath been formerly taken by ſtorm.

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The wind ſtill encreaſing more and more, we went on with ſuch a ſwiftneſs, that although two little ſhips purſued us towards morning, yet they were forced to leave us, and ſo we ſoon paſſed the caſtle, and came towards *Dor*, three leagues diſtance from thence; it lieth near mount *Carmel* in the country of *Phœnecia*, as *Joſephus* teſtifieth; and it is ſo decay'd that there is nothing more extant than a large and high tower, which the inhabitants ſtill call *Dortaite*. In this country when the Jews took *Canaan* the Land of Promiſe, they let the inhabitants remain, as you may read in the firſt chapter of the *Judges*.

At a leagues diſtance from thence, you ſee the ancient and famous town *Cæſaria* of *Paleſtine*, ſituated by the ſea on a high bank, which King *Herod* did renew, and call'd it after the Emperor *Cæſarea*, which ſtill to this day, among the *Turks* and *Moors*, retaineth it's ancient name *Kæſarie*. In this town did live the pious centurian *Cornelius*, who was baptized there with his whole family by *Peter* the Apoſtle, who was call'd thither from the town *Joppe*. There did alſo live *Philip* the Evangeliſt, one of the ſeven Deacons, into whoſe houſe the holy Apoſtle *Paul* did go, and ſtaid there ſome days; where alſo the Prophet *Agabus* did foretel him, That he was to be made a priſoner at *Jeruſalem*. Now although this town in thoſe days was very well built, as one may ſtill ſee by the important and ſtately antiquities that are ſtill remaining there, yet now in our times it is in walls and buildings ſo mightily decay'd, that it is hardly fit to be inhabited, much leſs to be defended, or to make any reſiſtance. And for all that it is ſtill pretty large, but ſo loneſome and ſo depopulated, that we could hardly ſee any body in the large and broad ſtreets thereof as we paſſed by.

For ſome leagues before, or about it, I ſaw nothing remarkable, only a *Turkiſh* Moſque, or church, in the height upon a hilly ſhore, where they meet to worſhip *Mahomet*.

When the evening broke in, we had ſtill ten leagues to ſail to the port or harbour of *Joppe*, where the pilgrims uſe to go aſhore to travel by land to *Jeruſalem*, yet the wind drove us on with ſuch a force, that we got into it two hours after ſun-ſet.

CHAP. II.

A ſhort relation of my travels by land from the harbour of Joppe, *to the city of* Jeruſalem.

IN the morning early as ſoon as the day did appear, which was the thirteenth day of *September* 1575, we got on ſhore, and diſpatch'd immediately ſome to the town of *Rama*, two leagues diſtant from thence, to get us a ſafe conduct or paſs, from the Sangiack, and to bring along with them ſome Meckeri, or aſs-driving carriers, to provide us carriage to *Jeruſalem*. In the mean while we ſtay'd upon the high rocky ſhore, where the town *Joppe* did ſtand formerly, which at this time was ſo demoliſh'd that there was not one houſe to be found, where the pilgrims at their arrival could ſhelter themſelves, ſave only three large vaults, which went very deep into the hill, and extended themſelves towards the ſea. Into theſe are ſometimes the Pilgrims let in, but being that at that time, a great deal of corn was laid up there, whereunto they ſtill daily added, on purpoſe to ſupply *Conſtantinople* during the ſcarcity, it was forbidden that any body ſhould be let in.

The town *Joppe*, by the inhabitants call'd *Japha*, is by it's old name very well known to us, by the books of the Prophets and Apoſtles, *&c.* where we read, That the Prophet *Jonas*, when the Lord bid him to preach to the *Ninevites* deſolation and deſtruction, for fear did retire thither, and there took ſhip, where he was thrown out into the ſeas in the great ſtorm and tempeſt, and ſwallow'd up by a great fiſh; and after he had been there for three days and nights he was vomited out again. And we read alſo in the *Acts of the Apoſtles*, in the ninth and tenth chapter, from *Peter* the Apoſtle, That he lay, or tarry'd, for a while

at

at the houſe of *Simon* the Tanner, where he raiſed the ſiſter *Tabitha* from the dead, *&c.*

Joppe at that time was very well built and fortify'd, which doth appear, becauſe a good many of the Jews did, at the time of the deſolation of *Jeruſalem*, retire thither, to defend themſelves againſt the might of the *Romans*, although it was but in vain; for being that the time of the puniſhment, that was to befall them, was at hand, the city therefore was two ſeveral times one after another, beſieged and taken, and demoliſh'd, and as *Joſephus* teſtifieth, about 12600 Jews were kill'd in it. We alſo read, That after the time of *Gotfrid de Boullion*, when the Chriſtians loſt again the Land of Promiſe, that then this town was alſo retaken again by the infidels, and razed to the foundations; ſo that now there are no antiquities at all to be ſeen. And I ſhould have doubted very much whether there did ever ſtand ſuch a town there, had I not ſeen ſome large pieces of the ancient town walls ſtill remaining, which are ſo near to the ſea, that there is hardly room to go at the outſide of them.

Hard by this I ſuppoſe was the habitation of *Simon* the Tanner, where *Peter* ſojourn'd, becauſe the Evangeliſt St *Luke* ſaith, That it was near to the ſea ſhore.

Above it on the height ſtand two towers, where ſome watchmen attend to look after the vaults and ſhips in the harbour, that they may not be aſſaulted by the pirates; this harbour, although it is ſurrounded with rocks and banks, yet it is but very ſlightly ſecured, and very narrow and ſhallow, ſo that ſhips of any great bulk or heavy laden, cannot ride in it.

Near to them groweth the *Hemerocallis*, which I have alſo found about *Montpelier* and *Aigemort* near to the ſea. And alſo in the adjacent moiſt and maſhy meadows, I found a delicate kind of *Limonium* which hath about ten or twelve *Aſplenium* or *Cetarach* leaves on both ſides; theſe proceed from a long root of a brown colour without, and red within; between them ſprout out two three-ſquare ſtalks, about a cubit high, with a great many joints, that have three long ſmall leaves, and are adorn'd at the top with beautiful and ſtately blue and

purple colour'd flowers; they are of a drying nature, and the inhabitants uſe to eat them in ſallads.

Preſently after dinner our men return'd, and brought along with them the paſs and the carriers; our maſter of the ſhip left ſome of the crew in his *Caramuſala* to look after it in our abſence; we mounted and went away, and came ſoon into the plain fields where *Jonathas* ſlew *Apollonius* the Captain, as is ſaid in the firſt of *Maccabees* the tenth chapter.

Soon after we ſaw a pleaſant village call'd *Jaſura*, and when we came a little nearer, a camp of a great *Turkiſh* Lord, who ſent (as ſoon as he eſpy'd us on the road, and found that we were pilgrims) ſome of his men to us, to call us before him, and alſo to tell us, That he was one of them to whom the Grand Sultan had given charge of the Temple and the mount *Calvaria*, with ſtrict order to let no Pilgrim in before they had paid a certain ſum of money. So we went along with them, and appeared before him in his tent, put our right hand on our breaſt, bended ourſelves forwards, and made him, according to their cuſtom, his compliments. After he had look'd upon us for a great while, he bid his men to receive the money of us; ſo each of us paid him nine ducats that had their full weight, except the *Grecian* who paid only five, and at their requeſt we ſtaid with them all night, becauſe their maſter intended to ſend a Janizary with us the next day, to let us into the temple. This Lord, who was an Eunuch, had a great many offices; for in theſe countries they are by the great ones, as Baſhaws, Sangiacks, Cadees, *&c.* ſo much eſteem'd, that in their abſence they make them ſtewards over all their goods and chattels, wives and children, *&c.*

At that time he was there to gather great quantity of corn from theſe fruitful countries, it being harveſt time, and to ſend it from thence to *Joppe*, to go by ſea for *Conſtantinople*.

After midnight we mounted again, and came early in the morning to the town *Rama*, and went into the houſe of the pilgrims, which *Philip* Duke of *Burgundy* bought, and gave it to the Pilgrims as their inn. This is very large, and hath a great many arched chambers

chambers within, and a fine well; within the inner court is a pretty large place, all grown over with green Aloës, the juice whereof is brought over to us in large pieces, from the eaſtern countries, and is very uſeful in many tedious diſtempers; *Nicodemus* did alſo bring with him, together with myrrh, to the quantity of one hundred pounds, to the grave of *Chriſt* our Lord, to bury his body decently according to the Jewiſh faſhion, as you may read in the nineteenth chapter of St *John*. Here we ſtaid almoſt three days, and had all along enough to do to agree with the Cadi, Subaſhaw, Clerks, Janizaries and Paityfs, *&c.* about our free paſſage; ſo unjuſt, malicious, and infidel a people are they, that one would hardly believe it.

The town is ſituated on an aſcent in plain fields, as is before ſaid, which extend themſelves for two leagues to the hill of the city of *Jeruſalem*. Theſe fields are very fruitful, and very well till'd and ſown with corn, cotton, and *Indian* millet. Hereabouts do alſo grow *Indian* muskmelions in great quantity, by the *Arabians* call'd *Batiere*, which are very pleaſant and well taſted, chiefly thoſe that are red within; ſo that in all my travels I hardly met with the like.

The town is pretty large, but very open like unto a village, very pitifully built, where one may ſtill ſee here and there ſome ſigns of old building.

From thence northwards within half a league lieth the town *Dioſpolis*, formerly call'd *Lidda*, where *Peter* did viſit the Saints, and cured one named *Æneas*, that had had a palſie for eight years. Nothing elſe is to be ſeen there, but the church of St *George*, whom the *Turks* chiefly honour, as a Knight and *Hero*, before all other Saints. After they had quite tired us, during this time, with their continual impertinencies, we agreed with them, and went away early in the morning, and came in good time over the plain, to the mountain of the city of *Jeruſalem*, to which we had ſtill four leagues to travel. By the way there appeared preſently on the mountains ſeveral *Arabians*, and ran before us in great cluſters to cut us off in our way, with ſuch violence, that we were almoſt forced to come to our defence, and to puſh our way through them by force; for our Janiza-

ries had already flung their iron club into the backside of one of them, and had almoſt ſpoil'd him. When they found us to be in earneſt, they took ſomething to drink of us and let us alone. So we muſt, before we arrived at the old deſtroy'd and ruinated *Jeruſalem* (where there is no joy nor hopes to get any thing, as is in the Heavenly one) ſoon one after another pay them, juſt like boys that have loſt their game and run the guantlet.

After we had endured all theſe bruſhes we went on, and came to the middle of the way of the mountains, where it was very rough and ſtony, into a ſmall village call'd *Anatoth*, lying on a height, where we reſted a little, and water'd our beaſts at a very rich ſpring, that runs through it by an ancient little church down the hill; this is ſituated (as *Joſephus* writes in his tenth book and tenth chapter of his Antiquities, or Ancient Hiſtory) within twenty furlongs of *Jeruſalem*. There was born the holy Prophet *Jeremiah*, as you may ſee in his firſt chapter; and it is alſo call'd by *Eſaiah* a pitiful village, which, together with the town *Rama*, did formerly belong to the inheritance of the children of *Benjamin*. Thither went alſo *Abiathar*, when King *Salomon* did depoſe or exclude him from his prieſthood, to live on his own ground. A little before it they ſhew'd us at the top of the height of *Silo*, of mount *Ephraim*, ſome relicts of the grave of the Holy Prophet *Samuel*, where we could look about for ſeveral leagues round, which was of *Ramatha*, or *Arimathea*, as alſo *Joſeph* the Juſt, who helped to take *Chriſt* down from the croſs, and did put him into his own new grave. The town was underneath the mountain where the Prophet *Samuel* was buried at firſt, but carry'd up to *Silo*, after the town was taken.

Juſt when you come to *Jeruſalem*, *Nicopolis* lieth on the left hand upon the height, formerly call'd *Emmaus*, from *Jeruſalem* threeſcore furlongs diſtant, as the Scripture telleth us; whither *Chriſt* did accompany the two diſciples, and explained the Scriptures to them, and at laſt made himſelf known to them. We left it and went up to *Jeruſalem*, which is now call'd *Gotz* by the *Arabians* and *Turks*. The road is very rough and rocky; ſo that we ſaw very little, but on each ſide in the valleys many delicate large olive-trees, and ſome few vineyards.

The

The city lieth on the height of the mountains, as the 125th Pſalm teſtifieth. It is not to be ſeen, until you come over the bare and rough mountains intercepting the proſpect of it on this ſide.

Juſt before it without on the top of mount *Gihon*, are to be ſeen ſtill ſome antiquities of the town *Helia*, which *Adrian* the Emperor built after the deſolation of *Jeruſalem*, and called it after his own name *Helia*. This was firſt taken by *Coſroë*, King of *Perſia*, in the time of the Emperor *Heraclius* who did overcome him again, and afterwards by *Homar* the third King of the *Saracens*, who demoliſh'd it; afterwards it was more contracted, and ſomewhat built again in it's old place. In theſe days it is, as well as all that country, under the dominion of the *Turkiſh* Emperor.

Before it we diſmounted, for no outlandiſh man hath permiſſion to ride into their towns, and went under the gate *Hebron*, to ſtay there for the Father Guardian, to whom we had by one of our carriers given notice of our arrival, and alſo deſired him to get us licenſe from the Sangiack to come in. In the mean time ſome Mendicant Friars came out of the monaſtry, and received us very kindly. Soon after the Ermin came alſo riding with his clerk, and ask'd us from whence we came, how many there were of us, and what our names were. And after they had written it down, and every one had paid him his due, to have ſafe conduct to ſee the holy places, the Ermin promiſed it us, and put his right hand upon his head, which is the faſhion in theſe countries, and bended forwards to let us know that we might confide in his promiſe. Then they let us paſs, and the Friars conducted us in, towards the left hand, through ſome ſmall ſtreets or lanes into the monaſtry, which is behind on the town-wall towards the weſt.

This although it is not large and ſpacious, yet is it very handſome and ſtrong built; we went into lodge there as all Pilgrims do that come there, where Father *Jeremy* of *Brixen*, a brother of the order of the *Minorites* of St *Francis*, a Guardian of the holy mount *Zion*, who had been preſident of this monaſtry of *Jeruſalem*, and of the other of *Bethlehem* for eighteen years together, received us very kindly. There are but very

few

few Monks in it, and they are of all ſorts of nations, as *Italians*, *Spaniards*, *French*, and *Germans*, yet of the laſt named I found not one when I arrived there. Theſe lead the Pilgrims about, together with an interpreter or *Truſchemant*, that underſtands the *Arabian* and *Turkiſh* language, and ſhew them the holy places as well within as without the city. But before we went out the Father Guardian admoniſh'd us, that we muſt have a care, and not go to the graves of the heathens, which are almoſt throughout *Turkey* without the towns near to the highways; for if one or more ſhould, before he was aware of it, which may eaſily happen, go to them, the *Turks* would be very much offended at it, partly becauſe they take any one that is not circumciſed to be unclean, and ſo they fear that they might make them alſo unclean; partly becauſe they are very jealous of their wives, wherefore they permit them not eaſily to walk or appear in the open ſtreet, except they have a mind to go into the bath or bagnio, or to viſit the graves of their deceaſed parents or relations; and where women are preſent, every one had beſt to come away, to avoid danger.

After he had ſaid this he went on, ſaying, That if any ſhould be among us, that were come over the ſea, hither, that could not bring very good proof, that they did appear before his Holineſs the Pope at *Rome*, and were there abſolved by him, that ſuch were in his Holineſs's excommunication, and therefore could not be admitted to ſee thoſe holy places, much leſs obtain the indulgences, which in former ages had been left with them, out of great kindneſs of the Popes, to be diſtributed among the Pilgrims, wherefore he deſired, that every one might ſhew him their certificates. All theſe points he uſed to propound to every one that cometh there, in courſe, as I had heard before of ſeveral that had been there formerly; that they were very glad to ſee Pilgrims arrive, and that they uſed to ſhew the holy places to them alſo that bring no recommendation from his Holineſs the Pope, hoping that they will recompenſe them at their departure. Wherefore I did not much mind this excommunication, but let that remain in it's ancient credit; but my comrades,

rades, two whereof were Prieſts that uſed to ſay maſs, were very much aſtoniſh'd at it, and full of trouble, that they ſhould be under his Holineſs's excommunication before they were aware of it; wherefore they began to excuſe themſelves, and ſaid, That they did not know any thing of it, neither had they had any opportunity in their travels to come to *Rome*; but although this had been omitted before their arrival, yet they would certainly do it as they went back. Notwithſtanding all this the Guardian ſeem'd to be very earneſt, and made ſhew as if he could not abſolve them; yet at laſt, after he had long enough kept them in this fear, he began to declare, that he had alſo received full power from his Holineſs, and the whole *Roman Catholic* church, to abſolve all thoſe that did not bring any certificates. And ſo at laſt abſolved us in the cloiſters of his monaſtry in *Latin* with theſe words: *I abſolve you of all your ſins in the name of the Father, the Son, and the Holy Ghoſt.* And with this he concluded his ſpeech.

CHAP. III.

A plain deſcription of the city of Jeruſalem, *as it was to be ſeen in our time; and of the adjacent countries.*

THE glorious and kingly city of *Jeruſalem* (which formerly the *Saracens* called *Kurzitadon*, but now is named *Chutz* by the inhabitants) is ſtill ſituated in the old place, in the middle of *Judea* on the high mountains, and as the head is extolled above the reſt; which may be concluded, partly becauſe from thence you may ſee all the country as from a center, partly alſo becauſe the ſprings riſe here, and ſo run down, as from a higher place, every way and to every part thereof; as the holy Prophet *Ezekiel* doth teſtify in his fourteenth chapter, where he ſaith; *That at that time freſh ſtreams ſhall flow from Jeruſalem, half thereof to the ſea toward the eaſt, and the other half towards the fartheſt ſea.* There are alſo many other places of Scripture that * teſtify

* Though *Jeruſalem* might be ſituate in the higheſt part of *Judæa*, yet are not the following places of the Scripture a ſufficient proof of it. For becauſe it was the capital, and ſupreme town, in regard of greatneſs, multitude of people, ſtrength, juriſdiction, and other privileges, though it's ſite was not higher than that of other towns, yet might people well enough be ſaid to go up thither, it being higheſt in reſpect of dignity, though not of place. So we make no ſcruple to ſay in common ſpeech, that whoſoever travels up to *London*, goes up thither; and whoſoever travels from thence, goes down into the country, let his habitation be never ſo much higher ſituate than *London*. Yet was *Jeruſalem* ſituate on a hill, which is enough to verify all thoſe expreſſions, though that hill were not the higheſt in *Judæa*.

teſtify the high ſituation of *Jeruſalem*, as in the eighth chapter of the *Acts*, verſe 26. where the angel of the Lord ſpake unto *Philip*, ſaying, *Ariſe and go towards the ſouth, unto the way that goeth down from Jeruſalem unto Gaza*, &c. And in the tenth chapter of St *Mark*, and the thirty-ſecond verſe, *And they were in the way going up to Jeruſalem.* And the tenth chapter of St *Luke*, verſe 30. *A certain man went down from Jeruſalem to Jericho.* And verſe 31. *And by chance there came down a certain prieſt that way*, &c.

The ſituation of *Jericho*, together with the great plains thereabout, through which the river *Jordan* runs from the north towards the ſouth, together with the Dead-ſea, where formerly *Sodom* and *Gomorrah* ſtood, you ſee from the town, over a barren hill below, ſo plainly, that one would think we might go thither with eaſe in three hours, and yet it would require a whole day's journey. Beyond the river that ſeparateth *Arabia* from *Judæa*, lie the high hills *Abarim* and *Nebo*, over-againſt *Jericho*, whence *Moſes*, (as is ſaid, *Deutronomy* the 32d and 34th chapters) had a full proſpect of the land of *Canaan*, promiſed to *Abraham*, *Iſaac* and *Jacob*; one may ſee them thence ſo plainly, as alſo the mount *Seir*, which toucheth them beyond the Dead-ſea in the land of the *Moabites* and *Ammonites*, that one would alſo think they were very near.

They bring yearly a vaſt quantity of ſheep to *Jeruſalem* from off the mountains, which feeding upon the fragant, delicate and hearty herbs that grow there, have meat that taſtes very pleaſantly, the tails thereof are very fat, above half a ſpan thick, and one and a half broad and long. The Levetical Prieſt (as we read in *Leviticus* the ninth chapter, and other places) uſed to burn this together with all the fat of the entrails, and the two kidneys for a ſin-offerring.

There are alſo goats, with hanging ears almoſt two foot long. And therefore ſome *Arabians*, called *Balduini*, keep in the deſarts, that have no certain abode, but lie continually in the fields, and go from country to country in great numbers, whereſoever they find good paſture for their beaſts and camels. I have met with

many

many of them in my travels, and have ſome time ſtaid with them all night in their tents, they are commonly ſoldiers armed uſually with bows and long pikes made of cane, as the other *Arabians*, and becauſe of their nimbleneſs and courage they are very much preferred before the reſt.

This Holy Land (which, according to the promiſe made to the Patriarchs, was for many years in the poſſeſſion of the *Iſraelites*) was, as you read in *Deuteronomy* chap. viii. a moſt fruitful and rich country, abounding with corn, fruits, wine, and all that is required to the maintenance of man's life. So the Lord himſelf ſaith, *That he will give them a land, that ſtill floweth with milk and honey.* For it hath rich valleys, hills, fields and gardens, richly adorned with fountains and trees, ſo that it was very well choſen to be the worldly Paradiſe, wherein *Adam* and *Eve* did live, honour and ſerve God. Now as the land in it's goodneſs ſurpaſſed other lands, ſo did *Jeruſalem* excel all other cities in building, glory, fortification, and number of inhabitants. Moreover God viſited the *Iſraelites* from the beginning, and had a houſe built in this city for himſelf, which he choſe before all others to ſanctify his name there. And above all this he provided them with High Prieſts, Kings and Prophets, until God the Father did ſend his only begotten Son, our Lord *Jeſus Chriſt* in the fleſh, to reveal to them his will with teaching and miracles.

But when they would not acknowledge his merciful viſitation, nor receive his meſſengers, but did rather abuſe, ridicule, and kill them, rejected the Lord of Glory himſelf, and adhered to, and adored ſtrange Gods and ſerved them; God did reject and diſperſe them among the heathens, burnt and deſtroyed their city and temple, and reduced their fruitful country into barren deſarts and a deſolate wilderneſs, and ſo the puniſhment came upon them, which the holy Prophet *Eſaiah* did foretel them in the thirteenth chapter, and ninth verſe, ſaying, *Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land deſolate; and he ſhall deſtroy the ſinners thereof out of it.* And further in the twenty-fifth chapter, and ſecond verſe, *Thou haſt made*

of

of a city a heap; of a defenced city a ruin; a place of ſtrangers to be no city, it ſhall never be built. And *Daniel* alſo maketh mention of this in his ninth chapter, *&c.* This ought to ſerve us and all men as an example of the fervent anger of God, to be a warning to us for ever. For if of the glorious city of *Jeruſalem*, which God had choſen before others, and of it's vaſt buildings that made her famous before her deſolation, there is at this day nothing at all to be ſeen, ſo that one might very well doubt whether it ever ſtood there, were it not for ſome holy places and it's ſituation, that give us demonſtration thereof. If I ſay this worldly *Jeruſalem*, becauſe of it's unbelieving inhabitants, that would not acknowledge the Bleſſed *Meſſias*, nor adhere to his doctrine to their ſalvation, is quite rooted out; and inſtead thereof, the way of the heavenly *Jeruſalem* opened to us heathens by the holy apoſtles: *How ſhall we eſcape if we neglect ſo great ſalvation?* This way to our Lord *Chriſt*, hath for many years paſt been ſhewed us ſincerely by the miniſters of the holy word of God, but we do not only not much care for it, but ſeek rather other byways, that lead us to idolatry, ſin and vices, nay, to our utter ruin. Wherefore it is to be feared, that if we do not repent in time, and return to God again, that he will come upon us with his wrath (as he hath already begun) and deliver us up into the hands of our adverſaries, that we may fall by their ſwords (as *Ezekiel* doth threaten us in his thirty-ninth chapter) and to puniſh us according to the deſerts of our ſins. Wherefore we ought to lay to heart the terrible example of the *Jews*, and turn from our evil ways, that we may avoid the puniſhments that befel them. We ſee that thoſe who were formerly the people of God, are now come to be ſo blind, and full of errors, and of ſo depraved a life, that there is hardly any like them to be found even among the infidels and impious. Wherefore they are by all men deſpiſed and hated, chiefly by the *Turks* (who hate them more than any other nation) ſo that they would not let them live among them, if the *Turkiſh* Emperor had not for a great ſum of money given them a peculiar freedom. And beſides

all

all this, now-a-days, their towns and countries are inhabited by *Turks*, *Moors*, and *Arabians*, that do not love to till or cultivate the ground, but will rather ſtarve than take pains to get a good livelihood by their hand-labour. And although the country about *Jeruſalem* is very rocky, rough, ſtony, and ill managed, yet notwithſtanding they will not endeavour to mend and improve it, but find out the fruitful lands that are here and there, and over-run the country like graſhoppers, ſo that you may obſerve it yearly to decay more and more. Seeing then that there is but little tillage about the city, therefore the product of the earth there is but very ſmall, ſo that they muſt have almoſt all neceſſaries brought them from other places.

The town of *Jeruſalem* which is ſtill pretty large; but very ill built, hath within it's wall, which the *Turkiſh* Emperor cauſed to be built about twenty years ago, large places that lie deſolated, and are ſo full of ſtones and rocks, that one can hardly walk in them. The gardens (even thoſe that are within the city, and are but ill managed) are ſurrounded with mud walls, not above four foot high, ſo that one may climb over them without any difficulty. Theſe are waſhed down again by rain in a very little time, ſo that they want mending continually.

Their habitations are alſo little and low, have clay walls, and many of them are decayed, ſome lie quite in a heap. The churches of the two Apoſtles, that of St *John* and St *Peter*, are in the ſame condition, as alſo the priſon where St *Peter* was kept, the habitation of *Veronica*, which the Cordeliers ſhew us for them, and a great many places more. In ſome ſtreets chiefly near to their *Batzar*, or exchange, are very old vaults, part whereof are decayed and broken, part filled up with duſt, which runs out into the ſtreets; wherefore (chiefly in the ſummer) the duſt lieth ſo thick in them, that you may ſee every ſtep in it, as in ſnow or ſand.

All which ſheweth, that the *Turks* deſtroy or ruin more than they build; wherefore they are deſervedly called *Turks*, that is to ſay, *deſtroyers*. The preſent town, as to the extent of it's walls, is not much leſs

than

than the old one was, wherefore one ſhould admire, conſidering how it is built now, how it was poſſible it ſhould hold ſo many people as it is ſaid were in it at the time of it's deſolation, *viz.* a million of men, or as *Joſephus* and *Euſebius* ſay, three millions. *Jeruſalem* was formerly ſurrounded with very ſteep cliffs, deep ditches and vallies, chiefly on three ſides towards the ſouth, eaſt and weſt, ſo that one could not eaſily get up to it but only on the north ſide, where the town was low, lying in a plain; therefore did *Titus* firſt attack it in a place near the village called *Scapas*, ſeven miles diſtant from it, and afterward advanced and took it; which the holy Prophet *Jeremiah* did foretel many years before, in the firſt chapter and twelfth verſe, ſaying, *Out of the north an evil ſhall break forth upon all the inhabitants of the land.*

Theſe ditches and vallies are now quite filled up with the ruins of the broken walls and buildings, ſo that one may go into the town, as into an open village, without any hinderance or pain. But when the Grand Signior, after he had taken it, ſaw that the town was open, and that the Chriſtian Pilgrims came thither in great numbers from all places and countries, he feared that they might make themſelves maſters of it again, as they had done ſome years agone, wherefore he ordered it to be ſurrounded again with new walls, which although they are very high, yet they are ſo thin and ſlight, that they are not able to withſtand the leaſt violence. But as the town was anciently built four ſquare, ſo it is now built more round, chiefly towards mount *Calvaria*, which formerly was without the town, but now is walled in; ſo that you may ſtill ſee two corners, one whereof is towards *Galilee*, where the gate of that corner is which is ſtill open, and almoſt one of the handſomeſt, through which you go to *Nazareth*, diſtant three days journey; as alſo to *Cæſarea Philippi*, which is now called *Balbec*, where ſtill are to be ſeen ſome very fine antiquities; and alſo towards *Damaſcus*, which is ſix days journey diſtant from *Jeruſalem*, and from thence ſix days journey more to *Aleppo*, the greateſt town for trade in all *Syria*. *Jere-*

miah maketh mention of this gate in his 31ſt chapter and the 38th verſe. *Behold the days come ſaith the Lord, that the city ſhall be built to the Lord, from the town of Hananeel unto the gate of the corner.* And alſo *Zacharias*, in his 14th chapter, and in the 2d book of *Chronicles*, the 26th chapter, and 9th verſe: It is ſaid *Uzzia* built towers in *Jeruſalem* at the corner gate, and at the valley gate, *&c.* The ſecond corner mount *Zion* maketh, where it doth end toward the ſouth, whereon, as alſo on the mount *Moria*, the city is riſing towards the north. The old city had twelve gates, as you read in the *Revelation.* The 1ſt, the *Fiſh-gate*, which was alſo called the gate of *Hebron*, becauſe the road of *Hebron* went through it, which is about ſeven or eight hours walking diſtant from it. 2. The *Old-Gate.* 3. The *Priſon Gate*, whereof *Nehemiah* maketh mention in his 12th chapter, through which our Saviour Chriſt carried his croſs. 4. *Rayn-Gate.* 5. The Gate of *Ephraim*, before which St *Stephen* was ſtoned to death, as you may read in the 2d book of the *Eccleſiaſtical Hiſtory* in the 1ſt chapter. 6. The Gate of *Benjamin*, where the holy Prophet *Jeremiah* was taken and impriſoned, as he ſaith himſelf in the 37th chapter. 7. *Corner-Gate.* 8. *Horſe-Gate.* 9. *Valley-Gate*, thro' which they went into the valley of *Joſaphat.* 10. *Dung-Gate*, through which the water carried out all the ſoil into the valley of *Joſaphat*; and about this river is ſtill to this day a great ſtink. 11. *Sheep-Gate.* 12. *Fountain-Gate*, which is now walled up. The Prophet *Nehemiah* maketh mention of them in his 3d, 8th, and 12th chapter, ſo that it is not needful to ſay any more. Theſe gates are ſo mightily decayed, that there is not to be ſeen the leaſt of the old buildings. The *Turks* have inſtead of them, built others in the new raiſed wall, but yet not half ſo many in number, whereof ſome (according as the town is inlarged in ſome places, and contracted in others) are diſplaced; others are erected again in the ſame places, according to the old ſtreets, *viz.* 1. The *Fiſh-Gate*, which is ſtill ſtanding towards the weſt behind mount *Sion*, and over-againſt mount

mount *Gihon*, as you may conclude out of the words of the 2d book of *Chronicles* in the 33d chapter and 14th verſe. *Manaſſes* built a wall without the city of *David*, on the weſt ſide of *Gihon*, in the valley, even to the entring in at the *Fiſh-Gate*. This gate hath it's name, becauſe they brought many fiſhes from the ſea ſide through this gate into the city. So is alſo ſtill ſtanding, on the outſide of the valley *Tiropæon* (which diſtinguiſhed the two mounts, *Sion*, and the temple mount called *Moriah*) the gate of the fountain, which hath it's name becauſe it leadeth towards the fountain of *Siloah*, which *Nehemiah* in his 2d chapter, verſe 14. calleth the *King's Pool*. Through this was our dear Lord *Chriſt*, the true promiſed *Siloah*, brought a priſoner bound from the mount of *Olives* over the brook *Kidron*, into the houſe of *Hannas* and *Caiphas* in the upper town, as we read in the 12th chapter, verſe 37, that by the *Fountain-Gate* they went up to the city of *David*. The ſame way alſo the two diſciples, *Peter* and *John*, were ſent to beſpeak the paſchal lamb by *Chriſt*, where they met the man with the pitcher of water.

The *Sheep*, or *Beaſt-Gate*, is alſo ſtill ſtanding by *Moriah*, the mountain of the temple, which the *Turks* have taken to themſelves, and have built on it a *Turkiſh* moſque, or temple, becauſe that God Almighty hath done many and great miracles on this mount; and beſides *Mahomet* did find himſelf again on this mount, after he had been carried up (as his lying writings tell us) through the heavens before God by the angel *Gabriel*. Wherefore they take this mount to be holy, ſo that none that is not circumciſed and ſo unclean, dare approach or come near it, nor take the neareſt way without over the height of the mount as *Nehemiah* did, as you may ſee in the before quoted place; ſo that the Chriſtians muſt take a farther way about, and from the gate *Siloah*, go below through the valley of the brook *Cedron*, between this and the mount of *Olives* to the *Beaſt-Gate*, which hath it's name becauſe the beaſts that were to be offerr'd in the temple were driven through it.

Near the gate you ſee ſtill the ſheep pond, which is large and deep, yet hath but little water in it, wherein the *Nathineens* uſed to waſh the beaſts, and then to give them to the prieſts. And alſo immediately within towards the north, a conduit, which was the pool by St *John* the Evangeliſt (in the 2d verſe of his 5th chapter) called *Batheſda*, erected by King *Ezechia*; *that had five porches, wherein lay a great multitude of impotent folk, that waited for the moving of the water.* Through this gate is the ſtraight way over the brook *Cedron*, by the mount of *Olives* toward *Bethania*, down to *Jericho* on the river *Jordan*, into the valley of *Joſaphat*, wherefore this alſo, being nearer now in theſe days, is called the *Valley-Gate.*

There is alſo ſtill the *Corner-Gate* in it's old place, where the north and eaſt walls meet on large and high rocks, and is called ſtill by ſome the gate of *Napthali.*

This I thought convenient to ſay of the city of *Jeruſalem* in the general of it's buildings, fruitfulneſs, and adjacent countries; what famous and holy places are within and without the city, thereof I intend to treat in particular.

CHAP.

CHAP. IV.

Of Mount Sion, *and it's Holy Places.*

MOUNT *Sion*, very famous in holy Scripture, hath round about it ſteep ſides, high rocks, deep ditches and vallies, ſo that it is not eaſy to climb up to it, only on one ſide towards the north, where it buts upon the lower town, ſo that the caſtle and town of *David* ſituated on it, was very ſtrong, and almoſt invincible, as you may read in the 48th Pſalm, verſe 2. *The joy of the whole earth is mount Sion, on the ſides of the north, the city of the great King. God is known in her places for a refuge, for the Kings were aſſembled*, &c. Seeing then that the caſtle, and the upper town *Millo* was ſo well fortified with towers and walls, that it was not eaſily to be taken, the *Jebuſites*, after that *Canaan* the whole Land of Promiſe, together with the town of *Jeruſalem* was taken, did defend themſelves in it againſt the whole force of *Iſrael* for a long time, although they often attempted to take it, and called the town of *Jeruſalem* after their name *Jebus*, until the kingly Prophet *David* came, who took it by force; and after he had rebuilt the upper town, and joined the caſtle with it into one building, and ſurrounded it with walls, he called it after his own name, The city of *David*, and kept his court there, and gave alſo lodgings to his hero's and officers, whereof *Uriah* was one, who had his lodgings near to the King's palace, wherein the King walking on the roof of his houſe, ſaw the fair *Bathſheba* his wife, and committed adultery with her.

Theſe their habitations, as they are ſtill built in theſe days, have inſtead of thatch or tiles, plaiſtered roofs, ſo that one may walk on them, as you may ſee here, that King *David* walked on it. And alſo in the ſecond chapter of the book of *Joſhua*, where is ſaid, That when the two ſpies ſent into the Land of Pro-

miſe to *Jericho*, came into *Rahab*'s houſe, and the King ſent to ſearch after them, they went at her requeſt up to the roof of the houſe, where ſhe hid them with the ſtalks of flax, which ſhe had laid in order upon the roof. But ſeeing there is nothing ſo ſtrong in this world that is not tranſitory, therefore is alſo this worldly mount *Zion*, together with it's ſtrong building and fortification (which was rather a type of the true rock in *Zion*, *Chriſt* our Lord, and his heavenly kingdom and holy church that was built thereon) ſo ruined and deſolated, that the greateſt and higheſt part thereof before the town, except a *Turkiſh* moſque, ſome tile houſes and a few acres of it, lieth quite a deſart, covered with rocks and ſtones. So it is come to paſs, what *Micah* in his third chapter and the twelfth verſe predicted: 'Therefore ſhall *Zion* for your ſake be plowed as a 'field, and *Jeruſalem* ſhall become heaps, and the 'mountain of the houſe, as the high places of the foreſt.' And *Jeremiah* in his *Lamentations*, chap. 5. verſe 18. ſaith, 'The mountain of *Zion* which is deſolate, the 'foxes walk upon it.' And *Iſaiah* in his thirty-ſecond chapter, verſe 14. 'The palaces ſhall be forſaken, the 'multitude of the city ſhall be left, the forts and towns 'ſhall be dens for ever, a joy of wild aſſes, a paſture of 'flocks.'

The great caſtle of the *Turks* is ſituated at the top of the inward part of the mount, towards the weſt ſide near the *Fiſh-Gate*, which is alſo newly built, and very well ſurrounded with walls and ditches; under the gate are ſeveral great guns to frighten the Chriſtians that come thither in great flocks, chiefly againſt great feaſts from all nations, *Armenians*, *Georgians*, *Abyſſins*, *Latiniſts*, &c. for they fear that elſe the town might be taken from them again.

Within the fort near the *Fiſh-Gate*, is ſtill a ſtrong high tower, built up with great free-ſtone, which is quite black through age; wherefore ſome ſay, that it did anciently belong to the fort, and was built by one of the Kings of *Juda*.

So

So much I thought convenient to mention of mount *Zion*, concerning other famous places that are to be ſeen upon and about it, I will only mention the chiefeſt thereof.

Firſt, As you go out of the *New-Gate* of mount *Zion*, there is a long ſtreet wherein on the left hand is an ancient church, of the holy Apoſtle *James* the Greater, brother of *John*, which *Helena* the mother of *Conſtantine* the Emperor, as alſo many more did build on the market place of the upper city where he was beheaded. The *Armenians* that have poſſeſſion thereof, did conduct us into it, ſhewed us the building, and the place where the holy Apoſtle was beheaded with the ſword (as you read in the *Acts of the Apoſtles*, the twelfth chapter) by order of *Herod Agrippa*, to whom he was delivered out of ſpite, as a ſeditious perſon, by the High Prieſt *Abiathar*.

Then we came to the place of the habitation of *Hannas*, whereto *Chriſt* our Lord was firſt of all brought a priſoner and bound, or fetter'd, wherein was nothing obſervable, only a large court, and in it an old chapel, called the *Angels*, which we ſoon left, and went out of the gate of mount *Zion* to the habitation of *Caiaphas*, where we ſaw an orange tree planted in the place where the holy apoſtle *Peter* did warm himſelf when he denied our Saviour the third time; farther within a chapel, called St *Salvators*, where, in former ages was the place of the High Prieſt, where *Chriſt* was ſeverely accuſed by *Caiaphas*, and by his ſervants mocked, ſpit upon, and beaten; wherein is an altar, whereon the great ſtone of the grave ſtill lieth, that ſtopped the door of the ſepulchre, which is very like unto the rock of the grave in it's breaking. That the habitation of the High Prieſt was in the upper city, *Joſephus* does teſtify in the ſeventeeth chapter of his ſecond book of the *Deſolation* of *Jeruſalem*, where he ſaith thus: 'When the 'rebellious *Jews*, that had the lower town in poſſeſſion 'with the temple, did undertake to poſſeſs themſelves 'alſo of the upper town, they did aſſault it with all 'might and power, and at laſt take it; then they drove 'out the ſoldiers, which had the chief prieſts and men

'in power with them, out of the upper town, set the 'habitation of *Ananias* the High Priest on fire and burnt 'it.'

Before this, on the top of the mount, stands on the plain a large church, which the *Franciscan* monks had not long ago in possession, and lived in it, wherefore their father did call himself a Guardian of the holy mount *Zion*. But after that the *Turks* did about twenty years agon possess themselves of it, and kept it to themselves, and made a *Mahometan* mosque of it; the monks were forced to fly, and take the habitation where they now live instead thereof.

Of this church or mosque, we saw only the outside of the habitation of *Caiaphas*, for no Christian is allowed to go into it. It was built many years agone by *Helena*, mother of *Constantine* the Emperor, as *Nicephorus* testifieth in the thirtieth chapter of his eighth book; wherein is also included the habitation the Disciples were lock'd up in for fear of the *Jews*; and also the paved dining room, or hall, wherein *Christ* with his Disciples did eat the Passover; where he also washed their feet, and sent the Holy Ghost after his ascension to them; where also * *James* the *Lesser* was elected Overseer, and first Bishop of *Jerusalem*. In this temple, which is above a thousand paces distant from *Golgotha*, or the place of a skull, was, for some time kept the stone pillar, whereto *Christ* our Lord and Saviour was tied and whipped. Near unto this, in the place of the palace of *Caiaphas*, the same Queen *Helena* ordered a church to be built for the holy Apostle *Peter*, and many more, whereof mention is made at large in the above quoted place.

This mount extendeth itself towards the south, out before the city, and hath on the other side where it is highest, other higher ones about it, distinguished with ditches and vallies, *viz.* towards the west mount *Gihon*,

* *James* the Son of *Alpheus*, one of the Apostles, was usually called *James* the *Less*; but it was not he that was elected first bishop of *Jerusalem*, but *James* the *Just*, who was called the Lord's brother, and was none of the Apostles.

hon, at the bottom whereof *Solomon* was anointed King by the Prieſt *Zadock* and the Prophet *Nathan*, as we read in the firſt chapter of the firſt book of *Kings*; upon this, at the top towards the road of *Bethlehem*, lieth the field of blood, in their language called *Hakeldemas*, that was bought for thirty ſilver pieces to bury the pilgrims there, where you ſee ſtill to this day here and there large and deep holes, and one among the reſt very big, wherein are ſtill to be ſeen ſeveral whole bodies lying by one another.

A deep valley ſeparates this mount from mount *Zion*, which beginneth at the *Fiſh-Gate*, and goeth down to the brook *Cedron*; in it is a conduit by the upper pool called *Aſuia* in the third chapter of *Nehemiah*, which is pretty large, yet without any water, which receiveth it's water from the high ſpring of *Gihon*, this was covered by King *Hezekias*, and laid down to the town of *David*, as we read in the ſecond book of *Chronicles*, chap. 32. The holy Prophet *Iſaiah*, chap. 7. verſe 3. mentioneth it, when the Lord ſaith to him; 'Go 'forth now to meet *Ahaz*, thou and *Shearjaſhub* thy 'ſon, at the end of the conduit of the upper pool, in 'the path of the fullers field, *&c.*' And in the fourth book of *Kings*, in the eighteenth chapter, verſe ſeventeen: 'The King of *Aſſyria* ſent a great hoſt a-'gainſt *Jeruſalem*, and when they were come up, they 'came and ſtood by the conduit of the upper pool, 'which is in the high way of the Fullers field.

Before mount *Zion*, towards the ſouth, at the other ſide of the rivulet *Kidron*, lieth the mount of *Tranſgreſſion*, in the fourth book of *Kings*, chap. 23. called *Maſhith*; between this and mount *Olivet* is a valley, through which goeth down the road by *Bethania* to *Jericho*, &c. This is higher and ſteeper than any hereabout. There you ſee ſtill ſome old walls of the habitation wherein the concubines of *Solomon* did live, after whom the King ran in his old age; and they did ſo poſſeſs him, that they turned his heart from God Almighty after their gods, and ſo he did that that did not pleaſe the Lord God, as you may read in the firſt book of *Kings*, chap. 11. verſe 4.

Under-

Underneath the mount was the valley *Benhinnom*, wherein the Kings of *Jeruſalem* did build a temple to the idol *Moloch*, and did worſhip him, *viz. Solomon*, *Ahaz*, *Manaſſeh*, &c. whereof we read in ſeveral places in the holy Scripture, *Levit.* 18. 21. 'Thou ſhalt 'not let any of thy ſeed paſs through the fire to *Moloch*.' And alſo *Jerem.* 7. 30. 'And they have ſet their a-'bominations in the houſe which is called by my name 'to pollute it. And they have built the high places of 'Tophet, which is in the valley of the ſon of *Hinnom*, 'to burn their ſons and their daughters in the fire, 'which I commanded them not, neither came it into 'my heart, therefore behold, the days come ſaith the 'Lord, that it ſhall no more be called *Tophet*, nor 'the valley of the ſon of *Hinnom*, but the valley of 'ſlaughter; for they ſhall bury in *Tophet* till there be 'no place.' And alſo 2 *Chron.* 18. 2. '*Ahaz* made 'molten images for *Baalim*, and burnt incenſe in the 'valley of the ſon of *Hinnom*, and burnt his children in 'the fire after the abominations of the heathen.' The holy Prophet *Amos* doth alſo make mention of theſe abominable idolatries in his fifth chapter; which St *Luke* in the ſeventh chapter, verſe the forty third, of the *Acts* doth thus explain: 'Ye took up the tabernacle of *Moloch*, 'and the ſtar of your god *Remphan*, *&c.*' which the holy Prophet calleth *Sicchuth* and *Chiun*: But the heathen called them *Jupiter* and *Saturn*, the Devourer of children, and ſo he is alſo painted. This ſtatue was hollow within, of caſt braſs, whereinto they did put the children, and burnt them alive, and did believe they ſerved God in it, as *Abraham* when he would ſacrifice his ſon *Iſaac*; they had alſo kettle drums and other muſical inſtruments which they played on, that the parents might not hear their children cry; wherefore *Chriſt* gave unto hell itſelf, and it's perpetual flames, the name of the valley *Benhinnom*, calling it *Gehenna*; to give us warning and exhortation, that we hate falſe and abominable idolatries, introduced contrary to his command, worſe than the devil himſelf.

Beſides this, there is little elſe ſeen hereabout, only above on the ſteepeſt and higheſt part of the mount many little tents and habitations, as if they hung at

it,

it, which in theſe times are not inhabited either by *Turks* or *Moors*; in the valley you ſee the rivulet *Kidron*, where over they brought our Lord Chriſt bound as a priſoner, from mount *Olivet*; this proceedeth only from rain water near to the place *Gethſemane*, and runs without by the town from ſouth to weſt. Beſide this brook did King *Aſa* burn the images of *Priapus* as *Joſias* and *Hezekiah* the idols of *Baal*, all incenſes and uncleanneſſes that are found in the temple of the Lord.

Farther towards the eaſt you ſee from the top of mount *Zion* the fountain and pool of *Siloah* below in the valley, call'd by *Joſephus Tiropæan*, which divideth this and the temple mount, and becometh to be very narrow between them, and extendeth itſelf from the rivulet *Kidron* towards the north to the place of skulls, where it groweth ſo large again, that the lower town of *Jeruſalem*, (by *Iſaiah* in his tenth, and *Zachariah* in his ninth chapter, call'd *The Daughter of Zion and Jeruſalem*) was ſituated therein. Out of which near to the gate of the fountain of *Siloah*, which is now wall'd up, the way goeth up to the gate of *Zion* into the upper town, thro' which two our Lord Chriſt was brought a priſoner to the houſes of *Hannas* and *Caiphas*.

This valley hath been ſince the deſolation ſo fill'd up, that no depth at all appeareth in our days; but only without the fountain-gate by the fountain *Siloah*, that is very rich of water, where is ſtill the pool wherein the blind man waſh'd his eyes, that were anointed with clay and ſpittle, St *John* ix. 6. according to the command of our Lord, and did ſee.

Juſt by it are ſtill the two hills whereof *Joſephus* maketh mention, with a very ſteep cliff, very rocky on both ſides, one whereof towards the eaſt, call'd the rock of the pidgeons, hath a great cave, out of which the fountain ſprings, and runs off immediately below through a channel, that goeth ſo ſtrait and ſmooth through the rock, as if it had been made on purpoſe.

Near to the fountain and gate of *Siloah*, ſtood the tower of *Siloah*, that killed eighteen men, as we read in St *Luke*, chap. xiii.

The

Without between the fountain and ſtream of *Kidron*, they ſhew a great mulberry-tree, fenced in below; this ſtands in the place where the holy Prophet *Iſaias* was buried, whom the King *Manaſſe* ordered to be cut in pieces with a wooden ſaw, as being an Heretick.

This may ſuffice of mount *Zion*, it's ſituation and ſome adjacent places.

As we went about, and came to one of the places, the Monks did ſhew the Pilgrims in each of them, the number of the years for the pardons laid there by his Holineſs, as in ſome ſeven years and ſeven indulgences; but in ſome others, as in the place where the Holy Ghoſt was ſent, where Chriſt did eat the Paſsover with his diſciples, and waſh'd their feet, and where he at ſeveral times appeared when the doors were ſhut; and where alſo, as *Nicephorus* ſaith, the Virgin Mary, after the reſurrection of Chriſt her dear child, did dwell for fourteen years, *&c.* full abſolution and indulgences from all ſins and facts for ever.

Now that all thoſe that come there, may receive it more worthily, the monks exhort them to kneel down before every of ſuch places, and to pray the Lord's Prayer and Ave Maria with devotion; and that when they have done ſo, they need not to doubt, but that they have fully received the abſolution that was given for that place by his Holineſs. After they had thus pray'd in ſeveral places, ſome of our company rejoiced mightily, and confeſſed, that after it they were holy, and ſo innocent, that if they ſhould die then, they were ſecure, that their ſoul ſhould go immediately out of their mouth into heaven, and eternal life. To this I anſwer'd them: That I expected remiſſion of ſin no other ways but only in the name and for the merits, of our Lord Jeſus Chriſt; and that I had not undertaken this pilgrimage as they did, to get any thing by it as by a good work; nor to viſit ſtone and wood to obtain indulgence; or with opinion to come here nearer to Chriſt; becauſe all theſe things are directly contrary to Scripture. As the Lord himſelf ſaith: 'Time will come that you ſhall neither on this 'mount nor at Jeruſalem worſhip the Father.' And he

ſaith

alſo forewarneth us of thoſe that ſay: 'Lo Chriſt is here, 'Chriſt is there, he is in the deſarts, he is in the cham-'ber;' that we ſhould not believe them, nor go out, but rather confide on his promiſe, that he will be with us, to the end of the world; and where two or three are met together in his name that he will be in the middle of them. Wherefore our dear Lord Chriſt hath no need, becauſe he is himſelf preſent with them that believe in him, of any Vicegerent, that ſhould on earth uſurp ſuch power, and take ſuch honour and glory to himſelf, as to give indulgence at his pleaſure; becauſe all theſe things belong only to God. When I ſaw, that they did not much mind this my diſcourſe, I let them alone in their opinions, but yet I ſaw here and there all theſe places, and conſidered by myſelf what our Lord Chriſt had, by his bitter ſufferings and death, by his glorious reſurrection and aſcenſion, procured us from his Heavenly Father. When the Pilgrims came to one of the above-mention'd places of mount *Zion*, and had ſaid their prayers, they went into it, and contemplated it, fell down again before it, and kiſſed it with great ſubmiſſion and devotion; pull'd out ſeveral pieces, *viz.* beads and roſaries turned of the wood of the trees of the mount of Olives, ſome wrought points, laces, *&c.* tied together in bundles, to touch the holy place with it; they alſo knock'd off in ſome places (where they might) ſome ſmall pieces, to take them along with them as conſecrated ſanctuaries, to diſtribute them among their friends at their return.

All the while that they were thus buſy, I conſider'd rather ſtanding behind, what our Lord and Saviour Jeſus Chriſt had ſuffered for us in theſe places, how he had humbled himſelf, and came down to us miſerable ſinners, to help us, and to extol us that were fall'n, and to make us free of the heavy burthen of our ſins; how he was led before the ſeat of judicature of *Caiphas*, that we might not be led before the ſevere Judgment-ſeat of the Almighty God; that he ſuffer'd himſelf to be led captive and bound, to deliver us from the bands of the devil and death, and to ſave us from the jaws of hell; and as *Eſaias* ſaith in his fifty third chapter verſ. 5. 'He was wounded for our tranſgreſſions, he was bruiſed

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'for our iniquities, the chaſtiſement of our peace was 'upon him, and with his ſtripes we are heal'd.' But that our dear Lord Chriſt was delivered to the high Prieſt, and Scribes, *&c.* for our ſakes, and that he was obedient to his Heavenly Father, unto death, even the death of the croſs, to deliver us from the curſe of God and eternal death. And to make us certain, that he had procured theſe his unſpeakable benefits and heavenly treaſures for us, and that we really ſhould be partakers thereof; before his paſſion he did inſtitute his holy Supper upon the mount, in the large upper room, wherein he doth not only communicate them to us, but giveth us alſo (if we receive the holy broken bread, and the bleſſed cup with true faith according to the inſtitution) his real body and blood, to feed us to eternal life; where we then ſhall ſit with our Lord Chriſt, and all the elected ones (after this life) as coheirs in the high upper room of his Heavenly Father, at his table, to eat and drink it with him anew. And that we might heartily comfort ourſelves with theſe his unſpeakable benefits, he alſo, after his aſcenſion, ſent us on the day of Pentecoſt his Holy Ghoſt, the Spirit of Truth, to incline our hearts, to believe ſteadfaſtly all that he hath promiſed us in his holy Word and Sacraments. So the ſending of the Holy Ghoſt, which was long before predicted by the holy Prophets was fulfill'd on this mount; whereof we read in ſeveral places of the holy Scripture, *viz. Joel* ii. 28. 'And it ſhall come to 'paſs afterwards that I will pour out my ſpirit upon all 'fleſh, *&c.* For on mount *Zion* and in *Jeruſalem*, muſt 'be a deliverance according to the promiſe of the Lord.' And *Iſaiah* ii. 3. 'Come ye and let us go up to the moun-'tain of the Lord, *&c.* For out of *Zion* ſhall go forth 'the law, and the word of the Lord from *Jeruſalem.*' So that the preaching of Chriſt's holy Goſpel, and his kingdom did begin from *Zion* and *Jeruſalem*, and was afterwards ſpread abroad by his holy Apoſtles throughout the whole world.

'Grant then, O our dear Lord Chriſt, unto us, thy 'Holy Ghoſt; that he may keep us in the knowledge of 'thy holy Word, and that he may ſo ſtrengthen and 'comfort us in it, that we may freely and without

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'any fear confeſs it before the face of our enemies and 'adverſaries; and if they offend and proſecute us, that we 'may overcome our croſſes and perſecutions with patience; 'that thy honour may be advanced, and our conſtancy ap-'pear. Grant us alſo that he may plant theſe thy graces 'in our hearts, that we may comfort ourſelves with the 'hope and expectation of thoſe treaſures which thou haſt 'by thy death and paſſion merited and purchaſed for us. 'So that we may abide in thy Tabernacle, and dwell in 'thy holy Hill for ever, *Amen.*' *Pſalm* xv. 1.

CHAP. V.

Of the mount Moria *and the glorious temple of* Solomon.

WITHIN the city near to mount *Zion* lieth another call'd *Moria*, divided from it by the valley of *Tiropæon*, which is now fill'd up and made even with the top, as I have ſaid before, that hereabouts is hardly any depth or unevenneſs to be ſeen. This as well as the other meets with the rivulet or brook of *Kidron* towards the north, and on both of them the town lieth on the ſides or deſcent. This is very famous in the holy Scripture, as you read *Geneſis* xxii, That the pious Patriarch *Abraham* was ready to offer his ſon *Iſaac* on this hill, for a burnt-offering to the Lord; whereon *Melchiſedec* the firſt founder and King of the town *Salem*, and Prieſt of the Almighty God, did firſt build a temple, and therefore named the city *Jeruſalem*. So we read in the ſecond book of *Chronicles*, chap. iii. That on the ſame holy mount King *Solomon* did begin to build a houſe for the Lord, at *Jeruſalem*, many years afterwards. This was formerly very high, ſurrounded with deep ditches and cliffs, ſo that it would make a man giddy to look down from the top into the depth. Wherefore *Pompey* and *Titus* took a great deal of pains before they could get upon it, to take and deſtroy that glorious and well-built temple, which was in the laſt deſolation, as well as before in the firſt burnt by *Nabuchodonoſor*, demoliſh'd and razed to the foundations, as Chriſt foretold them, *Mark* xiii. 'That there

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'ſhould not be left one ſtone upon another that ſhould 'not be thrown down, becauſe they did not acknow-'ledge the gracious time of their viſitation.'

And that all hopes might be taken away from the Jews to return and to build the temple again, to re-eſtabliſh their worſhip; *Hadrian* the Emperor to prevent all, order'd, in the year of Chriſt 134, all to be broken down that was left, and to root it up, to demoliſh all heights, to fill all ditches, to level cliffs, and to make the ground even all over; he did alſo alter the name and religion of the inhabitants, and inſtead thereof introduced the heatheniſh idolatry. In the place of the grave of Chriſt he built a temple for the idol *Jupiter*; on mount *Calvaria* another for the idol *Venus*; and another at *Bethlehem* to the idol *Adonis*; and at laſt in the place where formerly in the temple of *Solomon* did ſtand the *Sanctum Sanctorum*, he erected his own image on a high column for his memory, which was ſtill ſtanding, in *Hieronymus*'s time. The height of this mount cannot be obſerved any where elſe now than without by the fountain *Siloah*, and in the valley of *Benhinnom*, and ſo it did remain deſolate to the times of the great Emperor *Conſtantine*.

After that when the Jews undertook to re-build the temple at the charge of *Julian* the Apoſtate, who would make Chriſt a liar, the Lord having ſaid that their houſe ſhould be left unbuilt, a great earthquake (when they had open'd the ground to lay the foundation) did move and ſhake the whole place to that degree, that every thing was turn'd upſide down, and abundance of Jews did periſh in it. But when the Jews did not matter this, but endeavour'd to go on with the work in hand, the next day flames of fire broke out of the ground, and fiery beams ſtruck down from Heaven, which deſtroy'd more than the earthquake, and burnt all their tools, *viz.* ſaws, axes, ſhovels, hammers, &c. When the Jews would not leave their error for all this, the night following ſome ſmall glittering croſſes like ſtars fell down upon their cloaths, which they could not waſh off the next morning, nor get out by any means; and an earthquake and ſuch a violent hurricane came upon it, that it diſſipated all their mortar and other materials in-

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to the air, ſo that frightened and full of fear, they were forced to confeſs, that Chriſt, whom their anceſtors crucified, was the true and only Lord and God.

Seeing that the temple, together with the mount it ſtood upon, are razed and deſolated, ſo that one can hardly now diſcern what they have been anciently, every one that goeth by, becauſe the Lord did not favour his own houſe, where his name was ſanctify'd, hath reaſon to be aſtoniſh'd at it, and to call to mind the ſtrange anger of God againſt thoſe that leave the Lord their God, and adhere to other gods, ſerve and adore them.

Now a-days the *Turks* have taken poſſeſſion of this mount, and all the ground whereon *Solomon*'s temple did ſtand, and have built a *Mahometan* Moſque on it; which *Homar* the third after the great Impoſter *Mahomet* built when he had taken the holy land and the city of *Jeruſalem*. This is not very large nor high, but fine and cover'd with lead, hath a great court-yard about it, paved with white marble, and here and there orange and date-trees are planted in it, which is very pleaſant; about the ſides thereof are ſome high towers and gates, one whereof is vaſtly bigger than any of the reſt, which is near to their Batzar or exchange, which is very old, high, and hath very good workmanſhip in it, wherefore the *Franciſcan* Monks ſhew it inſtead of the gate of *Solomon*'s temple, before which lay the man that was lame from his mother's womb, that begg'd alms from *Peter* and *John*, to whom *Peter* ſaid: 'Silver and gold I have none, but 'ſuch as I have give I thee: In the name of Jeſus Chriſt 'of *Nazareth*, riſe up and walk.'

At the end of the gate of this yard, as commonly in all their church-porches, hung ſome lamps. I could have willingly gone in before them, to ſee the rock and fountain, whereof *Ezek.* in his forty ſeventh chapter maketh mention, together with the inward building, but becauſe according to their *Mahometan* laws, all thoſe that are not circumciſed are accounted to be unclean, therefore going into their churches is forbid to Chriſtians: if any one is catch'd within, he is in danger of his life, or elſe he muſt deny his faith, and be made a *Mamaluck* or *Renegado*.

In this court-yard is ſtill another gate, call'd the Golden Gate by the *Franciſcans*, but becauſe it ſtands juſt over-

againſt the mount of Olives, therefore it is to be taken to be the gate *Sur*, or rather, as *Nehemiah* iii. *Ezek.* xlvii. and 2 *Chron.* xxxi. ſay, for the gate of the ſtairs, which *Semia*, the ſon of *Sahamia*, the keeper of them did build; thro' which our Lord Chriſt did go into the temple on Palm-day, to drive out the buyers and ſellers. Now altho' this is wall'd up in the new town wall, ſo that you cannot go either out or in; yet conſidering it's ancient arches, it looketh rather like a church than a town-gate.

In the middle of the yard ſtands a *Turkiſh* Moſque or temple, call'd the Rock; this is eſteem'd very much by the *Turks*, and next to thoſe of *Mecca* and *Medina* reputed to be the moſt holy. Becauſe God Almighty hath wrought many great miracles there; and that there *Mahomet*, as they falſly write of him in their books, call'd by God to be the laſt and greateſt Prophet, did ride from *Mecca* to that of the holy Rock of the temple of *Jeruſalem*, which is forty days journey, on a very ſwift beaſt call'd *Elmparae*, conducted thither by the Angel *Gabriel*, who at his arrival did help him off of his beaſt, ty'd it up, and then led him by the hand into the temple, where he found many Prophets ſtanding together in a circle, which God had reſuſciated for his honour, and to receive him, and to acquaint him with new good tidings, and what God had prepared for him, (I ſuppoſe ever burning flames of fire): Among the reſt he did alſo find *Abraham*, *Moſes*, and Jeſus the ſon of *Mary*, each of them preſenting him, firſt *Moſes* with a fatt of wine, *Abraham* with a fatt full of milk, and Jeſus with a fatt of water. Then a voice ſpake to him from heaven ſaying 'If thou chuſeſt the 'fatt with wine, thou and thy people ſhall periſh; if thou 'chuſeſt the fatt with milk, thou ſhalt alſo periſh; but if 'thou chuſeſt the fatt of water, thou and thy people ſhall 'be ſaved eternally.'

Theſe and many more inſipid lies of their *Mahomet*, which are very ridiculous and ſilly fables, are believed to be as true as the Goſpel by the *Turks*, *Moors*, and *Arabians*, &c. They alſo certainly believe (chiefly theſe that live at *Jeruſalem* as the Pilgrims know) that on the laſt day their *Mahomet* is to come and ſeat himſelf on the rock of the temple of *Moria*, and Chriſt on the other ſide of the valley of *Joſaphat* on the mount of Olives, over-againſt.

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him. Then when all the people of the earth ſhall appear before the Lord of Judicature, he ſhall ask *Mahomet*, who the reſt are (meaning the Chriſtians that have been under the yoak of the *Turkiſh* Emperor) then ſhall *Mahomet* anſwer and ſay, *They are theſe that ſerved me faithfully*; whereupon Chriſt ſhall let them paſs into Paradiſe and eternal felicity; which they believe to conſiſt in gratifying fleſhly luſts and deſires, in eating and drinking, fine cloaths, coſtly jewels, gold, ſilver, pearls, pleaſant ſpring gardens, beautiful and cleanly women. Therefore the temple is ſo highly eſteem'd by the *Turks* and others of the ſame faith, and believed to be ſo holy, that they go into it on their bare feet with great devotion, and come twice a year thither in pilgrimage in great Caravans from all places, moved thereunto by the great zeal they have towards their *Mahomet*; but chiefly theſe Pilgrims that have been at *Madina-Talnabi*, and *Mecca*, that is three days journey farther, who return by the way of *Jeruſalem* (which is now by them call'd *Chutz*) to ſay alſo their prayers there, and are of opinion that if they ſhould do otherwiſe, than to come thither, their peregrination would not be acceptable to God. Amongſts theſe are a good many Renegado Chriſtians, that go with them to *Mecca*, to get by their devotion into greater preferment and wealth, wherefore they are eſteem'd by them as holy and creditable ones, although they are full of knavery and roguery, as thoſe that come from *Mahomet*'s own blood; they keep them very honourably, and pray for them as their victors, and endue them with great and peculiar privileges, ſo that their ſingle witneſs is as valuable as three, four, ſix, or ten of others, according as they have been oftner in theſe places. And that every body may know them, they put upon their turbants on their heads, their *Mahomet*'s green colours, as thoſe of their prieſts do, who eſteem themſelves to be his relations, who are only permitted, (as the *Perſians* wear their red colour) to wear ſuch turbants. Wherefore the *Turks* believe it to be a ſin to cover thoſe members, which nature hath made ſecret, with that colour which their Prophet did bear on his head. When the before-mention'd Renegado Chriſtians are come to this degree, they are bought by every body for money, to bear witneſs before

the Cady, or any other *Turkiſh* magiſtrate, and that even in cauſes whereof they have not the leaſt knowledge. So it happens daily, that thoſe that give larger bribes to the magiſtrate, and do exceed their adverſaries in number of witneſſes, make their loſt and foul cauſe good; and of this they make no conſcience, becauſe their *Koran* teacheth them, that God does not impute to them perjury, but only if they do not invoke him; ſo that it is full ſatisfaction, if they feed ten poor ones for this trangreſſion, or if they cloath them, or if they redeem one priſoner; but if they are not ſubſtantial enough to do this, they faſt three times. This is of a very ill conſequence, becauſe they are not afraid to be perjur'd and to cheat others. And although theſe and other the like ſins, are very common amongſt the *Turks*, *viz.* robbing, and to break their faith, *&c.* which are directly againſt God, yet for all that theſe (becauſe they have loſt all remembrance of confeſſion, penitence or mending of their lives) exceed them in this by far. Beſides all this they do not let the Chriſtians know who or what they are, but rather ſtudy to their utmoſt power, to abuſe and hurt them as often as they find an opportunity, nay they would not ſpare their very lives, if they dare do it for fear of the *Turkiſh* magiſtrates. In this they are very like unto the *Abyſſins*, who in former ages were ſubject unto the *Soldans* of *Ægypt*, and did live on the ſouth ſide of mount *Libanus*, who, as defenders and protectors of their own religion, were ſet out before other *Saracens*, to murder and kill clandeſtinely all thoſe that did oppoſe their *Mahometan* laws and religion. But after the *Turkiſh* Emperor did beat the *Soldan*, and took his dominions from him, the fury of theſe aſſaſſinators was alſo ſoon quelled; for the great *Turk* doth not allow, in any of his provinces, of murthers, as the *Saracenes* did, but puniſh'd them ſeverely, and keepeth very ſtrict laws that no body may hurt the other; which you may conclude by this, that if one doth but fetch blood from the other in the leaſt, he is not only mulcted in one or two ducats, but ſometimes in forty, fifty, nay ſometimes in a hundred, according to the heinouſneſs of the crime, and the ability of the offender; and ſo he keepeth his ſubjects in peace and quietneſs.

Beſides

Beſides theſe Pilgrims that go to *Mecca*, there are many others in their great Caravans, that rather, like unto pedlers, endeavour to get thither with ſmall charges, by the help of their *Carvatſchares*, or Inns, and Hoſpitals, to make good profit there, by buying and ſelling, than out of devotion to wait on their *Mahomet*, and amongſt them there are alſo ſometimes Chriſtians, but at their arrival they muſt not viſit the holy places, much leſs touch them. Wherefore they buy before hand all ſorts of merchandizes, chiefly at *Cayro* (from whence to *Jeruſalem* it is ten days journey) to ſell or ſwap them at *Mecca*, and other places. Which cuſtom we need not think to be ſtrange among the *Turks*, ſeeing that a great many are found among the *Roman* Pilgrims, that pretend to be good Chriſtians, that go pilgrimages to *Rome*, St *Jacob*, *Jeruſalem*, &c. not only to get his Holineſs's abſolution and indulgences, but rather to make good profit of goods they buy for that purpoſe; or which is more, they paſs over their eſtates during their abſence, into the hands of others, to reap the benefit thereof with this condition, that if they return home from theſe places where they vow'd to go to, they ſhall have them reſtored again with great profit. Now as among all theſe Pilgrims, chiefly thoſe that have been oftneſt at *Mecca* are by the *Turks* in greateſt eſteem, and that green colour (which only belongeth to the Prieſts to wear) is the ſooner allow'd them, whereby they may be known, as the brothers of St *Jacob* are known by the ſcallop-ſhells. The ſame it is alſo with their camels, for on the lower part of one of their fore-feet you may ſee as many ſmall chains hung as they have been times there in Caravans, ſo that you alſo may ſoon diſcern them.

And that I may return to my purpoſe again; near to the *Turkiſh* Moſque of the holy Rock, is alſo another church, which by the Chriſtians, when they were in poſſeſſion of *Jeruſalem*, was call'd the *Virgin Mary*'s church, which is very well built, rather bigger than the *Turkiſh*, and ſtands without towards the ſouth on the place of the great porch of the *Iſraelites*, which is ſeveral times mention'd in the Scriptures. *Viz. Joh.* x. *Matth.* xxi. where it is calleth the temple and porch

of *Solomon*, where Chriſt did preach, and drove out the buyers and ſellers, *&c.* Underneath it is a great cave, ſo wide that ſome hundred horſes may with eaſe be drawn up in battalia therein. This is alſo in the poſſeſſion of the *Turks*, and the Chriſtians dare no more come in here than in the other. By this prohibition *viz.* That the *Mahometans* ſhall admit into their churhes or porches thereof no ſtrangers which according to their laws are not cleanſed and waſhed, you may eaſily ſee, that the *Turks* have taken many ceremonies and laws from the Jews, and according to their depraved underſtanding and mind, tranſcribed them into their *Koran*; ſo we ſee that anciently they have their circumciſion, offerings, waſhings, faſts at certain times of the year, marrying more than one wife, not eating any thing that is unclean, or pork, or what is ſuffocated, not having bells, nor drinking wine, as the *Levitical* Prieſts muſt not do, derived from the Jews; but this laſt law concerning not drinking of wine, is not only not kept, for they drink thereof without mixture, let it be as ſtrong as it can, more than any other nation. It being then true that they chooſe the fatt with wine preſented them by *Moſes*, as is before ſaid, to their own ruin and deſtruction, wherefore I pray that God may fulfil their prophecy, *Amen*.

CHAP.

CHAP. VI.

Of the Saracens *and* Turkiſh *religion, ceremonies, and hypocritical life, with a ſhort hint how long time their reign ſhall laſt after* Mahomet's *deceaſe.*

SEEING I have here above made mention, amonſt the reſt of the places and churches of *Jeruſalem*, of the *Turkiſh* Moſques, and alſo of *Mahomet* their Prophet; I cannot but alſo relate ſomething of their hypocritical and ſuperſtitious life and belief, as I have obſerved in my travels, and during my ſtay among them, chiefly ſomething of their outward ceremonies, good works, wherewith they think to fulfil the laws, to cleanſe themſelves from their manifold ſins and tranſgreſſions, and to obtain God's mercy and love. Wherefore they ſtrive that they may be found always buſy in theſe good works, whereof they reckon the chiefeſt to be; alms, pilgrimage, faſtings, to make offerings, to abſtain from certain food or drinks, frequent waſhing, praying, upon which two laſt they look moſt of all, as the true means, by which, if they keep them diligently, they may be freed and abſolved from their ſins, according to the promiſes of their dear Prophet *Mahomet*. Such and the like have alſo the Jews had in the Old Teſtament, where without doubt their Prophet, being by his mother an *Iſhmaelite*, had them alſo. But ſeeing that he alſo attributeth to theſe abſolution and ſatisfaction for our ſins, and alſo conſequently ſalvation and everlaſting life; therefore all thoſe that follow and believe his doctrine, miſs the only Mediator and Saviour Jeſus Chriſt, of whom as well as of his holy word, they elſe have a good opinion, as appeareth by their *Koran*, in whom God the Almighty Father will only be known, invoked and adored. As St *John* ſaith Chap. v. 23. 'He that honoureth not the Son, honoureth

'not the Father that hath ſent him.' And chap. xiv. 9. where Jeſus ſaith, 'He that hath ſeen me hath ſeen the 'Father.' And in *Acts* iv. 12. it is ſaid, 'There is 'no Salvation in any other, for there is no other name 'under Heaven given among men, whereby we muſt 'be ſaved.' Wherefore although *Mahomet* doth greatly command and teach, that we muſt adore the only God, yet they do not know the true God, that will only be adored and honour'd in his beloved Son; and beſides *Mahomet* will not allow that God hath a Son, and much leſs that Chriſt is the true God, in whom we ſhall believe. For in his diabolical and blaſphemous mind and thoughts he hath this precaution, that if God ſhould have a Son he might come to be diſobedient unto him, as happeneth ſometimes chiefly amongſt them, to worldly Princes, which would expoſe all creatures in heaven, as well as on earth unto great danger. So he denieth the Deity of Chriſt and eſteemeth him to be no more (as *Arius* doth) than a great Saint and meer Man. So he hath the ſame opinion with *Macedonius*, of the Holy Ghoſt, whom and Chriſt he ſometimes maketh but one perſon. And ſo the *Turks* know no more, by the inſtruction of their curſed Prophet, of the true living God (that is one in his eſſence and three in perſon) than when they adored the fire, water and other elements, nay heaven and earth, (as alſo the *Perſians* have done) before they come over to the *Saracens*, and adhered to the doctrine of their *Mahomet*. And beſides they have no more comfort in our Lord Chriſt, than the Jews, becauſe they do not believe that Jeſus the Son of the *Virgin Mary*, and meſſenger of God, was crucify'd, dead and bury'd, but that another, that was very like him, ſuffer'd inſtead of him, becauſe he was ſeated in Heaven (where into God received him, and that he was to return again at the end of the world) a great deal higher than that he could be ſo ſhamefully kill'd by the Jews that impious people; wherefore the *Turks* admire it very much, that ſo many Pilgrims of all nations, come to ſee the grave of Chriſt with ſo great a devotion, which is not his. And although the *Turks* prefer their *Mahomet* before Chriſt, and alſo do not believe right neither of his eſſence nor of his perſon, ſo that therefore all their worſhip, with what devotion

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ſoever performed, is null and in vain, becauſe it is not in Chriſt: Yet for all that they praiſe and eſteem Chriſt very high, and extol him far beyond any man, as one that was conceived by the Holy Ghoſt, born of the Virgin *Mary*, and that hath here on earth carried on his doctrine, and confirm'd it with powerful miracles. Wherefore they eſteem the books of *Moſes*, and the other writings of the Prophets, but chiefly the four Evangeliſts, which they call the book *Jugilis* (and the books of *Moſes Threſit*) as true and godly. And ſometimes they pretend ſo fairly, that an ordinary Man that is not well inſtructed in the chief articles of Chriſtianity, although there is ſo great a difference, might eaſily be ſeduced, and perſwaded. Beſides the *Turks* will not allow, neither to *Jews*, *Moors*, nor *Chriſtians*, nay not to their own Nation, to ſay any thing ill of Chriſt, nor to curſe him, but if any body ſhould preſume to do it, the ſoles of their feet are ſtruck very ſeverely with many blows, and he is fined beſides according to his ability. So their Prophet *Mahomet* commends the holy Scripture very much, and ſaith, that it containeth truth and happineſs.

If they would but often look into it (as their *Koran* teacheth them in ſeveral places) to read in it, and mend their lives according to it, they might eaſily be brought to the right way again; but he himſelf doth not ſtand by his words, but falleth off again from them afterwards, and ſpeaketh quite otherways of the holy Scripture, and that ſo differing, that he quite contradicts himſelf. For as he did commend it before, ſo now he diſcommendeth it again, when he ſaith, that it hath been (becauſe it is too difficult to be kept) long ſince quite out of doors, chiefly in thoſe parts where is written, that we muſt do good to our enemies; leave all for his ſake; love God with all our heart, *&c.* and our neighbour as our own ſelf. And that therefore he, *Mahomet*, was peculiarly and purpoſely choſen by God Almighty, to bring down with him the *Koran*, and communicate it to the world (that was then drown'd in luſts, ſin and vices) to reform and bring it to rights again. Beſides this, he knew very well how to diſguiſe his tricks, and how to behave himſelf in his life and con-

converſation, devoutly and diſcreetly towards the people, and how to blind them under this pretence, that they did believe him, and receive him the ſooner to be a great Prophet and Meſſenger from God. When he found that he had got a good party, and a great many adherents that impowered him, he ſtudied daily more and more to order his laws ſo, that they might be acceptable and pleaſing to all the world. And thus he got in a great many places ſuch a fame, that, to our grief in theſe times, he hath ſeduced and poſſeſſed a great part of the world with his erroneous and poiſonous doctrine, the *Turks* cloſely adhering to this doctrine, therefore their hearts are ſo blinded with darkneſs, that they cannot have any true knowledge, either of God the Father, or the Son, or the Holy Ghoſt, and ſo they miſs of the right way that would bring them to the knowledge, and acknowledgment of their ſins, and conſequently to the remiſſion thereof, and ſo make them children of God, and heirs of life everlaſting. But on the contrary, they remain impenitent, and perſiſt in their ſinful life with ſuch a confidence and ſecurity, that they know not when they commit ſins; as to take a man's property and goods away by force; to deſtroy his houſe and lands; to undermine his life and livelihood; and alſo, to contaminate themſelves with uncleanneſs, whoredom, ſodomy; not to keep an oath that hath been taken, to revenge themſelves, from whence reſults, envy, hatred, anger, contention, murder, *&c.* as we hear, what injuſtice and violence the Grand Signior committeth daily upon our brethren and ſiſters, that border upon his dominions; which we need not to wonder at, becauſe, if they fall out amongſt themſelves, they try all unjuſt means to revenge themſelves. Wherefore they accuſe their adverſaries often falſly (becauſe they dare not offer any violence) before their Judges, and ſo bring them to damage, trouble and pains. But when they have committed one of theſe, or the like facts, and have a mind to free themſelves of it, or to be abſolved, they go after their own invented devotion, to good works, alms, prayers, faſting, redeeming of captives, *&c.* to make ſatisfaction to God for their committed ſins, as their *Koran* teacheth them. And ſo they lead a life of good

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outward converſation, and are very diligent in their devotion, chiefly in going to their prayers at the five cuſtomary hours of the day, when they leave their work and go to church. And ſeeing that in theſe countries they have neither clocks nor watches to tell them the time of the day and prayers, inſtead of them they have their prieſts (called *Meitzen* by them) on the ſteeples, which are ordered to cry out the hours with a loud voice, that you may hear them as far almoſt as the ringing of a bell, even throughout the whole town. The firſt hour of prayers is an hour and half before day-light: The ſecond is about noon: The third (which the *Arabians* call *Latzera*) is about three o'Clock in the afternoon: The fourth is at ſun-ſet; and the fifth when after the ſun is down, the twilight, or whitiſhneſs of the skies is gone, and the ſtars appear clearly. Sometimes two of theſe prieſts ſing together, which is common in great towns, and they ſing almoſt as with us they ſing a ballad, ſo that while the one is ſinging, the other may fetch his breath; and ſo they ſing by turns, until the ſong is at an end. When I came firſt into theſe countries, and hear'd them ſing about that time in the morning, I believed the *Turks* did it that they might brisk themſelves up to go to work, until I heard them do the ſame at other hours in the day time, and underſtood they were their prieſts. So they ſing about five o'clock at night very well, and ſometimes ſomething longer, becauſe of the ſick that live near, which deſire it of them, to make them cheerful, and to have a good heart, which we need not to wonder at, for their clergy (which are not wiſer, or more learned than the laymen) know not how to comfort them, or to make them joyful, much leſs how to give good and wholeſome inſtruction out of the word of God (although they believe it to be true) how to obtain forgiveneſs of ſin, and God's mercy, love, or commiſeration, but think it to be ſufficient, if they admoniſh them that lie a dying to think of God, and to pray to him that he may have mercy upon them; and afterwards to waſh their body to cleanſe them quite from all ſins, according to the law of their *Mahomet*, which they highly eſteem, and that the rather, becauſe they ſerve not only the living,

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but alſo the dead; wherefore the *Turks* waſh themſelves daily, chiefly at the hours of their prayer, when they are a going to church, and that very carefully and diligently, *viz.* Their hands, privy members, head, neck, feet, nay the whole body, according as they are contaminated or become unclean. So in conſideration of their ſins, they have three ſorts of waſhing; whereof one is that of the whole body, which thoſe muſt make uſe of that are not married, and contaminate themſelves with concubines; wherefore the baths are kept continually in an equal heat, and are open to any body both by day and night, that thoſe that have occaſion to waſh their whole body, may not be hindered in their devotion, but ſoon go to church again. The ſecond is performed on the organs of the five ſenſes, and the head, to cleanſe them from all ſpots and blemiſhes, which are contracted by ill thought and frivolous and unſeemly diſcourſes; wherefore there are ſeveral ciſterns here and there, but chiefly in their churches and chapels, where they waſh themſelves firſt, that being clean, they may be worthy to come to church to prayers, for if they ſhould omit it, they believe that their prayers would not be acceptable to God, and ſo he would not hear them. So they begin firſt with waſhing of their hands, then they lift up the water with the hollow of their hands, and ſo let it run down to their elbow; then they waſh their mouth, noſe, eyes, ears, head, neck, and at laſt their feet, and ſpeak ſome peculiar words with it. When they have no water, which often happeneth in large deſarts in *Arabia*, they are allowed by their laws inſtead thereof, to rub theſe members over with ſand. But that they may not be hindered by their cloaths from coming to theſe members, they wear ſuch ones that have wide ſleeves, no gatherings about their neck, nor have any ſtrings about their drawers. The third ſort is alſo eſteemed to be very neceſſary, and is made uſe of as often as they empty their body by ſtool or urine, or belching, and ſo they waſh themſelves ſquatting down before the ciſterns, publickly without ſhame, both before and behind, in the ſight of every body. According to what hath been ſaid, we ſee that they mind only the outward cleanſing

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of their body, and ſo they look alſo upon the outward circumciſion, rather than to think how they ought, according to God's commands, to cleanſe themſelves from their inward leproſy, by the bath of regeneration, and to circumciſe their hearts by an inward ſpiritual circumciſion, whereof they know nothing. When their clergymen have cried out the hours from the ſteeples to the *Batzars*, or Exchanges, *&c.* and the *Turks* have waſhed and cleanſed themſelves, they go into their chapels, which are in the middle of their great Camps, or *Carvatſchars*, where I could ſee it beſt, becauſe I durſt not go into their moſques. After they have left their ſhoes at the gate, they do not turn nor look back for one another to ſpeak, but go ſtrait forwards, until they come to their places where they ſtand ſtill, and look upon their prieſt that is before them, and mind him when he beginneth the prayers, that they may ſay it after him, and imitate his ceremonies or means, whereof he maketh uſe, as the lifting up his hands, ſtroking over his forehead, bending his whole body forwards, falling down upon his knees, kiſſing the earth; and at length when the *Leila hillalla* beginneth, turning their heads from one ſide to the other, whereby they give a hint, that they are in peace and good will with God and their neighbours. While they are in their holy places, you ſhall hear none of them ſneeze, cough, hawk or ſpit, for they are of opinion, that if they ſhould do ſo, God would not hear their prayers ſo effectually, becauſe they ſhould not be perfectly clean. They have no ſet form of their prayers, and pray generally for good fortune and other worldly welfare; for victory for their Emperor; that God may ſend great diviſions amongſt us Chriſtians, that ſo they may have a better opportunity to fall upon us, and to beat us. They ſuffer no images in their temples or chapels, and are only for adoring the true and only God, Creator of heaven and earth; and ſo inſtead of them, they have pictures of fine plants or flowers, *viz.* of roſes, *&c.* and writings of their Prophet *Mahomet*; and ſo you find on their gold and ſilver coins no pictures or images of their Emperors, as upon ours, but only the names of them, or of the towns where they are ſtamped, in *Arabian* letters,

ters, (which are common to both nations) together with the date of the year, which they begin from the time when *Mahomet* fled into the deſarts, which for that reaſon they call the year of *Hegira*, where he got a great number of adherents, and was made by them a King; this was done in the year of *Chriſt* 622. After they have ended their prayers, they begin to talk to one another, and ſo every one of them goeth home to work again; and they are allowed on their feaſt days (which they keep on *Friday*, as we do on *Sunday*, and the *Jews* on *Saturday*) to open their ſhops again after prayers, and to go work, becauſe they ſay that idleneſs may the eaſier draw them into ſins. So one may eaſily know by their ſhops, according as they are opened or ſhut up on theſe three days, whether they belong to Chriſtians, *Turks*, or *Jews*; beſides, none of theſe forceth one to obſerve the others holydays, and ſo they live peaceably and quietly together. Before the *Turks* holiday beginneth, they light on *Thurſday* night before, as ſoon as it beginneth to be dark, upon their high ſteeples, many lamps, whereof they hang without on the galleries round about, three rows one above the other, ſo that as you look upon them in the night, they look like unto a threefold garland; they let them burn ſo long until they go out of themſeves one after the other. The ſame lamps they alſo light every night during their *Lent*, which beginneth in their month *Romadan*, ſo called by the *Arabians*, and doth laſt all that month long. Their year conſiſteth of twelve months, which they account by the moon-lights; ſo that their months do not agree with ours, (for theirs have not, one with the other, above twenty-nine or thirty days) and conſequently their years want between ten or eleven days of ours, ſo that their *Lent* falleth at an uncertain time, ſometimes in the ſpring, and ſometimes in the ſummer, *&c.* ſo in my time it began in *December*, and ended in *January*. During all this time they are very devout, and ſtrive to be at the prayers and duties; for if any body ſhould die in *Lent* time, that had uſed not to frequent them, they would look upon him as a loſt and damned man, and doubt whether they ſhould bury him or no. During their *Lent*, they eat nothing before night; when the

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ſtars appear, then every one goeth home to eat, or elſe in the great *Batzars* to a cook's ſhop, to buy victuals, where all night long is ſo great a throng of poor people, that have nothing to eat at home, that they lift one another almoſt up; there you ſee one eating, another drinking, another crying out, others quarrelling, which cauſeth ſuch a crowd and noiſe, as is enough to make one deaf and giddy. When *Lent* is at an end, then they begin their *Eaſter* feaſt (which they call *Ulubaira*) which they keep with great ſolemnity for three days, ſalute one another very kindly, and wiſh one the other all health and happineſs, as we do on new year's day: They alſo ſeek all ſorts of paſtime, chiefly the Janizaries, which in great places erect gibbets three fathoms high, to the top whereof they tie ſtrong ropes, almoſt like as the children do in our country, where they ſwing others for a ſmall recompence; when any body ſits in it, two ſtand ready with a broad ſtring, one on each ſide, which they fling before him, and fling him backwards with it, and ſo ſet him a ſwinging. Others run before the people that are walking, and ſprinkle them with ſweet ſmelling water, to get a little ſpell of money out of them, chiefly the Chriſtians, which they will not eaſily leave before they have ſatisfied them; wherefore they are neceſſitated to ſtay at home on theſe days. Not long after, they keep another peculiar feaſt, called *Chairbairam* where they alſo uſe all ſorts of geſticulations, which were too long to relate here; they do not faſt on thoſe days, but they ſacrifice young ſteers and wethers, *&c.* cut them into ſmall pieces, to diſtribute them among the people, for the honour of *Abraham*, becauſe he did obey God, and would have ſacrificed his ſon *Iſaac* to him: At this abundance of heathens congregate themſelves in certain places before the towns, to go in pilgrimage to *Medina-Talnabi*, *Mecca*, and *Jeruſalem*, for love to *Mahomet*. Amongſt them many are found, that are recovered again from dangerous diſtempers, or delivered from great dangers, and then did make a vow, either to go on pilgrimage to one of theſe places, or elſe to kill ſuch a number of beaſts to diſtribute among the poor as an alms.

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According to what I have ſaid before, that they compute their months more by the moon-light, and ſo account twelve of them to a year; they obſerve mightily the change of the moon, chiefly the new moon, to ſee it again. Wherefore at that time they go often in great numbers out, unto the next hill, to obſerve it the better, after ſun-ſet. He that ſeeth it firſt ſheweth it with great rejoycing to his companions. In their prognoſtications they alſo mind the moon's light, and according to that, they make their account, to know then if any thing ſhall happen. They have alſo (as ſome of them have told me) a peculiar book, which they keep very cloſe to themſelves, wherein is briefly written, what ſhall happen to them every year, whether it be good or bad: This beginneth in the ſame year with their Prophet *Mahomet*, and continueth for 1000 years, when this is at an end they have nothing more of that nature worth any thing.

And being they go no farther, ſome will deduce or conclude from thence, that their reign will ſoon have an end, when thoſe years are paſſed. Wherefore they fear the Chriſtians very much, and confeſs themſelves, that they expect to ſuffer a great blow from the Chriſtians: And this one may ſee or conclude from hence, for on their holidays in the morning about nine of the clock, they ſhut up the gates of the towns, great champs, and other publick habitations, as I found at *Aleppo*, ſo that many times I could not get either out or in until they opened them again, for they fear at that time to be aſſaſſinated by the Chriſtians.

Being then that their term of years is near expired, for when I lived in theſe places in the year 1575, they writ 982 of this ſame term, ſo that there was not quite 18 years more to come. Now if we compare theſe 1000 years with thoſe whereof *John* the Evangeliſt and Apoſtle, maketh mention in his *Revelations*, chap. xx. 7, ſaying, 'When the thouſand years are expired 'Satan ſhall be looſed out of priſon. And ſhall go out 'to deceive the nations which are in the four quarters 'of the earth, *Gog* and *Magog* to gather them together 'to battle, (as alſo is written in this ſame book of *Revelations* in chap. ix. and by the holy Prophet *Ezekiel*,

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in chap. xxxviii. xxxix. 'The number of whom is 'as the ſand of the ſea, *&c.*' We find not only that they may alſo be interpreted and applied to the *Turks* and their adherents, but alſo that they have begun their reign almoſt at the ſame time when *Mahomet* and the *Antichriſt* ſhould appear, about the year 666 as we read in the 13th chapter and the laſt verſe of St *John* in his *Revelation.* And beſides, it looketh in theſe miſerable times (when it ſeems as if every thing would turn topſy turvy) that theſe years are paſſed, and that Satan is looſed, as if our dear Lord God would make an end of this malicious world. Add, that ſome learned Mathematicians do prognoſticate that at theſe times, but chiefly in the year 1588. great alterations will be in all the parts of the world. When we add to this date the 42 months, or 1260 days, or three years and a half, whereof the Prophet *Daniel*, and alſo the holy Evangeliſt and Apoſtle *John* in his *Revelation* makes mention, the 18 years that are ſtill wanting of the 1000 years of their *Mahomet* (as is above ſaid) will be compleated, ſo that theſe two years numbers do very well again agree together.

God the Almighty preſerve us in all adverſities, that we may preſevere in the acknowledged truth of his Holy Goſpel, and ſend us penitent hearts, that we may be ſenſible of his merciful viſitations, and alſo overcome the two laſt woes that are not quite over, with patience. Amen.

CHAP. VII.

Of Mount Bethzetha; *and the two Houſes of* Pilate *and* Herod.

FROM the temple mount towards the north, you come preſently towards the houſe of judicature, where *Pontius Pilate* did live, and condemn innocent Lord *Chriſt*, to that heinous death of the croſs. But becauſe the houſe hath been ſince ſurrounded with high walls, we ſaw in the court (where the Soldiers did clothe our Lord *Chriſt* with the purple cloak, and put upon his head the crown of thorns, and afterwards did ſpit upon him, and mock, beat and whip him) nothing remarkable, but only without a very old and high arch, like unto an arched bridge. This is almoſt black with age, and ſo artificially erected, that one can hardly find any juncture, where the ſtones are put together. This was the High Place, as it is ſaid, before the Judgment Hall, whereon the condemned men uſe to be expoſed to the ſight of the people, becauſe the *Jews* durſt not go into the Houſe of Judicature at their high feaſts, as *Eaſter* and *Whitſuntide* (as you may read in St *John*, chap. xviii.) that they might not make themſelves unclean, but eat of the Paſchal Lamb: Wherefore *Pilate* did ſeveral times go out to the people to ſhew them our Lord *Chriſt*, and ſit down in the Judgment ſeat, in a place that is called the Pavement, but in the Hebrew *Gabbatha*, as you read in St *John*, chap. xix. ver. 13. This arch is open at the top in the middle, and hath two other ſmall arches about the wideneſs of an ordinary door one by the other ſupported by a marble column, in one of them ſtood *Chriſt* with his crown of thorns on, and *Pontius Pilate* in the other, when he ſaid to the people, *Behold the man.*

Hard

Hard by at the other ſide of the arch, on the right hand, on an aſcent, they ſhew the habitation of King *Herod*, which is ſtill very fine, and gloriouſly built of marble. Wherefore, although it is not the ſame, which hath been burnt long agone by the *Jews*, and afterwards rooted out by the *Romans*, yet it is built in the ſame place, where the King's palace did ſtand, on the height of mount *Bethzetha*, as *Joſephus* teſtifieth, from the north over againſt the temple, and the fort *Antonia*, where our dear Lord *Chriſt* was mocked and abuſed by *Herod* and his ſervants, and had a white garment put upon him, and ſo was ſent back again to *Pilate*. In theſe habitations, chiefly thoſe of *Pilate*, are ſtill to this day, *Turkiſh* magiſtrates, Sangiacks, Cadis, and Soubaſhaws dwelling, that keep courts of judicature there; and therefore nobody is admitted to come in before he hath gratified the maſter and ſervants. Theſe magiſtrates are very ſevere, and puniſh their ſubjects for no great matter, either in their body or purſe, or with a certain number of ſtripes, which they give with ſtraps of rough neats leather upon the ſoles of their feet, fewer or more, in proportion to their committed crimes more or leſs; which ſort of puniſhment is very common to all eaſtern countries. This ſort of puniſhment is very ancient, and mention thereof is made in *Deuteronomy* chap. xxv. ver. 2. 'And it 'ſhall be, if the wicked man be worthy to be beaten, 'that the judge ſhall cauſe him to lie down, and to 'be beaten before his face, according to his fault by 'a certain number, forty ſtripes he may give him and 'not exceed; leaſt if he ſhould exceed, and beat him 'above theſe with many ſtripes, then thy brother ſhould 'ſeem vile unto thee.' So the holy Apoſtle St *Paul* hath received them ſeveral times, whereof he maketh mention in II. *Corinthians* chap. xi. ver. 23. where he ſaith, 'I am in labours more abundant, in ſtripes 'above meaſure, in priſons more frequent, in deaths 'often. Of the *Jews* five times received I forty 'ſtripes ſave one.'

When we came back from theſe habitations, we ſaw ſome more remarkable places, which are uſually ſhewn unto pilgrims, ſome whereof are mentioned in Scripture,

ture, *viz.* the iron gate, through which the angel of the Lord did conduct St *Peter* out of prison: The habitation of *Mary* the mother of St *John*, were the holy Apostle *Peter* did knock at the door: The temple of St *John* the Evangelist, whereof the Knights of the order of St *John* call themselves, and several others, which are for the most part fallen down, and lie in ruins. But because in these times, it is uncertain in what condition they were then, I also omit to say any more of them. After we had seen these two places with their habitations; we returned back again at night, according to the appointment of the father Guardian, to go with us into the temple of mount *Calvaria*.

CHAP. VIII.

Of the Mount Calvaria, *and the Holy Grave of our Lord and Saviour* Jesus Christ.

ON the 27th of *September* in the year 1575 after dinner, the father Guardian did send to the other Lords of the temple, to let us into the temple of mount *Calvaria*, which the *Turks* keep always locked up. But we and some other friars in their own habit, went with their father Guardian to the temple of the mount, which first of all the pious Queen *Hellen*, mother of the great Emperor *Constantine* (after she had destroyed the temple of *Venus* that was built upon the place of the grave) did build, as she did also build several churches in several places, *viz.* That at *Bethlehem*, where *Christ* was born: That of the holy Apostle *James* the Great, in the place of the upper town where he was beheaded: And another on the mount of Olives, where *Christ* did ascend into heaven: As also another at *Bethania*, where *Christ* did raise *Lazarus* his dear friend from the dead, and in many other places, at *Nazareth*, and on the mount *Thabor*, &c. But when afterward the city of *Jerusalem* was many times besieged, and at length taken

taken from the Chriſtians, by the unbelieving *Saracens*, *Hequen* that malicious King of *Ægypt*, did in the year of Chriſt 1011, demoliſh theſe churches, and ſo they remained until after his deceaſe his ſon *Daber* came to the government, who afterwards in the year 37. did give leave to *Conſtantine* the Emperor of *Conſtantinople* (when he renewed with him their old correſpondency) to rebuild it again at his own coſt and charges. In theſe our times, when it remaineth in the poſſeſſion of the *Turks*, free egreſs and regreſs is quite denied to the Chriſtian Pilgrims that come to ſee the holy places: For when they ſaw that many Chriſtians came yearly thither from all places, *viz.* From *Armenia*, *Æthiopia*, *Syria*, *Ægypt*, *Greece*, *Italy*, nay from all places of *Europe*, they have put a certain ſum of money (according as they are near, or farther off, under his dominions or not) to be paid by them, to be admitted. For ſome pay two or three ſeckins or ducats, others four and five; but we that are outlandiſh, as *Italians*, *Frenchmen*, and *Germans* (as well knowing we do not ſpare for money) muſt pay nine ſeckins a piece, and that without any remiſſion, muſt be paid in weighty *Turkiſh* or *Venetian* ducats: And they keep the temple locked up cloſe, until every one of them has paid their due: By theſe means the Grand Signior hath acquired himſelf a conſiderable yearly revenue, which amounts to ſeveral thouſand ducats yearly. But yet it is now-a-days nothing near to what it hath been formerly, when all was under Popiſh darkneſs, and the Pilgrims uſed to flock thither in great numbers. For ſince in our time, by the Grace of God, the holy Goſpel hath been brought to light again, and began to be preached, (which ſheweth us a far nearer and better way to find Chriſt, and to have true and full pardon and remiſſion of our ſins) ſo that daily more come to the knowledge of the truth, and return to the Lord, his revenues decreaſe as much as the number of the Pilgrims that uſed to reſort thither.

When we came pretty near to the temple, and expected to have ſeen mount *Calvaria*, the *Franciſcans* told us, that this mount, together with the holy grave, and the garden (wherein Chriſt did firſt appear unto

Mary Magdalen) were intirely taken into the temple, ſo that no heigth at all was to be ſeen without.

Juſt when we came into the court of the temple there appeared an old heatheniſh priſon, wherein are priſoners kept to this day, near which did ſtand the *Priſon-gate* (whereof we ſaw ſtill ſome part of the wall up in the wall of the church) through which Chriſt did carry his croſs to the place of ſculls, which in former days was without the town, as you may clearly ſee in St *Mark*, chap. xvii. 20. where he writes: 'And they 'led him out to crucify him.' And in *Hebrews*, chap. xiii. 12. where it is plainly writ, that 'Chriſt 'ſuffered without the gate.' But when afterwards the Emperor *Adrian* did rebuild and enlarge the deſolated town, he did alſo ſurround with a wall the place where our Lord Jeſus Chriſt did ſuffer, which was without towards the north-weſt, beyond the mount *Moria*, ſo that now it is ſituated almoſt in the middle of the city of *Jeruſalem*, and becauſe of this inlargement he call'd the town after his ſir-name *Helia*.

We ſtaying a great while at the gate, before they did open it unto us, ſeveral Oriential Chriſtians, to wit, *Greeks*, *Jacobites*, *Armenians*, &c. came to us to viſit their Prieſts, and to perform their devotion in it, ſo that about three-ſcore went in with us.

The building of the temple is very large, of ſtrong walls, and ſo thick, that it taketh away the Light within: it is richly covered with grey marble within and without, and ſupported by ſome marble pillars about a fathom and a half thick, ſo ſtrongly, that one may conclude from thence, that neither labour nor coſts were ſpared in it's building. Yet the *Turks*, (notwithſtanding the holy places and the coſtlineſs of the building) have in ſome places ſpoiled and demoliſhed ſome part of the walls thereof, ſo that now they are no more like to the old ones that were before, and beſides (as the Guardian told us) half of it is hardly remaining. Yet it is ſtill very large, and ſo well cloſed up again, that one can hardly perceive the loſs thereof.

As we went through, we paſſed by the grave of Chriſt, in a glorious large chapel, called our *Ladies*, which the *Franciſcans* have in poſſeſſion, and is hung with

with tapeſtry very well wrought. Within it is a great altar, on each ſide whereof is to be ſeen a nick, artificially made of white marble, the windows whereof are very well guarded with iron bars: In that towards the left hand is kept a piece of the column whereon Chriſt was whip'd; it is of a reddiſh colour, three ſpans long, and four over. In the other on the right there is a ſmall crucifix, in the middle whereof is in-laid a ſmall piece of the true croſs of Chriſt.

From thence we went farther into the veſtry; which hath ſeveral large rooms, where we ſtaid until the *Franciſcans* had put on their uſual habits to go their rounds with us, and to ſhew us the holy places with the uſual ceremonies. When they had made themſelves ready we came out again into the church, and left the chancel of the *Græcians*, that is in the middle, and the holy grave upon our right hand, and went to the left to another chapel, whereby the *Græcians* have an altar without, by which, in the marble floor, are two holes to be ſeen, wherein they pretend that Chriſt was detained priſoner until they had fixed the croſs for him on the place of the ſculls. This chapel is within very deep, and ſo dark, that when you go into it you believe that you go into a cave, where the *Romaniſts* believe (as I underſtood by a *French man* of their convent, who was in a Prieſt's habit, and as we went about, ſtanding before the altar, did tell us, what they had done to Chriſt our Lord, in every place) that they did detain Chriſt (as in a place where-into they threw their duſt) to mock him, until his croſs was got ready for him.

Juſt by the chapel behind the chancel they ſhew on a high arch another place, where the ſoldiers did ſhare Chriſt's cloaths amongſt them, and caſt lots for his coat.

Somewhat farther about they ſhew a pair of ſtairs of twenty nine ſteps, which we deſcended, and came into a great chapel of Queen *Helen*, ſituated underneath mount *Calvaria*, wherein is ſtill towards the right hand of the altar, a glorious and beautiful high ſeat of marble whereon the Queen uſed to ſit, when ſhe had a mind to overlook the workmen, to ſee whether they went on

right; for ſhe loved building mightily, as appeareth ſtill to this day by the number of her mighty buildings. Behind this ſeat are eleven ſteps, which go farther down mount *Calvaria*, where the ciſtern hath been, wherein Queen *Helen* found the croſs of Chriſt.

Underneath on the altar, 'tis true, there ſtands one, but it is new, and therefore to be ſuppoſed, to be put there of late years. At the bottom of the ſtairs do alſo appear very plainly the crack'd rocks, as it is mentioned in Scripture: *And the rocks rent.* And theſe rents or cracks are a foot wide, and ſo deep as to reach from the top to the bottom of the rocky mount of *Calvaria.*

When we came up into the church again, they ſhewed us at the bottom of mount *Calvaria*, a chapel that was locked up, and in it underneath the altar a large blackiſh ſtone with ſome reddiſh ſpots upon it, in the ſhape of a piece of a pillar, which was brought thither from *Pilate*'s houſe of Judicature, whereon our Lord did ſit, when the ſoldiers did put the crown of thorns on his holy head, and did ſalute him as a King with their knees bended, and did alſo mock him, ſpit in his face, and whip him. This crown was twiſted out of thorns, called by the *Arabians*, *Nauſegi* and *Athauſegi*; and by the *Græcians* and *Lataniſts*, which have kept the ſame name, *Rhamus*, whereof there are three ſorts, the firſt of which is the true one (which is alſo common in *France* and *Italy*) which doth not only grow without, but alſo within the town of *Jeruſalem* plentifully; this puts out early in the ſpring, into long, thin and pliable twigs, with a great many long and ſtrong prickles. Juſt by it cometh out above from the chancel of the *Græcians*, a path up to mount *Calvaria*, which they forced from the *Georgians*, as they did before from the *Armenians*, by giving money to the *Turks*; which is very common in theſe countries; for if one hath any buſineſs to be done by the *Turks*, it cannot be eaſier obtained, than if you bribe them more than your adverſary, wherefore it happeneth very often that ſuch places are taken away from one nation, and given to the other.

Underneath this way or gallery you aſcend nineteen ſteps to go up to the mount *Calvaria*, where we ſaw two

two chapels one behind the other, which were open, and had a very delicate floor, artificially inlaid with flowers of ſeveral colours, the like whereof is hardly to be ſeen any where elſe.

At the top of the ſtairs we left our ſhoes, and went in, and attended the Prieſt, who did alſo there, as he had done in other places before, give us a ſhort account of what had been done to our Lord Jeſus Chriſt in theſe places, *viz.* that in the hindmoſt chapel his hands and feet had been extended, and ſharp nails drove through them, and ſo with a great deal of indignation he was fixed to the croſs. And that in the foremoſt our Lord Chriſt did hang on the croſs between the two malefactors, where there was ſtill to be ſeen the hole wherein the croſs of our Lord did ſtand. He alſo briefly repeated to us the ſeven words which he did ſay when he was upon the croſs; and for a concluſion he told us, that his holineſs the Pope had laid there indulgences for ever, for all ſins and tranſgreſſions, to be diſtributed among the pilgrims.

When we had done we went farther into the chapel, and ſaw firſt a place two cubits high, which was alſo covered with fine aſhen-coloured marble, watered with blue, in the middle whereof was a round hole about a ſpan over, and was lined with tin, wherein did ſtand the croſs of our Lord Chriſt, which is ſo cloſely tipped and lined, that the pilgrims can take neither much nor little of this, nor any other place, as the holy grave, or *Bethelem* where Chriſt was born, *&c.* Wherefore notwithſtanding the pretence of the *Franciſcans*, that in their *Agnus Dei*'s and crucifixes are little pieces of the fore-mentioned places, it is all falſe and nothing of truth in it, which they muſt confeſs themſelves, it being all covered with marble. Near to this hole, both to the right and left, where the croſſes of the two thieves did ſtand, in the room of them two others are erected, where hard by that on the left at the inſide, is to be ſeen a long and large fiſſure in the rock of the mount, which the Queen left on purpoſe open in the marble pavement, ſo that you may very plainly ſee it, and it goeth down very deep, as I have told you before.

When

When we came down again from the mount, and come out behind the chancel towards the gate of the great church, there lieth in the pavement a fine and large marble, which is ſurrounded, or taken in, with iron barrs in the ſame place, where *Joſeph* and *Nicodemus*, the two diſciples of Chriſt, did wrap up the body of Chriſt, after it was taken down, in linnen with ſpices.

From thence as we went farther towards the grave of our Lord Chriſt, we left below towards the left on the place of ſculls, another chapel, wherein are the graves of ſome Chriſtian Kings, *viz. Gottofredi*, and *Baldewin*, *&c.* which took the Land of Promiſe by force from the Infidels, and came towards the right by the chancel of the *Greeks* into a great round and high building of the holy grave, which butts upon the church, and is below towards it, it ſtanding upon very ſtrong double marble pillars, quite open: it is covered with lead, and hath at the top a great window, where the light falleth in, which is four fathom ſquare, where underneath is the holy grave of our Lord Jeſus Chriſt under the open sky, ſo that at all times, both rain, dew and ſnow fall upon it.

Before the paſſage into the Sepulchre is a ſmall chapel, wherein is nothing of any moment to be ſeen, but a ſquare ſtone, juſt before the door of the grave; this is of the true rock of the grave, about eight inches thick, whereon (as ſome ſay) the Angel of the Lord, that rolled back the ſtone from the door, did ſit. This was alſo uſeful and did ſerve to keep the great grave-ſtone, that was before the door of the grave (which is hardly three foot high) ſteady, that it might not give backwards. That the door was but low, and that the ſtone did lean before it, you may ſufficiently ſee out of the holy Evangeliſt St *Luke*, chap. xxiv. 12. when he ſaith: 'Then 'aroſe *Peter*, and ran unto the Sepulchre, and ſtooping 'down, *&c.*' And alſo in St *John*, chap. xx. 11. where you read: 'But *Mary* ſtood without at the Se- 'pulchre weeping: and as ſhe wept, ſhe ſtooped down, 'and looked into the Sepulchre.' And alſo the holy Apoſtle and Evangeliſt St *John* came before *Peter* to the Sepulchre, and looked into it, and ſaw the linnen cloaths,

cloaths, but did not go in himſelf. And we read alſo of the door of the Sepulchre, and that the great ſtone before it uſed to be rolled. When you will go into the door you muſt ſtoop very much, and rather creep than go into it. The Sepulchre within is even with the floor of the chapel, and of the whole church, and is ſo large, that four perſons may ſtand very eaſily by one another.

After the Prieſt had ended his ſpeech which he made in the Sepulchre, of the Reſurrection of Chriſt, which we heard without in the chapel, and had alſo proclaimed the Pope's indulgences for ever, we went in alſo, and looked upon the rock whereout the Sepulchre was cut, and found it underneath on the right hand (altho' it had been very much torn by the Infidels) ſtill in very good order, ſo that we could diſcern it ſtill diſtinctly, where now the monks have made an altar, and covered it with a large fair marble. Over it hung about twenty lamps, which made the Sepulchre (which elſe is very dark) very light; one whereof belongeth to the Catholic King of *Spain*, another to the Chriſtian King of *France*, and others to other Princes; they look very carefully after them, becauſe they bring them in a conſiderable revenue yearly. The holy Sepulchre is lined within and without with grey marble, and chiefly without ſome adorned with carved columns that ſtand between it.

On the outſide of the door of the Sepulchre doth hang a fine golden piece, wherein our Lord Chriſt is very artificially wrought, as he did appear after his Reſurrection unto *Mary Magdalen* firſt, and afterwards alſo to the women: At the top of the Sepulchre is alſo a ſmall round ſteeple, which is covered with lead, and upheld with ſix double marble columns: Beſides this there is at the back of the Sepulchre another plain chapel, wherein the *Jacobites*, as I was informed, perform their Devotion.

More at the left hand, as we went out of the Sepulchre again, near to it in the pavement, are two large circles, rarely inlaid of *Moſaic* work, in the middle whereof are two round ſtones of marble, one whereof is white, and the other red, lying in the ſame place of the garden, where *Mary Magdalen* turned about, and

took

took our Lord Jesus Christ to be the Gardener. Thus much I thought convenient to relate of these places that are shewn in the circuit.

When I found myself to be in those places where our dear Lord Christ did walk about, teach, and by his passion, death, resurrection and ascension work our redemption, and procure and purchase our salvation, from his heavenly father again, I did remember and rejoice at these incomparable benefits, and merciful treasures with all my heart; for it cannot otherwise be, but that every true Christian, that is upon this mount of *Calvaria*, and thinks there of the cross of Christ, and in the Sepulchre of his glorious resurrection, must find great passions within his breast; as you also read in the last chapter of St *Matthew*, verf. 8. of the women, where you find these words: 'And they departed quickly from the sepulchre, 'with fear and great joy.' This I found also in my heart and mind, so that it was, as if I saw our Lord Jesus Christ the Son of the Almighty God, to humble himself, and to become obedient to his heavenly Father, even to death, nay, to the death of the cross, to bring us miserable sinful men to rights again, and to deliver us clearly from all debts and punishments, and so to procure us the only and true indulgences.

After we had seen mount *Calvaria*, the Sepulchre of Christ our Lord, and other places, we went into the vestiary again to eat our supper.

After supper they led us up into the gallery, which is in the round building over-against the holy Sepulchre, to stay there all night; but some of the eastern Christians sung below in the church, others did grumble together, and play'd with their sweet-sounding cymbals, (which were made of pure metal about the bigness of a large wallnut-shell) so pleasant tunes or musick, that I rather look'd on them, and minded their musick than slept.

The next morning my comrades, after they had been at confession, and received the Sacrament upon mount *Calvaria*, came to me into the church again, with an intention to go round once more. So we saw the holy places once more, and at last also the chapel, which we left the day before at the foot of the hill on our left hand belonging to the *Grecians*; they let us in very willingly, because

becauſe of our chaplain, who was alſo a *Grecian*, and ſhew'd us in it, at the fartheſt part where it was pretty dark, a large and deep crack of the rock; afterwards alſo on each ſide ſome fine and high tombs of ſome Kings, *viz.* that of *Gottefrid de Boulion*, and others, which were for ſome time poſſeſſed of the Land of Promiſe; theſe ſtand on delicate columns, cut out of curious grey marble, whereon are ſome epitaphs, which I thought to ſet down here underneath, together with a ſhort relation when they did take the Land of Promiſe, and the famous city of *Jeruſalem*, how long they were poſſeſſed of it, and how many Kings did ſucceed one another in it.

Plants obſerved by Monſieur Belon, *to grow about ſome of the holy Places.*

Near Jeruſalem *on the* Mounts, Hills, *and* Valleys.

Adrachne ſeu Arbutus folio non ſerrato, *Picea*, *Aria*, *Ilex cocci-glandifera*, *Terebinthus*, *Lentiſcus*, ſeveral ſorts of *Ciſtus*, *Capparis Spinoſa*, *Paliurus* or *Chriſt*'s Thorn, Fig-trees, Olives, Almonds, a ſort of wild Peach, *Jujubes* or *Zizyphus*, *Eſculus* or Dwarf-oak, *Alaternus*, white Mulberry for the Silk-worms, the inhabitants trading a little in Silk and *Kermes*, which they gather from a Holm-oak: *Seſamum*, *Goſſipium ſeu Xylon*, *Thymbra*, *Marum*, *Origanum Heracleoticum*, *Tragoriganum*, *Salvia*, *Stachys*, *Ruta Sylv. Trifolium Aſphaltites*; a rare ſort of *Hyoſciamus* on the walls of *Jeruſalem*; *Azadarach Arbor in Paleſtinâ ſecundum D.* Monconny.

Between Mount Sinai, *Mount* Oreb *and* Suez.

Oenoplia a ſort of *Zizyphus*; *Arbor Lanigera* or Cotton-tree; *Glans ſeu Nux Unguentaria*, call'd *Balanus Mirepſica*, *Alcanna* a *Species* of *Liguſtrum*, of great uſe and ſale for dying and colouring; *Senna*, Roſe of *Jericho*, or *Hiericho* a ſort of *Thlaſpi*, *Colocynthis*, *Ambroſia*, or Oak of *Cappadocia*.

Some

Some Plants mention'd by *Breynius*, and taken out of *Rauwolff*'s *Hort. Sic.* or elſe found in thoſe Countries where *Rauwolff* travell'd.

Acaciæ ſimilis Meſopotamica minutiſſimis foliis, ſiliquâ integrâ contortâ, craſsâ, & obtusâ ; ſive ſiliqua Nabathæa nobis.

Azadirachta foliis ramoſis majoribus Syriaca *ſive vulgaris flore cæruleo maj.* Perlato *falſo Sycomorus Italorum.* Bellon. Aſtergir. Rhaſis, *& incolis* Zenſelacht Rauwolff.

Horminum Syriacum, tomentoſum, foliis Coronopi, ſive profundè laciniatis Breyn. *Horminum rarum foliis laciniatis* Rauwolff. *in Herbar. vivo.*

Lapathum Rotundifolium montis Libani, ſemine maximo Breyn. *Ribes Arabum* Rauwolff.

Lycium Buxi foliis anguſtioribus Syriacum Breyn. *Lycium Dioſcoridis* Rauwolff. *in Herbar. Hadhad Arabibus, & Zaroa incolis montis Libani, ejuſdem. In Syriâ & Paleſtinâ obſervavit* Rauwolffius.

Lycium Buxi foliis rotundioribus Syriacum vel Perſicum Breyn. *Hoc Lycium apud* Rauwolffium *cum priore confunditur.*

Marrubium villoſum Syriacum, ſive montis Libani Breyn.

Melanthium Syriacum minus fruteſcens latifolium, Rutæ flore, fructu tricapſulari, Breyn. *Ruta vocata Harmala* J. B.

Melilotus minima Syriaca. Nephel ſive Naphal, Ibenbaithar & Malaſeſæ.

Plantago anguſtifolia minor lanugoniſa Syriaca & Cretica, pediculis & capitulis maturitate ad terram inflexis Breyn. *Leontopodium* Alpin. Exot. *Leontopodium Creticum* C. B.

Plantago anguſtifolia peniculis Lagopi C. B. *Plantago quinquenervia cum globulis albis piloſis* J. B. *Catananche Dioſcoridis* Rauwolff. *in Herbario vivo.*

Satureia fruteſcens Arabica folio fimbriato hirſuto Breyn. *Sathar Arabum* Rauwolff.

Tithymalus

Tithymalus (vel Tithymalo affinis) aphyllos dictus major latifolius, flore ſanguineo aviculæ capitulum repræſentante Breyn. *An Planta lactaria Xabra & Cammaronum Rhaſis* Rauwolff.

Jacea maxima Hieroſolymitana Alpin. Exot.

Marum Syriacum foliis inciſis.

CHAP. IX.

Here follow ſome Epitaphs of the Chriſtian Kings of Jeruſalem, *together with a ſhort Relation of their reigns and mighty deeds.*

IN the year of our Lord Chriſt 1096, when *Henry* the fourth was Emperor of the weſt, and *Alexius* the *Grecian* Emperor at *Conſtantinople* in the eaſt, Pope *Urban* the ſecond call'd a council at *Claremont* in *France*, where they conſulted together which way the Land of Promiſe might be deliver'd again from the hands of the Infidels. Where it was concluded and agreed upon, to take the field in common, and for their general they choſe *Gottefrid de Boulion*, Count of *Bononia* in *France*. Along with him went many Princes, Counts and Noblemen, *viz. Baldwin* and *Euſtachius* his brethren, and many more, and brought together an army of ſix hundred thouſand foot, and one hundred thouſand horſe; ſo they went in ſeveral parties through *Hungaria*, *Greece*, *&c.* till they had paſſed the *Helleſpont*, and came into *Aſia the Leſs*, now call'd *Natolia*, and belonging to the *Turks*, where they joined again, and took ſome towns, to wit, *Nicea*, *Tarſis*, and alſo *Antiochia* ſituated in *Cæloſyria*. Yet in theſe actions were a great many Chriſtians ſlain by the way, others were taken priſoners, ſome were ſtarved, a great many dy'd of ſickneſſes, that came by changing of the air in theſe hot countries; ſo that in three years time, for ſo long dured this march, there were hardly forty thouſand men (as ſome write) left, of the afore-named ſum that did arrive in the Land of Promiſe. Theſe

went

went with their maſter and general *Gottefrid de Boulion* before the city of *Jeruſalem*, wherein were a great number of the infidels, to defend it; yet they ſurrounded the city, and took it in a little time, and kill'd a great number of them. When they had taken the town on the fifteenth day of *July*, in the year 1099, and had reduced it, they laid down their armors and arms, and went to viſit the holy Sepulchre with great devotion, and choſe there unanimouſly their general King of *Jeruſalem*, who at their requeſt undertook the government, would not be call'd King, nor crown'd with a golden crown in that place, where our Saviour that Arch-King had worn one of thorns. After he had obtained this victory, he alſo ſubdued ſome adjacent towns, *viz. Joppe* call'd *Jaffa*, *Porphria* ſituated at the foot of mount *Carmel*, the *Arabians* and *Turks* call'd *Hayphe*, *Tiberias* and the confines of *Galilea*. He alſo overcame with a handful of his men, the Captain of the Sultan, who had a great number of men with him, and kill'd above thirty thouſand of them. But as nothing is laſting in human affairs, he dy'd in the eleventh month of his reign, and was bury'd in the above-mention'd chapel, and upon his tomb-ſtone is ſtill to be read this following epitaph.

Hic jacet inclitus dux Gottefridus de Boulion, *qui totam iſtam terram acquiſivit cultui Chriſtiano: cujus anima regnet cum Chriſto.* Amen.

After his deceaſe the Chriſtians unanimouſly choſe his brother *Baldewin* King of *Jeruſalem* in his place; he overcame with a ſmall number of men the King of *Egypt*, that was twenty two thouſand ſtrong, and kill'd the greateſt part of his men. And when he dy'd in the eighteenth year of his reign, they choſe his couſin *Baldewin* of *Burgo*, the ſecond of that name, King. This was a great warrior, and did many heroick deeds with few men againſt the Heathens; he overcame and took priſoner *Gatzim* the *Turkiſh* Prince of the *Leſſer Aſia*, with a great number of men; but ſoon after in the fifth year of his reign, he was beaten in a battle by the King of the *Parthians*, and carry'd away priſoner. In the mean time the *Venetians* and *Genoeſe* came with two hundred and

and ſeventy ſhips, and diſperſed and beat the Armada of the *Saracens*, and ſunk many of their ſhips, and took alſo the ſtrong town of *Tyrus*, ſo that both by ſea and land there was abundance of blood ſhed. When the enemies ſaw this, that they ſet the King at liberty again in the eighteenth month of his impriſonment, for a ſum of money; after that he did execute in the ſix following years of his reign, in order to an enlargement of his kingdom, many glorious and famous deeds. He overthrew the King of the *Aſcalonites*, who was aſſiſted by the *Egyptians*, and fell upon *Jeruſalem* in one ſingle battle, and alſo beat the King of *Damaſcus* in three ſeveral ones, as you may ſee by his epitaph here underneath written:

Rex Baldewinus, Judas *alter* Machabæus,
Spes patriæ, vigor eccleſiæ, virtus utriuſque
Quem formidabant, cui dona, tributa ferebant
Cedar, & Ægyptus, Dan, & *homicida* Damaſcus
Prob, dolor, in modico clauditur hic tumulo.

In the year 1131, the crown was preſented to *Fulcon*, count of *Andegavia*, and ſon-in-law to the before-ſaid *Baldewin*, who alſo obtain'd ſeveral victories againſt the *Perſians* and *Turks*. But in his time there aroſe ſome differences among the Chriſtians, and ſome conſpiracies, which proved afterwards very diſadvantageous to him; he loſt alſo *Edeſſa*, a city in *Meſopotamia*, which King *Baldewin the firſt* had conquer'd before, which the *Turks* took by force from him. This King left two ſons, *Baldewin* and *Alamric*, and after he had reigned eleven years, he fell dead when he hunted a hare on full ſpeed. After him his Son *Baldewin the third* was crown'd, who alſo dy'd in the twenty fourth year of his reign, after he had fought ſeveral battles, and taken ſome towns. Then his brother *Alamric* came to the crown, who was a great warrior, ſo that he was very fit for this dignity, he obtain'd many victories againſt Sultan *Saladin*. But afterwards when the ſcales were turn'd, he dy'd alſo after his return from *Egypt* in the year 1178, his ſon *Baldewin the fourth*, and the ſeventh King, undertook the government of the Kingdom in the thirteenth year of his reign.

This, although he was leprous, yet he manag'd his buſineſs very well, and defended his dominions courageouſly and glorioufly againſt the infidels. And becauſe he would not be marry'd by reaſon of his diſtemper, therefore he marry'd his ſiſter *Sibylla* to a Marquis of *Monteferrato*, call'd *William*. She was brought to bed in the firſt year of a ſon, and call'd him after his uncle *Baldewin*. But when *William* dy'd, he marry'd her again to *Guido* of *Luſignan*, Count of *Joppe*; with this condition, that after his deceaſe he ſhould rule the kingdom for his ſon-in-law, and be his guardian ſo long until he came at age. But he behaving himſelf very ill in the mean while, the King grew ſo angry with him, that he would by no means ſuffer him to live in his dominions, and order'd another to fill up his place, one *Raymond*, a Count of *Tripoli*. Soon after the King dy'd before his ſon was quite twenty years old, and was alſo bury'd in the temple of the holy Sepulchre. Within eight months after, did alſo die the true heir of the crown, the ſon of *Sibylla* his ſiſter, and was alſo bury'd by the other Kings; ſo that we find ſtill on three ſeveral tomb-ſtones that ſtand cloſe one behind the other, *viz.*

Septimus in tumulo puer hic regnum tumulatus
Eſt, Baldewinus *regum de ſanguine natus.*
Quem tulit è mundo ſors primæ conditionis
Ut Paradyſiacæ loca poſſideat regionis.

So by the incitation of his mother, *Guido* was proclaim'd the laſt King.

Raymund the Count of *Tripoli*, was extremely diſguſted at this election, being that the Kingdom was already recommended to him, wherefore he reſolved to go to war with him, and that he might be ſtrong enough for him, he made a league with Sultan *Saladin*, to his own grief and ruin; for when the Sultan ſaw theſe differences between them two, he raiſed ſuddenly a great army, and took *Jeruſalem*, and the whole country by force of arms. So the kingdom of *Jeruſalem*, after the Chriſtians had been poſſeſſed of it eighty eight years and nineteen days, was re-taken again by the infidels, not without great loſs and damage.

Not

Not long after, the infidels did pull down the walls of the city, turn'd the churches into ſtables, ſaving the temple of *Solomon*, and ſpoiled the holy Sepulchre of our Lord Chriſt, which in all the other wars did ſtill remain intire, ſo that only one ſide of the rock thereof is now to be ſeen. This was done by the infidels on purpoſe to ſhew us the fooliſh zeal we have to conquer and viſit the holy grave and city, as if Chriſt were ſtill in it. This and other places had been quite demoliſh'd alſo, had it not been for the eaſtern Chriſtians, the *Armenians*, *Syrians*, *&c.* which did ſtop their fury, by giving of them a great ſum of money, and ſo redeem'd it.

CHAP. X.

A common account of ſeveral ſorts of Chriſtians, but chiefly of them that are always to be found in the temple of mount Calvaria ; *and alſo how theſe, and many other ſtrangers, are treated by the* Turkiſh *Emperor (as by their chief head, to whom they generally are ſubjected) and his officers.*

IN the temple of mount *Calvaria* live Chriſtians of ſeveral nations ; as *Latins* or *Italians*, *Abyſſins*, *Græcians*, *Armenians*, *Georgians*, *Neſtorians*, *Syrians*, *Jacobites*, &c. which for the moſt part are Prieſts and Friers, who are of ſo different opinions in many articles of faith, that many of them might ſooner be reckon'd amongſt the ſuperſtitious and hereticks than Chriſtians ; wherefore each of them have their peculiar habitation and chapel, that they may perform their devotion undiſturbed by one another. The *Turkiſh* Emperor alſo lets them alone, and doth not at all trouble them for their religion, nor endeavour to bring them over to the *Mahometan* religion and *Koran* ; and is very well contented to receive his yearly tribute, which is exactly demanded as it cometh to be due. I have ſeen many of them in the temple to go up

and down in their peculiar habit, and once I did attend at their devotion, ſo that I eaſily paſſed away the times that the *Turks* kept us locked up in it.

Their Pilgrims reſort thither yearly, chiefly againſt the great feaſts or the holy days, in great numbers to ſee the holy places, not only from the eaſtern, but alſo from the weſtern countries: Thoſe that are under the ſubjection of the *Sultan*, which they are almoſt all of them (except the *Latins* and *Abyſſins*) muſt pay him yearly the fourth part of all their revenues: He that hath four Olive, Almond, or Quince-trees, muſt yield one of them to be the Emperors. So in their harveſt, every fourth ſheaf is alſo his; their harveſt beginneth in the beginning of *April*, and endeth in *May*, as you may ſee, *Deut.* chap. xvi. 9. 'Seven 'weeks (that is from *Eaſter* to *Whitſunday*) ſhalt thou 'number unto thee: begin to number the ſeven weeks 'from ſuch time as thou beginneſt to put the ſickle to the 'corn.' Beſides this impoſition, they have another; that is, They muſt pay yearly for every head that is male, the poor as well as the rich, one ducat, and ſometimes two, chiefly when the *Sultan* intendeth to go to war with the Chriſtians; then he beginneth to lay theſe taxes upon them a year before-hand, and hath it gather'd in. He that hath not wherewithal to pay it, is forced either to ſell one or the other of his children to pepetual ſlavery, or elſe to give one of them to the Grand *Turk*, according to his liking to be his own for ever: And what is more, he ſendeth every fourth or fifth year through all his dominions his Emiſſaries, *viz. Wallachia*, *Servia*, *Boſnia*, *Albania*, *Colchid*, &c. to fetch away every third ſon of his Chriſtian ſubjects, and they always chuſe that which they like beſt; and ſo they bring together a great number, and call them *Azanoglans*, and give them to the *Janizaries* to be their ſervants. Theſe have in ſome chief places their exerciſes from their infancy, that in time they may be fit to be made Officers and Commanders in time of war. In this the *Turks* exerciſe great cruelty and pride, they ſpare no body, for if a Chriſtian doth poſſeſs ſome ſmall matter of riches, he muſt either keep it very privately, or elſe with a great deal of diſcretion ſay, That it is all belonging to his Emperor and him. So if the *Grand Signior* hath occaſion

ſion for any thing of theirs whatſoever, it muſt be granted him without any refuſal: But what a trouble and heart-breaking this muſt be to the poor parents, not only to have their children which are free by nature, forced to ſuch a brutal way of life and education, but, what is more, taken away from baptiſm to circumciſion, from the Chriſtian congregation and faith, into a ſevere ſlavery and ſuperſtition, wherein they are brought from their duty to their parents, into a mortal enmity againſt them and their other relations, every Chriſtian may with himſelf conſider.

The *Turks*, where there is choice, take them that are ſingle and young, becauſe, they being ſtill infirm, and but ſlightly grounded in their faith, they are the ſooner ſeduced, chiefly if they are inſtructed in their *Mahometan* laws, and educated therein for a while, for then they ſoon forget their own faith, and grow in theirs, and ſo as they grow up in years, they alſo grow in their malice, and become to be worſe than they themſelves, as daily experience doth ſufficiently teſtify.

Of the ſame ſtamp are alſo thoſe Chriſtians, that after they have been taken priſoners in the war, turn *Mamalucks* (which they call in their language *Haracs)* and are circumciſed. Theſe are free from all impoſition as well as the *Turks*, ſave only the tenth, but dare not go away without their maſter's leave, upon pain of death; if they are taken, they are according to their law, without any tryal, ſentenced and condemned to be burnt. And theſe alſo are confirm'd and obdurated in their impious and baſe life, that they forget God and themſelves, never think of coming home again to hear the Goſpel preached, or to ſee their friends and relations again. Yet the priſoners are not ſo very much preſſed by the *Turks* to deny their faith and turn, except there ſhould be found one or more great perſons among them, for ſuch they always uſe to preſs more, and endeavour to turn them one way or other, and promiſe them great preferment if they will declare for their religion; for they are in hopes, that if they could perſuade them, a great many more of the little ones would alſo come over with them. If ſuch are perſuaded by them and turn, they are entertained by the *Turks* very honourably,

and called *Tſcheleby*, that is gentlemen, and endued with great revenues, but yet they do not eaſily confide in them, or put any truſt into their hands, and do not eſteem ſuch inconſtant and faltering men in their heart, although they carry themſelves very friendly before their faces, for they make account, That he that will eaſily deny his religion, will alſo betray his Prince and country if occaſion ſhould ſerve. I have known in theſe countries ſome ſlaves, whom their maſters that bought them as their ſervants, did very much preſs to be circumciſed, but when they did mightily reſiſt, and excuſe themſelves, and ſay, That they could not admit thereof with a ſafe conſcience, and if by force, they ſhould take away their prepuce and circumciſe them, that notwithſtanding all that, they could not circumciſe their hearts, and therefore they deſired them not to trouble themſelves any farther with them, they were for all that ready and willing to ſerve them honeſtly and faithfully to the utmoſt of their power: So their maſters have been ſatisfied with this anſwer, and have preſſed them no more. But if it ſhould happen that a Chriſtian ſhould be taken in one of their *Moſques* (for they, as unclean men, are forbid to come there) or ſhould diſpute with them, or ſpeak ill of their Prophet *Mahomet* and his laws, or ſhould pronounce theſe words, which are almoſt written every where in their churches, and underneath their gates, in their *Arabian* language, : *Leila hillalla Mahammet raſûr alla*; that is to ſay, *O God, only God, and Mahomet a Prophet of God*, he muſt (becauſe they are an epitome of their religion, confeſſion, belief and laws) ſuffer himſelf to be circumciſed, or elſe loſe his life. For being that *Mahomet* did defend his falſe doctrine deſcribed in the *Koran*, rather with the ſword than with reaſon and true grounds, that it might not be diſcovered, and ſo his adherents leave him. *Mahomet* to prevent this, by the devil's inſpiration, hath ſtrengthen'd it with ſtrong points and articles, *viz.* That no body ſhall diſcourſe or diſpute with any Sectaries whatſoever, much leſs believe them, or read their books, as ſuch wherein is no ground to be found, becauſe all that is good and true in the old Teſtament, teſtified by the *Jews*, and in the new one, by the Chriſtians, is by him taken out and

tranſcribed

tranſcribed into his *Koran*, and therefore it muſt be believed and kept as the word of God, without any ſcruple or ſearch; and he that ſpeaketh or writeth againſt it, muſt fall by the ſword, and beſides be damned for ever.

Who doth not ſee that this ſubtile *Mahomet* did this, that any body that he gets once into his ſnares, or that falls into his net, might be ſo entangled, that he muſt be forced to keep there to periſh and to be damned for ever; notwithſtanding all his ſweet promiſes of great privileges, ſalaries, and permiſſion of *ſodomitiſh* ſins, robbing, burning, perjury, *&c.* which tranſgreſſions they regard but very little, ſeeing that according to their Prophet's promiſe, if they pray but often, and waſh themſelves often, they do not only not hurt them, but by continual uſage of the before-mentioned means, they become to be cleaner than we Chriſtians from our ſins, in the bath of regeneration. To theſe traditions of *Mahomet*, the *Turks* and *Moors* ſtick ſo cloſe, and believe them implicitly, according to the commands of *Mahomet*; ſo that one, although he be of another opinion, becauſe they will hear no contradiction nor objection, is forced to hold his tongue and ſay nothing. And in caſe you ſhould ask them why they are forbid to eat pork, or drink wine? they anſwer and ſay, That their Parents did ſo before them, partly becauſe they are unclean, and partly becauſe they are forbid it in their *Koran*; or elſe that if they ſhould over-fill themſelves with it, ſo that they ſhould bring it up again, it might contaminate their cloaths, and ſo they ſhould commit a great ruſticity; ſo that they know not how to give any reaſon concerning their religion. Wherefore their law ought to be called or reputed cruel, and a tyrannical one, that is rather upheld by the ſword than by reaſon and juſtice; which alſo appeareth from thence, that they carry a naked ſcymiter before the noblemens ſons, when they carry them about the ſtreets in order to be circumciſed; and alſo their Prieſts, chiefly thoſe that are called *Antippi*, after prayers and ſermon, ſhew unto the people from a high place, a burning torch in one hand, and a naked ſcymiter in the other, to encourage their own adherents, and to frighten thoſe that are of a contrary opinion; and ſo *Mahomet* pretends to his adherents, that God hath bidden him to conquer all

other nations by the ſword, until they confeſs that there is no other God beſides God, and *Mahomet* his Prophet; or elſe agree to pay him yearly tribute, and to be his obedient ſubjects; if they follow his directions, his laws will endure ſo long as they defend them by the ſword. Now how ſtrictly they have hitherto proſecuted theſe his commandments, the inhabitants of the eaſtern countries have formerly, to their grief, ſufficiently experienced, *viz. Aſia*, *Syria*, the *Land of Promiſe*, *Ægypt*, *Thracia*, *Greece*, &c. which they have not only conquered, and to their own great improvement ſubdued, but have alſo infected them with their poiſonous doctrine to ſuch a degree, that in theſe our times there are but very few to be found in thoſe parts, that do adhere unto the true religion.

It being ſo then, that God Almighty hath viſited them with theſe great puniſhments, by reaſon of their manifold ſins and ingratitude, for his holy and ſacred word, and that we alſo are guilty of theſe and the like ſins and vices, we cannot wonder that the Almighty and Juſt God, ſhould, according to our demerits, ſend alſo ſuch a horrid tyrant againſt us, to terrify us very much, and come ſo near to us, that we muſt expect every moment (except we amend) the like puniſhments and executions. And ſo we hear daily, to our grief, that this potent tyrant is continually at work, and taketh one ſtrong town after another; and what is more, they take often in their excurſions, a great number of our brethren and ſiſters, part whereof they murder barbarouſly, others they carry away into perpetual ſlavery. When they have obtained a victory, and have got booty, there is ready, and at hand, ſeveral Sutlers, that drive a great trade by buying and ſelling poor priſoners; theſe buy them of the Soldiers, chain them (after they have given the Grand *Turk* the tenths thereof, according to his choice and pleaſure) together with long chains, and ſo drive them away miſerably, as if they were beaſts, to the chief trading towns, to ſell them with profit again to others, that come thither from foreign countries. There you find weekly, in their *Batzars* or Exchanges, many priſoners of ſeveral nations, viz. *Chriſtians*, *Moors*, *Arabians*, *Indians*, *Abyſſins*, and amongſt them young and

and old, men and women, ſome whereof are white, and others black; thither come the chapmen and cheapen them; they have liberty to look upon their naked bodies, as if they were beaſts, and to feel them, whether they are ſound in their limbs, or whether they have any defect, which they always fear. If they like their bargain, the buyers take them home with them into their ſmall habitations or tents, and put them (chiefly thoſe that are given to idleneſs, and have learned no trade) to any ſort of hard labour, and all that they get ſo belongeth to their maſter, who diſpoſeth of it as he pleaſeth. Wherefore thoſe that keep many men and maids, eſteem themſelves richer for it; and ſometimes they marry them together, and when they beget children, they are ſlaves as well as themſelves, and he hath power to educate them, and to diſpoſe of them as he pleaſeth. Wherefore the Chriſtians (that to their temporal puniſhment, they may not alſo acquire eternal ones, for their childrens ſake) in theſe countries do ſeldom marry, but rather ſtudy how to make their eſcape, if they are not hindered for want of that language, and by unskilfulneſs of the roads; or elſe they go with their maſter before a Juſtice, in their language called *Cadi*, and there buy their liberty for a ſum of money, or elſe agree with him for a certain time, and ſo make a contract with him concerning their liberty, which commonly thoſe do that intend to perſevere in their Chriſtian religion, or undertake to get ſomething by their handy-work, that when the time is paſt, or the money paid, the Juſtice may, according to the inſtrument before made by him at their requeſt, declare him free, and give him a paſs, to ſhew upon the road, that he may not be moleſted. Other ways to get their liberty there are but very few, except their maſter ſhould happen to dye, which commonly in their laſt will, declare that their bought ſervants, after the opening of it, ſhall have their liberty. Sometimes it happens, that from others they buy falſe letters (which are ſoon found out in theſe countries) and ſo by the help of them get away clandeſtinely.

But yet that but a few ſlaves come from thence to us again, the chief reaſon is not, as many think, becauſe the

Turks,

Turks preſs them to change their religion; for although they ſometimes threaten them, as they uſe to do, or treat them ſomewhat more hardly than is uſual in their ſervitude, as Chriſtians alſo do very often, but rather their ſecure and impenitent life which they lead, forgetting God and his holy Word to that degree, that they know not how to give an account of their Chriſtian faith and religion; nay, (what is more) they know not the difference between theſe two religions, which are ſo vaſtly differing, although they would, if they did know it, rather ſuffer death than be ſeduced from the true religion, and precipitate the ſoul, together with the body, into damnation. When then the knowledge of the truth is gone, and faith almoſt, if not quite extinguiſh'd, ſo that there is but little hope left of their ſalvation, they daily forſake their religion as faſt as worm-eaten fruit falls from the tree; begin to think how to compenſate their bodily ſuffering, they may lay up and get money by robbing and burning, and ſo get privileges, to live according to their own will and pleaſure, like beaſts in daily uncleanneſs; and when they are harden'd in it, they come at laſt to ſuch a degree of ſottiſhneſs and brutality, that (as St *Peter* ſaith) they believe the chief good of this world to conſiſt in voluptuouſneſs, wherein they periſh at length, and muſt expect the wages of unrighteouſneſs with the reſt.

When the *Turks* have conquered one or more (which they diſcern at firſt by their fore-finger, which thoſe that have a mind to turn uſe to ſhew to them firſt, as a token, by lifting of it up over their heads, chiefly in their *Moſques*) they rejoyce in them mightily, and are clearly of opinion, That this their work is precious and good before God, and that their religion is confirmed and upheld by the aſſenting of many; wherefore they ſoon meet together to confirm theſe turn-coats with their uſual ceremonies, and ſo to make them true *Turks*. Firſt they lay before them a croſs, whereon they muſt trample three times, ſpit upon it, and repeat every time ſome words after them taken out of the *Koran*; ſo the Chriſtians that will be made *Turks* pronounce them after them. When this is done, three of them are ready with their bows, and ſhoot together up, and give them before

before the arrows fall down again *Turkiſh* names: then (if they be men) they ſet them up upon high horſes, put them on their beſt cloaths, and dreſs them neatly, and ſo lead them for two days together through all the ſtreets, that every body may ſee them, and know them to be ſuch as do adhere to their religion, and ſo to be free to walk and deal among them without any hinderance. If they are of an higher degree, and of great authority, ſometimes ride along with them ſome *Turkiſh* gentlemen of quality, in their beſt dreſs, accompanied by many *Janizaries*, who fire here and there in the ſtreets for joy, but chiefly in thoſe places where they ſpy Chriſtians. They have with them all ſorts of muſical inſtruments, *viz.* The drums, great drums, and little drums, (which they beat at the ſame time both above and below) hautboys, and others: They alſo carry in this their proceſſion long ſtreamers upon long poles, almoſt like unto them that we ſee in the croſs-walks in our Frieries; and beſides, the rabble that run before and behind make ſuch a noiſe, that one cannot hear the other. When all this is over, they circumciſe them at laſt on the third day, and then they reckon ſuch an one to be a true *Muſulman*, that is, a circumciſed one, who hath leave to go to their *Moſques* without being hindered, to buy their books and writings, and to read them, which muſt not be ſold to others that are not of their religion, upon pain of great puniſhment, that they may not come into unclean hands, or to be trod upon as writings of no worth.

Their *Jews*, whereof there are a great many among them, and are called by them *Choifut* or *Choifoutler*, excel ours in cheating and cozening by far, and there is no doubt but they would oftentimes renounce their religion to make profit: But the *Turks* envy them more than we Chriſtians, they do not truſt them, they reckon them not worthy to eat with them as they do with us Chriſtians, nor marry with them; much leſs will they receive them as any thing related to their religion, except it be, that before for ſome days they have frequented the Chriſtian churches, and there are baptized, and have often eaten pork, that unclean meat, that is alſo forbidden unto them. When they have done

thus,

thus, they proceed with them after the ſame manner as is before-ſaid.

Concerning the Chriſtians that live among the *Turks*, as the *Surians*, *Armenians*, &c. they have here and there in great trading cities, their peculiar ſtreets which they inhabit, and they are commonly without in the ſuburbs; and thereabout are alſo ſmall and low churches, where they perform their devotions. When they begin to be decayed of age, or are burnt by fire, or deſtroyed in war time, if they will have them built up again, they muſt have leave firſt of the *Turkiſh* magiſtrate, and lay down a good ſum of money, which grants nothing except you greaſe them well.

The *Turks* (to ſave charges) ſuffer no bells nor clocks, neither in their own nor other temples, nor will they give leave to the Chriſtians to ring to church with them, ſo that all day long you neither hear a bell toll, nor a clock ſtrike. Inſtead thereof, the *Turks* have, according to their *Koran*, their five hours ſet, which their Prieſts call out from the high ſteeples, and in the exchanges, with a loud voice, and with ſtopped ears, and cry, *Alla Haickbar*, that is, *God is true*; and then, *Leila hillalla*, *Mahammet raſur alla*; each of them he repeats twice, to call the people to their devotions. But the Chriſtians have a ſervant, that at the hours of prayers and ſermon goeth about with a ſtrong cudgel, and ſtriketh, in every ſtreet, on one or more doors made ſtrong for that purpoſe, as if it were upon an anvil, ſeveral times, which reſounds through all the ſtreet.

When the Chriſtians pray, they obſerve almoſt the ſame ceremonies with the *Turks*, *Perſians* and *Arabians*, &c. they turn themſelves towards the ſouth, they ſpeak low in the beginning, lift up their hands, bend their heads and whole bodies downwards; then they fall down upon their knees, kiſs the earth ſeveral times, and pray with great devotion; which cuſtom the *Jews* keep alſo, and that without doubt, becauſe the Patriarchs uſed the ſame in their prayers, as we read in *Geneſis* chap. xvii. verſe 3. and 17. 'And *Abraham* fell on his face:

' *Exod.*

'*Exod.* xvii. 11. When *Moſes* held up his hands *Iſ-*
'*rael* prevailed:' And in 1 *Kings* xviii. 42. is ſaid,
'And *Elijah* went up to the top of *Carmel*, and he
'caſt himſelf down upon the earth, and put his face
'between his knees:' And alſo *Nehemiah* viii. 6. 'And
'all the people anſwered, Amen, Amen, with lifting
'up their hands; and they bowed they heads and wor-
'ſhipped the Lord with their faces to the ground.' So did *Chriſt* himſelf, lying on his face, vehemently pray the third time. If we Chriſtians did but mind the fervency and zeal of the heathens and ſuperſtitious in their prayers, we ſhould ſee what reaſon we have to awake from our lazineſs and coldneſs in our prayers, and to pray with earneſtneſs. There live in *Turky* ſo many Chriſtians, that they inhabit the greateſt part of that country; wherefore conſidering their great number (to ſpeak according to all human probability) it would be an eaſy matter to ſubdue the *Turks* without the aſſiſtance of any outlandiſh power, and to drive them out of their own countries, did not God Almighty, who viſiteth us for our manifold ſins, ſet them over us as a puniſhment: For although the *Turkiſh* Emperor ſets his Beglerbys and Baſhaws, as great and mighty lords here and there over great provinces and countries, to rule them with great zeal and ſeverity, and to order all buſineſs according to his pleaſure, ſo that among ſo great a number of people, and conſidering their ſevere reign and government (where ſmall tranſgreſſions are vigorouſly puniſhed) there is not eaſily to be feared an inſurrection; yet he could not be half ſo ſtrong, without the help of the Chriſtians that live amongſt his people, nor be able to bring together ſuch mighty and numerous armies of good and experienced ſoldiers.'

The Chriſtians, for the moſt part, wear as well as the *Turks* long cloaths, and gird their loins with fine and ſoft rollers, ſome of ſilk, and others made of cotton; in them they keep ſtill to this day their money, chiefly the poor, as ſome with us, that have no pockets, do in their handkerchiefs, tied up in a ſtrong knot; the ſame without doubt did the ancients wear, as the words of *Chriſt* our Saviour, *Matth.* x. 9. give us to underſtand, where he ſpeaketh to his diſciples, and ſends them into

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the world, saying, *Provide neithor gold nor silver, nor brass in your purses.* (In the *German* bible, we read girdles.) With such a one, without doubt, the Prophet *Agabus* did tie the hands of the Apostle *Paul* in *Cesarea* in the house of *Philip*, when he would make him to understand, that the *Jews* at *Jerusalem* would take and tie him, and at length deliver him up into the hands of the heathens, as you may read in *Acts* xxi. Now altho' the Christians go as well as the *Turks* in long cloaths, so that that way they are hardly to be distinguished from one another; yet they are distinguished by the peculiar colours of their turbants, which they wear; for the *Turks* wear white ones, as also do the *Arabians* and *Persians*, only these put behind to it a red coloured cloth, and the others make it up in another form, and let one of the ends hang down behind to defend their naked necks from the excessive heat of the sun. But the uncircumcised that have a differing religion, are not allowed to wear a white one, unless another colour be mixed with it, much less a green one; which colour being their *Mahomet*'s, and esteemed to be holy, is not allowed to be worn by any body, neither *Turks* nor Christians, (except to their Priests and some Pilgrims that have been on pilgrimage to *Mecca*) neither in turbants nor other cloaths. So the *Armenians* have blue, the *Nestorians* flesh coloured, the *Grecians*, *Maronites*, *Surians*, and others have white ones with blue lists wrought into them. But the *Jews* have yellow ones, as they have in our country yellow bonnets; yet when they have a mind to travel afar off, as into *Mesopotamia*, *Assyria*, *Persia*, or into the *Indies*, &c. (seeing that the *Turks* hate them, that so they may travel the securer, and with little charges) they put on white ones by the way, and pretend to be *Tschelebys*, or noblemen, nay, sometimes messengers of the *Cambre*, which they may easily do, because they understand the languages, yet not without great danger. But they stay not long in a place, that they may not come to be known.

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There are alſo ſome *Jewiſh* Phyſicians, which inſtead of the yellow turbants, wear red high hats of ſcarlet, they exceed in number the *Turkiſh* ones, that go cloathed like the common people. They are commonly more able and learned, becauſe they can read the phyſical books of *Galen* and *Avicenna*, &c. in their original languages *Greek* and *Arabick*; which they generally underſtand. But for the *Latin* tongue, very few of them underſtand that, neither have they any good books in it, but what they have received in the taking the iſland *Cyprus*.

So much of the Chriſtians in general. But becauſe I have made mention of Chriſtians of ſeveral nations, that inhabit the temple of mount *Calvaria*, what places in and without the town of *Jeruſalem* each of them are poſſeſſed of, and with what errors in religion they are contaminated, I cannot but relate in particular of each of them, as much as I could underſtand and learn in that little time.

CHAP.

CHAP. XI.

Of the GREEKS.

AS the ancient *Greeks* in former days did excel almoſt all other nations in wiſdom and underſtanding, and uſed to have their children inſtructed at home in their own univerſities in all manner of learning; ſo in our times we find the contrary; for in all *Greece* there is not one univerſity to be found, where ſuch diſcipline and learning flouriſhes as did anciently; juſt ſo is the deſire of learning, and inſtructing their children extinguiſhed in them. They take greater delight in idle diſcourſes, and rather love idleneſs, which they have learned very well, ſince they truckle under the *Turkiſh* yoke. 'Tis true, they write the *Greek* language, but which is as corrupt and different from the ancient, as the *Italian* is from the *Latin*. The *Turks* deſpiſe them for their lazineſs and cowardiſe, and on the contrary they love the *Germans*, *French* and *Italians*, and praiſe them, ſaying, That they are ſtout and courageous ſoldiers; they call them all by the ſame name *Franci*, becauſe the diviſions of our country are unknown to moſt of them.

In former ages they had here and there in large and eminent towns, inſtead of the Pope (whom they will not obey, nor be ſubject unto) their Patriarch, Archbiſhops and Biſhops, whereof ſome are ſtill kept up; but after the *Turks* did take and poſſeſs themſelves of their country, there is fewer of them in number, and they have ſmaller revenues.

Without their country, they have in great trading Cities, as *Cairo*, *Aleppo*, *Antiochia* of *Syria*, *Venice*, &c. their peculiar churches, and chiefly in ſome holy places in the Land of Promiſe. As at *Jeruſalem* the temple of mount *Calvaria*, the place of Skulls, whereon *Chriſt* was crucified; and alſo the beautiful chancel that is in

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the middle of the church; wherein is a round hole about a ſpan over in a ſtone, which is, as they pretend, the middle of the earth, according to the words of the kingly prophet *David*, when he ſays: 'God, who 'now is my King from the beginning, has wrought our 'ſelves on the middle of the earth.' Beſides theſe, they have another called the Holy Croſs, about an *Engliſh* Mile out of town, which, as they pretend, is built on the ſame place where the tree did grow whereof they made the croſs of *Chriſt*. Beſides this, they have a great many more which I reckon unneceſſary to mention here.

Some of their church doors are ſo low, that you muſt ſtoop when you will go through them.

They believe that the Holy Ghoſt doth proceed only from the Father, and not from the Son. They keep yearly two great faſts, and they eat fleſh upon the ſabbath, or ſaturday, at pleaſure; they ſing the maſs in their own language, that every body may underſtand it. In their churches they ſuffer no emboſſed work, nor carved images, but have plain pictures on boards, or on the walls. They do not believea Purgatory, as the Papiſts there, called *Latini*, do; nor that our praying, faſting or offering for the dead can do them any good. And they are mightily diſpleaſed, that the *Roman* prieſts do not, according to the plain words of St *Paul*, marry as well as they, nor give the Lord's Holy Supper in both kinds, as our Lord himſelf did inſtitute it. Wherefore they condemn ſuch errors of the *Popiſh* church, and excommunicate the Pope and his adherents on the Holy Friday yearly. And becauſe they reckon them to be ſuperſtitious, they will not permit them to ſay maſs upon their altars; but if they ſhould do it, they accuſe them before the *Turkiſh* magiſtrates.

So it happened when I firſt came over, that they were very angry with a Papiſt that had ſaid maſs upon their altar, and ſo had profaned it, wherefore they did immediately conſecrate the altar again, and had the Prieſt before the Cadi: and they brought it ſo far, that he was mulcted five hundred ducats, to pay in a ſhort time. When he thought that the puniſhment was greater than the treſpaſs or tranſgreſſion, he did ſeek for

help at *Aleppo* and *Tripoli*, by the *French* and *Italian* Conſul, but did obtain no great matter, ſo that he was ſtill in election to pay the forfeiture.

CHAP. XII.

Of the Surians *that eſteem themſelves to be* Chriſtians.

AMONG the eaſtern *Chriſtians*, we alſo find them that are called *Surians*, whereof there is a great many, but chiefly in *Syria*. They have like unto the *Jews* in ſeveral towns their peculiar churches. In *Jeruſalem* they live in the church of St *Mark*, which ſtands in the place, where the houſe ſtood formerly, at the door whereof St *Peter* the apoſtle did knock when the angel had delivered him out of priſon.

In their religion they follow for the greateſt part the *Greeks*; they adminiſter the Sacrament in leavened bread; and they ſay their maſſes like unto them in the vulgar *Arabian* tongue. They are a ſort of poor naked, covetous, and helpleſs people; their gowns reach only to their knees, as thoſe of the *Maronites*, ſome whereof are wrought of coarſe goats hair, ſtriped black and white, ſuch as the *Arabians* make uſe of commonly, and almoſt alike unto their *Meſcha*, which they uſe for ſacks and tents, and they wear nothing underneath them, but ſhirts without neckbands, as is uſual in all the eaſtern countries, they wear high ſhoes, which ſerve them for ſtockings and breeches alſo, being tied up with ſtraps. They are ſubject unto the *Turks*, who make uſe of them as labourers both by water and land. They alſo mind their trade more than their religion; wherefore having lived ſo long among the *Turks*, they have already aſſumed their cuſtoms and manners in temporal and ſpiritual affairs, and are thereby become ſo confident and ſecure, that now-a-days the difference between

between theſe two religions are eſteemed by them to be ſmall and frivolous. If a Chriſtian hath to deal with them, and deſireth to buy ſomething of them, either Opium, Scammony, or any other the like drug, which they commonly falſify, he muſt look to himſelf as if he had to deal with *Jews*.

CHAP. XIII.

Of the GEORGIANS.

NEAR unto the glorious city of *Trapozinta*, ſituated on the *Euxine* ſea, beginneth the country of the *Georgians*, and buts toward the ſouth upon *Armenia*. Theſe are very civil and ſimple people, but yet ſtrong and brave warriors; they eſteem and honour among other ſaints, but chiefly for warlike buſineſſes, as their patron, the Knight St *George*, from whom they take their denomination. Their Merchants come very often in great caravans to *Aleppo*, and are, according to all appearance, in their ſhape and poſture like unto the *Perſians*, only that theſe are more whitiſh, and the others more tawny and browner: they wear alſo like them, ſhort flying coats, and long and wide drawers, *&c.* They have, as the reſt, their Patriarchs and Biſhops, who, altho' they are differing and diſſenting in ſome points; yet for the moſt part they follow the doctrine and errors of the *Grecians*, and ſo they have and uſe the ſame writings and offices. Their prieſts are, as well as thoſe of the *Armenians*, allowed to be married; but yet if either of them ſhould happen to die, they muſt not marry again. In *Jeruſalem* they are alſo poſſeſſed of their peculiar places, wherein they ſing and exerciſe the offices, and chiefly of one in the church of mount *Calvaria*, in the place near the ſepulchre of our Lord *Chriſt*, where he did firſt appear unto *Mary Magdalen* in the ſimilitude of a Gardener after his reſurrection.

CHAP. XIV.

Of the ARMENIANS *and their religion.*

THE *Armenians* poſſeſs a large country, which is chiefly divided into two parts, *viz.* The leſſer *Armenia*, which is now ſubject to the *Turks*, and the greater, now called *Turco-Mannia* by ſome, which is partly belonging to the Sophy King of *Perſia*. In it ariſe two great rivers, the *Euphrates* and the *Tygris*, which run a great way toward the ſouth, mix together below *Bagadet*, and at length fall into the *Perſian* gulf, by the town *Balſora* or *Batzera*. They are pious and honeſt people, innocent, but very zealous in their religion, and receive ſtrangers readily that come to them, and give them lodging, as I have often found it in my travels. They are alſo very much inclined to help and aſſiſt the poor ſlaves that are under *Turkiſh* confinement, and ready to help them out. Their Merchants, whereof there are many amongſt them, are diſperſed not only over all *Turky*, but alſo *Perſia*, the *Indies*, and many other countries; wherefore they have in all chief towns of trading, as *Antiochia*, *Aleppo*, ſituated in *Cœloſyria*, *Orpha*, &c. their peculiar warehouſes and churches; and alſo in *Jeruſalem* (whither they go in great numbers) the beautiful church of St *Jacob* the Greater; and alſo below near to the place of Skulls, another chapel locked up, *&c.* and have commonly before their chancels large hangings, behind which the prieſts keep ſeparated from the people.

Theſe, although they agree in very many points and articles exactly with thoſe of the reformed religion, yet notwithſtanding they have ſome errors worth to be rejected, and ſome ſcandalous cuſtoms beſides. So you may ſee them here and there cry over the graves of their deceaſed friends; for to give them viſits, they go out in the morning early, the greater part of them old women,

women, and there they make ſuch mourning and howling, that the travellers that come by (for their graves or burying places, are generally out of town near the highways) may hear them a great way off. There you ſhall ſee them ſit, ſome folding their hands over their heads, and looking mournfully; others fetching great ſighs, beating on their breaſts; others ſpreading themſelves over the graves, as if they would embrace their friends and take them in their arms. In the mean while, their prieſts go about among them reading and praying, and ſometimes they ſpeak to ſome of them. When they have done mourning thus, and caſt ſorrows from their hearts ſufficiently, they ſit down together, eat, drink, and be merry.

They do not at all eſteem the Popes of *Rome*, but have their own prelates, which they honour with great and peculiar reverence; neither do they believe any indulgences, nor purgatory.

Their prieſts go in plain habits; they have wives as well as their laymen; they let their hair and beards grow; they keep on *Eaſter-day* a great feaſt, and ſoon after beginneth their Lent, which they keep ſtrictly, and therein, as alſo on Wedneſday and Friday all the year round, they eat neither eggs nor fleſh, nor any thing elſe that ever had life in it, only Saturday and Sundays they are allowed them, to refreſh themſelves; other feaſts and holydays they do not keep any at all. In all theſe points, they rather agree with the *Abyſſins* than the *Romans*; and alſo in theſe following, *viz.* That they eat not of unclean meats that are forbidden in the Old Teſtament; they admit to the communion young and old without diſtinction; they baptize their children in the name of the Holy Trinity; they believe the articles of our Chriſtian faith; they preach, ſing, pray, and perform all their devotion in the vulgar tongue, that every one may underſtand it; they uſe for the interpretation of the word of God, the writings of *John Chryſoſtom*, and *Gregory Nazianzen*; they dare not, no more than all the other nations that live amongſt the *Turks*, except the *Maronites*, make uſe of any clocks, to call people to church, in place whereof they have ſtrong wooden tables, or ſome houſe doors prepared,

ſeveral in each ſtreet, whereon they ſtrike ſeveral ſtrokes with a great cudgel, and ſo call people to church.

CHAP. XV.

Of the NESTORIANS.

TOWARDS the eaſt, are other people which eſteem themſelves Chriſtians, and among the reſt, chiefly the *Neſtorians* called after the Heretic *Neſtorius*, who was a Biſhop at *Conſtantinople*. Some of their prieſts live upon the mount *Calvaria* in the temple, and there are a great many adherents to this ſect, moſt of them living in *Meſopotamia*, *Chaldea* and *Aſſyria*, but chiefly in the mountainous country of the *Curtans*, called *Carduci* by *Ptolomy*, which they almoſt quite poſſeſs, and have poiſoned with their baſe and obnoxious error, as if it were by an infectious air; for in paſſing through, I have found many of them in their cities, as *Hapril*, *Carcuck*, *Moſel*, formerly called *Nineveh*. They are ſtrong and warlike people, but full of vices, and from their infancy given to robbing. They inhabit towards north and eaſt, as is before ſaid, upon the *Armenians* and *Medes*; and they are a very ancient people, whereof chiefly *Xenophon* maketh mention under the name of *Carducci*, and are called to this day *Curters*. They ſpeak their peculiar language, which neither the *Arabians*, *Armenians*, nor *Turks* do underſtand; they are of a browniſh colour, like unto the *Surians* and *Maronites*, and wear the ſame cloth or habiliments that one cannot readily diſcern or diſtinguiſh one from the other, ſave only by their fleſh coloured liſts in their turbants. The Grand Signior is their head, whom they obey, and they are kept and reſpected very well by the *Turks*, partly that he may not give them occaſion for an inſurrection, becauſe they are upon the borders, and partly becauſe *Mahomet* hath charged them to be kind to them before others, and that the rather

rather, becauſe he had a frier of their ſect called *Sergius* for his tutor, who did baptize him, and counſelled and aſſiſted him to make ſuch laws, and to give them to his adherents; and ſo you may ſtill ſee, that they agree more than any other ſect with the *Saracens*. For whereas they believe, that in Chriſt, according to his two natures, are two diſtinct perſons, one of the Godhead, the other of the Manhood. They will not allow, any more than *Mahomet*, the Virgin *Mary* to be the mother of God, but the mother of Chriſt, according to his human nature. They have a Prelate inſtead of the Pope, whom they call *Jacelich*. They bleſs and give the Sacrament as the *Surians* do, and uſe in their ſpiritual ſervices the *Chaldean* language, elſe they ſpeak the common of their provinces, *viz.* in their own country, as is aboveſaid, their own language; in *Chaldea* and *Meſopotamia*, commonly the *Arabian* and *Saracen* language. So in *Aſſyria* beyond the river *Tygris*, where the two mighty Princes the *Turk* and the King of *Perſia* do border upon one another, the language of the *Turks*, *Perſians* and *Medes*, although they are quite differing. Theſe and other languages the holy Apoſtles did underſtand, and in them they did ſpeak on the day of Pentecoſt, when they received the Holy Ghoſt, as you may read in *Acts* ii. verſe 5. where it is thus written: 'And there were dwelling at *Jeruſalem*, *Jews*, devout men out of every nation under 'heaven, each whereof heard the Apoſtles ſpeak in his 'own language wherein he was born, as that of the 'Parthians, *Medes*, *Elamites*, or *Perſians*, that of thoſe 'alſo that live in *Meſopotamia* and *Judea*, &c.' This ſect was rejected and condemned in the council of *Epheſus*.

CHAP. XVI.

Of the Jacobites *called* Golti.

IN the temple of mount *Calvaria* alſo live, in the chapel behind the Sepulchre of Chriſt, another ſort, that boaſt to be Chriſtians, call'd *Jacobites*, after *Jacob* the Heretic, who was a pupil of the Patriarch of *Alexandria*. They pretend to have been firſt converted to the Chriſtian Religion by the holy Evangeliſt and Apoſtle *Matthew*; but they did not adhere to it, but fell afterwards into a great many errors, ſo that in our time they are divided into other ſects and orders. For ſome have aſſumed the order of St *Macharius*, who with *Eutichius* did own or believe no more but one nature in Chriſt; others that of St *Athony*, who was an Eremite in the year of our Lord Chriſt 324, in *Egypt*. Others have their male children circumciſed; but others, and the greater part, have their children baptized with fire, and have croſſes made on their foreheads or temples, according to the words of St *John* the *Baptiſt* in the third chapter of St *Matthew* v. 11. *He that cometh after me, ſhall baptize you with the Holy Ghoſt and with fire.* They live chiefly in *Egypt*, and in other adjacent places. They are generally ſubject unto the *Turkiſh* Sultan, and ſpeak the vulgar *Arabian* language, and agree in moſt points, partly with the *Abyſſins*, and partly with the *Surians*. We ſaw many of their wives go about in the temple, they wear hats near a ſpan high, which at top have a broad brim like unto our bonnets, elſe they are habited like unto the *Surians*. This Hereſy was rejected and condemn'd in the *Chalcedonian* council.

CHAP.

CHAP. XVII.

Of the Abyſſins, *Prieſt* John *called* Lederwick, *ſubject unto the King of the* Moors.

THESE live at *Jeruſalem* in the temple of mount *Calvaria*, juſt by the church door towards the left, and have through their lodging a peculiar way, ſo that without hindrance, according to their pleaſure they may go in and out; and pretend that their King hath made a peculiar agreement to let his ſubjects have free egreſs and regreſs. According to all appearance they are a naked people, yet for all that they may be rich and able; they are of a dark brown colour. When we ſpoke to them by an interpreter, they ſhew'd themſelves very kind and friendly, and always did give with a great deal of diſcretion ſuch anſwers to our queſtions, that one might eaſily conclude that they were of good underſtanding, and well inſtructed and grounded in their religion. To their King is given, in the beginning of his reign, the ſirname of *David*, which elſe are call'd *Lederwick*, and by the *Perſians*, *Amma*, to ſhew and to make known by it, that they are derived from the kingly race and ſtem of *David* and *Solomon*; and to prove this, they alledge the hiſtory of the Queen of *Sheba*, call'd *Merquerda*, who, as we read in Scripture, came from rich *Arabia*, with many camels laden with gold, ſpices, and precious ſtones, to *Jeruſalem*, to ſee the great wiſdom and glory of *Solomon*, whereof ſhe had heard much. When ſhe had been there a good while, and in the mean time was got with child by *Solomon*, and brought him a ſon into the world call'd *Meytich*, ſhe left him at *Jeruſalem*, but ſhe return'd into her own country again. Many years after, when the ſon was grown up, and came to his underſtanding, his father, ſeeing

ſeeing he had more ſons, was perſuaded to ſend him home to his mother, who had a greater kingdom than he. So he did diſpatch him, and ſent along with him the chiefeſt of his courtiers, and ſent him away with a great train, as did become a King. When he was come into his kingdom, he entertained theſe lords and gentlemen very honourably, and promoted them before all others to the higheſt and beſt places, that they might the willinger ſtay with him. But all this would not prevail with them, but they grew daily more tired, and unwilling to ſtay longer in theſe ſtrange and unaccoſtum'd countries; and this encreaſed daily more and more, and at length to that height, that they reſolved that, if the King would not give them free leave, they would endeavour to make their eſcape clandeſtinly againſt the King's will to *Jeruſalem* in *Judea*. When this their deſign came before the King he was very angry, and order'd immediately, that a mark ſhould be burnt on their foreheads, that every body might know them; and iſſued a proclamation. That all his ſubjects might watch them, and if any of them, that were a going away ſhould be taken, they ſhould detain them, and ſend them to him again. Now as at this time the marks did begin, and then thoſe had them that were of a great race, ſo they are retained by their poſterity to this very day, as we ſtill ſee in theſe times, that their nobility have them on their foreheads towards the right; yet not all, for there are ſome that wear them rather upon their ſhields and arms, &c. Theſe marks are not all alike, for in ſome you ſee a bear, a dragon's head, &c. in others a lyon, a wolf, or three croſſed arrows, &c. becauſe every one hath that made that they give in their coats of arms; they colour it with an oil which they call *Achalcinte*, and is brought to them from *Greece*. Beſides this cuſtom, they ſtill keep in many things to the ancient ones of the Jews, for they keep the Sabbath for their peculiar holiday; and alſo they do not eat all ſorts of fleſh, nor any of them that are forbid as unclean in the Old Teſtament; they pretend that the holy Apoſtle *Philip* hath, when he travell'd with the Chamberlain of *Candaces* Queen of

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the *Moors* to *Gaza*, and converted him there, allow'd them this and other things, being born Jews. Circumciſion they believe unneceſſary, and that it can neither profit nor hurt a Chriſtian. And again, Baptiſm they believe to be neceſſary, wherefore through all his large dominions they bring their children to it on the third day, and baptize them yet with fire, in the name of *God the Father*, *the Son*, *and the Holy Ghoſt*, whom they believe to proceed only from the Father, and not from the Son, according to the words of St *Matthew*, chap. iii, verſ. 11. *He ſhall baptize you with the Holy Ghoſt and with fire.* They take the oil of *Achalcinte*, dip a ſtick into it, and lay frankincenſe upon it, and ſet it on fire; and ſo they let ſome drops fall down, which do not hurt the children, being mix'd with the oil; and at laſt they make a croſs with it upon the left ſide of their forehead near unto the temple.

They begin their *Lent* about *Eaſter*, as the *Armenians*, wherein the lay-men eat nothing elſe but fruit, herbs, and pulſe; but their Prieſt generally nothing but bread and water, and ſo they do every Wedneſday and Fryday throughout all the year. They marry alſo according to the words of St *Paul*, that a Prieſt ſhall be a husband of one wife; they give the Lord's Supper to young and old alike in leaven'd bread in both kinds; and they confeſs their ſins like unto the *Jacobites*, to no body but only God. The *Portugueſe* that go to the *Indies* know them very well, and love them for being good ſoldiers, and are glad if they will live among them, and go out and in with them.

CHAP.

CHAP. XVIII.

Of the MARONITES.

BESIDES all these there is also a sort of Christians, who first after *Maro* the Heretic were call'd *Maronites*; who believed that their is but one Nature, Understanding, and Work in Christ, according to the opinion of *Macharius* the Heretic, whom he followeth diligently; but since they have by degrees left this, and are return'd to the Popish religion again. And although they are still of it, yet they give the Sacrament in both kinds to the lay-men, as almost all other nations do, according to the words of the institution of our Lord Christ. In all other points they follow the *Roman* religion more than any other nation. Their Priests wear over their cloaths black hair vestments. They live for the most part in *Syria*, but chiefly upon the promontory of mount *Libanus*, whereupon they have a monastery within a day's journey of *Tripoli*, call'd *Our Lady*'s, which is situated underneath a large rock, wherein their Patriarch dwelleth, whom they respect very much, and kiss his hands with their knees bended, *&c.* whereof I have made mention here before. The Patriarchs are still to this day chosen by the commons, and afterwards confirmed by the Pope; and so this (when he after the decease of his predecessor, came into a dispute with one of his competitors concerning the election) did presently, unknown to his adversary, go to *Rome*, and so obtained in person the patriarchal sea from the Pope.

The common people are in their shape and habits so like unto the *Surians*, and their neighbours the *Arabians*, that except by their turbants none can know them from each other. They are a couragious and war-like people, very well provided with guns and other arms, as well as their confederates the *Trusci*; and because they are not subject, nor pay any contribution

tion unto the *Turkiſh* Sultan, therefore they ſtill keep their bells and other privileges.

They ſpeak the *Arabian* language, and their books are alſo written (as many as I could ſee of them in their churches) with *Arabian* characters or letters, which they always kiſs with great reverence when they take them up, or lay them down, according to the cuſtom of all other eaſtern people or nations, as well Heathens as Chriſtians.

They keep a very ſevere order, and never eat fleſh, and on their faſts neither butter nor eggs, but live upon fruits, as beans, peas, *French*-beans, and ſuch other common victuals. But yet if any Merchants, or Pilgrims, come from *Tripoli*, or any other places, they let them want neither for meat nor drink; nay, they ſhew themſelves to every body ſo benevolent (as I have found it three ſeveral times) and civil, that one would wiſh to ſtay ſome time with them. Theſe live not continually in the temple of mount *Calvaria*, but go often thither on pilgrimages.

CHAP. XIX.

Of the Latiniſts *or* Papiſts.

THE *Latiniſts* or *Papiſts*, living at *Jeruſalem* in the often before-named temple, are Friers of the order of the *Leſſer Franciſcans*; they chiefly poſſeſs the holy Sepulchre of our Lord Jeſus Chriſt, which they keep in very good order, and read their *Hora*'s diligently, wherefore their father ſtileth himſelf Guardian of the holy Sepulchre and mount *Sion*. Beſides this, they are poſſeſſed of more holy places, as at *Bethlehem* the ſtable wherein our dear Lord Chriſt did lie in the manger with the Ox and the Aſs; in the mountains of *Judea*, the temple of St *John the Baptiſt*; in *Bethania*, the Sepulchre wherein *Lazarus* had lain four days when Chriſt raiſed him from the dead, and here and there many others. Theſe, as all know, are diſperſed in a great many places and kingdoms; nay, almoſt thro' all the world.

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Their head is the Pope of *Rome*, who pretends to be the Vicegerent of Chriſt, and taketh upon himſelf ſo much power, as to preſcribe to all men laws according to his own pleaſure, which Chriſtendom finds every day to it's great grief. Wherefore in the mean while they are grown into ſo many diviſions, idolatry, and ceremonies, that they quite out-do all the before-named nations. But being that they are in theſe our times ſo very well deſcribed, that, thanks to God, they are very well known to every body, therefore I forbear to write more of them, and will only before I conclude, make mention of theſe brethren that live at *Jeruſalem*, only in a few points, and ſay that theſe that live in the monaſtery at *Jeruſalem* are about twenty in number more or leſs, according as they go and come, and among them are *Spaniards*, *Italians*, *French-men* and *Germans*, &c. that commonly are ſent thither by Kings and Princes ; but being that they have more churches and places in and without *Jeruſalem* to provide for, their Father Guardian diſtributeth them, ſends ſome to *Bethlehem* to look after the manger of Chriſt, others upon the hills of *Judea* ; to the mount of *Olives*, and towards *Bethania*, &c. but before all others, always two and two into the temple of mount *Calvaria*, to ſtay there for fourteen days together. But being that the temple is always lock'd up, that the Prieſts that are within it may not want for food, as well as others that are with them, therefore three holes, one bigger than the other, are made in the great door of the church, that thro' them all neceſſaries of meat and drink may be convey'd to them. Thoſe that are thus lock'd up in the temple, do but look diligently after the holy Sepulchre, and read their *Hora*'s, with ſinging and praying, and to look after the lamps ; but chiefly thoſe that hang in the Sepulchre of Chriſt to illuminate it. There are about twenty of theſe lamps, one better and clearer than the other ; they belong for the moſt part to great perſons, as Kings and Princes, whereof they have their yearly revenue, that is ſent them by their brethren ; but chiefly from *Italy* and the *Italian* Princes, and the moſt Catholic King of *Spain*. But from *Germany*, *England*, and alſo now *Cyprus* the iſle ſince it hath been taken by the *Turks*, they complain they have nothing as they had in former ages ; and the moſt Chriſtian

Chriſtian King of *France*, doth alſo already begin to forget them, which they have found ſome years ſince; and the number of the Pilgrims doth alſo decreaſe, which formerly uſed to flock thither in great numbers, and ſometimes to reward them, beſides meat and drink, very nobly, which they find very prejudicial to them, ſeeing they have no revenues of any other lands or the like.

They receive the Pilgrims, that come in to them, very kindly, and treat them very well with meat and drink, and ſhew them all the holy places, and keep them ſo long until they have ſeen every thing to their ſatisfaction, and are willing to depart.

They are but very meanly cloathed, like unto poor Mendicants; they live very privately, and keep their concerns very cloſe, becauſe of the *Arabian* horſe-men or *Beduins*, that fall upon them daily, and ravage theſe countries continually, wherefore they are in great danger. When they come, you muſt at leaſt give them meat and drink, if not other booty, as I ſaw my own ſelf at *Bethlehem* when I firſt arrived there, that twelve horſe-men, with guns, arrows, and darts, very well armed, came to the gates of the temple, and they were forced to ſatisfy them, before they would leave them, and to give them good words beſides. So that they are not only ſufficiently plagued by them, but alſo by the Sangiacks and Cadis, the *Turkiſh* magiſtrates at *Jeruſalem*, who have continually their eyes over them that are well to paſs; for covetouſneſs is ſo great with them, that if they can but hear of one that hath money, they ſtudy night and day, how (if poſſible they can) they may right or wrong make him puniſhable. So they lately accuſed the Eaſtern Chriſtians falſly, and puniſh'd them in ſome hundred ducats; whereat the Baſhaw of *Damaſcus*, under whoſe command *Jeruſalem* is, did wink, in hopes to have a great ſnack out of it.

CHAP.

CHAP. XX.

Of the Knights of the temple of Jeruſalem, *the Order of the* Johannites.

HAVING made mention of theſe, I remember ſtill another Order, that is, the *Johannites*, or *Knights Templars of Jeruſalem*, which did firſt begin in the reign of *Baldewin de Burgo*, the ſecond of that name, and the third King of *Jeruſalem*. This Order is more ſecular than divine, and therefore quite differing from all the reſt, for they need not to ſay Maſs, nor perform any other devotion; but when they have heard Maſs, and ſaid ſo many *Pater-Noſters* and *Ave-Marias*, they have ſufficiently diſcharged their office. This Order was firſt invented by his Holineſs the Pope to that end, and endow'd with many privileges, that they might reſiſt and oppoſe the *Turks*, and that all Infidels and Heretics might by them and their adherents, by force of arms, be driven and routed out of the *Roman* empire. And that he might promote this deſign of his more earneſtly, he took in thoſe chiefly that were well born, and had great revenues (as Princes, Counts, and other Noblemen). So it hath often happen'd formerly, chiefly when Popery was in a flouriſhing condition, that along with the Pilgrims, that had a mind to ſee the holy places, and to go to the Land of Promiſe, many perſons of quality came, moved thereunto out of great zeal, together with them, to ſee them alſo, and to take upon them the order of that Knighthood, in the Sepulchre of our Lord Chriſt, as the proper place for that purpoſe. And beſides that, other conſiderations there were which moved them to it, *viz.* The high title, and the authority of the place, and great privileges, whereby they hoped to be ſtill preferr'd to greater dignities. Now as every one of them had laid before them to conſider theſe points and articles, which every one muſt promiſe and take an oath

to

to keep them ſtrictly, ſome great and potent men found it ſo ſevere and hard, as you may ſee by that what followeth, that they were not only aſtoniſh'd at it, but refuſed openly to take it upon them. But what is laid before them that are made Knights, and alſo what ceremonies are uſed in it, I thought convenient to mention here briefly.

If there be one or more of them ready for it, that have at the inſtance of the Guardian, according to the ancient cuſtom, been at confeſſion, and alſo received the Sacrament, *ſub una Specie*, under one ſpecies, on mount *Calvaria*, they are with great ceremonies conducted from thence into the holy Sepulchre, whither are alſo convey'd ſome other things that belong thereunto, *viz.* A fine book, a ſword richly tipp'd with gold, with a red velvet girdle, a chain weighing about a hundred *Hungarian* ducats, whereon hangeth a golden croſs of this form and ſhape, a pair of ſpurs with red velvet ſtraps, which are laid down one by another upon the altar of the Sepulchre. As ſoon as the Gentleman cometh into it, they begin immediately to ſay Maſs, and after that they ſing without ſome Latin Pſalms. In the mean while the Gentleman lieth down upon his knees in the Sepulchre before the Guardian, until the Friers have done ſinging. Then the Guardian bids all that ſtand about, to ſay *Our Father* and an *Ave-Maria*, in behalf of the Gentleman that is to be knighted. When this is done, he admoniſh'd the Gentleman, before he taketh the oath, to conſider upon what condition he is admitted there; when this is done, he bids the ſtanders-by pray for him once more, and then admoniſheth the Gentleman again, and telleth him alſo, that hereafter he muſt be in all things ſubject and obedient to the *Roman* church; that he muſt fight and reſiſt the *Turks* and *Lutherans* as Enemies and Heretics, ſo long as his blood and heart is warm. Then the Guardian asketh him farther, whether he doth receive all theſe points, (as they are written word by word in that book, and order'd by his Holineſs the Pope, and ſubſcribed by his own hand) and whether he will ſwear by the holy Sepulchre to keep them,

Whereupon he consents to it presently, and promiseth with great eagerness and joy to keep it with all his heart, and thanketh God that he hath made him worthy of this blessing, and for having made him capable of it. After this the Monks begin again a long song; and then the Guardian taketh up the three pieces, the chain, sword and spurs, and puts them on him, and so adorneth him as beginning Knight. At last he taketh also the book, and puts it before him, and telleth him once more what he is about, and what he is going to swear. When he hath understood it, he kneeleth down again, and puts out his two fingers, which the Guardian puts upon the red cross in the book, and readeth to him the oath; the contents whereof are these:

First, That upon his conscience he do swear there to these following words, Not with a false heart, but that he doth confess out of zeal, with great eagerness, and with a clean heart, and also swear by God's Omnipotence, the See of *Rome*, and his Holiness the Pope, that he is a good Catholic, educated in that religion from his infancy to that present hour; and that he never will go from it so long as he liveth, but will always defend and protect the *Roman* church against the *Lutheran*, and their adherents, with words and deeds, so long as his heart is warm; and that he will never be in a place where any evil is taught, or spoke of his Holiness the Pope. *Secondly*, That he doth swear by God's Omnipotence, and the Pope at *Rome*, and the Cross of *Jerusalem*, that he is a noblemen in the fifth generation, both by Father and Mother. *Thirdly*, He sweareth also, that he hath so good income that he need not to follow merchandizing, or any other trade, nor to borrow money, or to ask others for help, but that he hath so much that he can live upon his revenues, and keep three horses besides from year to year, for the service of the church of *Rome*; nay, if necessity should urge, and others should rise against the *Roman* church to molest it, that he will then always be willing and ready, besides the three horses, to assist her with all his utmost power. He must also promise that he will so long as he shall live, diligently attend at Mass, and hear four or five every day, and also that he will keep the fasts zealously, and eat neither flesh, nor butter, nor cheese, nor eggs, on them; and

and alſo that he will confeſs and receive the Sacrament once a month, or every ſix weeks at fartheſt, and ſend his family at leaſt once a year in Lent-time to do the ſame. And alſo that he will not forget, to the honour and encreaſe of the ſaid church, to remember her in his laſt will; that he will protect and provide for the widows and fatherleſs; that he will maintain the Friers and Nuns, and their monaſteries; and if by the Seculars any thing ſhould be taken away from them, that he will not conceal it, but endeavour to the utmoſt of his power, as if it were his own, to recover it again. That he will aſſiſt thoſe that would willingly turn *Roman* Catholics, and endeavour to bring them over; but that he will keep none in his ſervice, nor any ways aſſiſt them that do not firmly adhere unto it. Then there is alſo inſerted, That he will ſay forty nine *Pater-Noſters* and as many *Ave-Marias* every day, and viſit his Holineſs the Pope once a year, and come into the ſeven church proceſſions and perform his office; and alſo aſſiſt at the Sacraments and other ceremonies with due reverence; and alſo reſpect and honour the holy water. At length, to conclude, he is forbid to talk idly, to be drunk, to live looſely, and to commit ſodomy, that he, being knighted, may not lead a diſorderly life, and give to others ill example.

When then the Guardian hath read the oaths that are written upon parchment out of the book, the Chevallier kneeleth down again, and when he bendeth his face down, and leaneth with both his arms on the book, which lieth on the altar-ſtone of the Sepulchre, the Guardian bids the Friers and Monks again to pray; then he draweth out the ſword, and maketh with the flat ſide of it three croſſes upon his head and ſhoulders, ſaying: At the command of God, and the See of *Rome*, and for the encreaſe of the church of *Rome*, I create you *N. N.* now a member of the Roman church, a Knight, in the name of the *Father*, *Son*, *and Holy Ghoſt*. And farther he adds: That in the room of his Holineſs the Pope of *Rome*, he doth abſolve him of all his ſins; and that he doth alſo give him leave, and command him, by the oath he hath taken to his Holineſs the Pope, to wear the uſual red croſs, as a ſign whereby he may be known, publickly in his coat of arms, and on his cloaths. Alſo if he

pleaſe, to put him in mind, as often as he ſhall look upon it, what he hath ſworn, and to keep it the firmer. When all this is over, and they have pray'd again, the Guardion wiſheth him joy of his Knighthood, and rejoyceth with the whole convent that he is come to this aknowledment, and is become a true member of the *Roman Catholic* church: that he and all his brethren will always pray for his long life, and that God may keep him in health, to the comfort of the See of *Rome*. Immediately approach to him all the Monks, while he is ſtill ſtanding in his ornaments, and call him Brother; and when they have alſo wiſh'd him joy one after the other, the Guardiau beginneth the *Te Deum*, &c. and then he taketh all the ornaments away again from him. Afterwards he leadeth him about with the Vicar in proceſſion to the holy places, to inveſt him alſo in every one of them; when that is done they go to dinner.

Altho' in former years every body was not preſently admitted (as you may ſee by what hath been here beforeſaid) except he were a Nobleman for ſeveral generations; yet in our time it is come to that paſs, that they admit every body to it without any ſtrict examination, that can pay the money, which amounts to eleven or twelve ducats. Nay, every Pilgrim that doth intend to take upon him that Knighthood, doth pray and perſuade his companions by the way that they would do the ſame, that he may in caſe of neceſſity ſtill have ſome friends to aſſiſt him, for his Holineſs wants champions, becauſe he taketh upon him the Civil Government as well as the Eccleſiaſtick, that when they can defend and prove their religion no longer by Scripture, they may defend and uphold it by power and ſtrength of arms. Now as the Guardian, according to ancient cuſtom, gives atteſtates to every Pilgrim concerning their pilgrimage, under his great Seal, that they may have it to ſhew, ſo he giveth alſo one to the Knight of the Order of St *John* of *Jeruſalem*, and bids them to carry the letter themſelves in perſon to *Rome*, to ſhew it to the Pope. This is ſufficient of the temple of mount *Calvaria*, and it's holy places, and the Chriſtians that are dwelling there, of their chapels, and of their errors.

CHAP.

CHAP. XXI.

A ſhort deſcription of ſome Places, Hills, Valleys, &c. that lye near and about Jeruſalem. *Of the mount of* Olives, *and it's holy places.*

I Having hitherto briefly deſcribed the ſituation of *Jeruſalem*, and alſo related what buildings and holy places are ſtill in being, and to be ſeen there, after it hath ſuſtain'd ſo many wars, aſſaults and deſolations, I cannot but ſpeak of ſome adjacent places before I conclude. And ſo I begin with the mount of Olives, which lieth towards the eaſt before the Temple-hill, over-againſt the Sheeps-gate, on the other ſide of the brook of *Cedron*, as the holy Prophet *Zachariah* xiv. 4. teſtifieth, when he ſaith, 'And his feet ſhall ſtand in 'that day upon the mount of *Olives*, which is before '*Jeruſalem* on the eaſt.' This mount is about a quarter of a league, or as St *Luke* ſaith, A Sabbath day's journey, diſtant from *Jeruſalem*, pretty high, rough and ſtony, full of pleaſant Olive-trees, from whence it hath it's name, and alſo others; as Fig-trees, Lemon, and Orange, and Citron, and *Siliqua*-trees, by the inhabitants call'd *Charnubi*, Turpentine-trees, and Palm-trees; the like I have ſeen but few, *&c.* There are alſo ſome good herbs, *viz.* a ſtrange *Origanum*, *Tragoriganum*, *Roman Mother of Time*, *Spicanardi* and a peculiar ſort of *Coniza*, &c.

At the foot of the mount they ſhew us firſt a great church, between the rivulet *Cedron* and the valley of *Joſaphat*, which was ſo cover'd with earth, that you could ſee nothing of it but the entry, and before it without a large place three ſteps deep. This church was build by Queen *Helena*, mother of *Conſtantine* the Emperor, and call'd, the Sepulchre of our Lady the Mother of God; to go into it, you muſt go down forty four ſteps. Within it towards the right, there is a ſmall

chapel, where they ſay our Lady was buried; and therefore, by the benevolence of the Pope, there is diſtributed and given to the Pilgrims, full forgiveneſs of all tranſgreſſions and puniſhments for ever. Some are of opinion, that this church did formerly ſtand even with the ground, and that after the devaſtation of *Jeruſalem*, when part of the valley of *Joſaphat* was fill'd up, it was cover'd thus over. This church ſtands (as *Nicephorus* ſaith in his eighth book and the thirtieth chapter) on that place where the village *Gethſemane* ſtood, whereby the garden was whither our dear Lord Chriſt did, juſt before his paſſion, go with his eleven diſciples, after he had eaten the Paſchal Lamb with them, and given thanks, according to his uſual cuſtom, over the rivulet *Cedron*, to regain us that which was formerly loſt by our anceſtors in the garden. There he left his eight diſciples, while he went to pray, as the Scripture tells us; when he took with him *Peter*, *James* and *John*, the two ſons of *Zebedeus*, and began to mourn, to quake, and to tremble, and ſaid to them, 'My ſoul 'is ſorrowful unto death, ſtay here, watch with me, 'and pray that you enter not into temptation;' and he withdrew from them about a ſtones caſt, where he kneeled down, fell three times on his face, and pray'd to his heavenly Father, where he wreſtled with death, and ſweat a bloody ſweat, ſo that an angel muſt come down from heaven at laſt to comfort him. This place is underneath a great rock that hangeth over a great cave, juſt at the entry of the valley of *Joſaphat*.

This valley is ſtill, where it cometh down from the mount of *Olives*, pretty deep, and is call'd by the holy Prophet *Joel*, chap. iii. 14, *the valley of Judgment*; which words of *Joel* give us to underſtand, that the Lord, as he was (when he firſt came upon the earth) in this valley taken priſoner, bound and carry'd away to the place of his bitter ſuffering, crucifixion and dying, ſo he ſhall in his ſecond and glorious coming, appear in this valley of *Judgment* again to judge all people of the whole earth, *&c.* that then the impious ſhall ſee whom they have pierced. *Zacharias* ſpeaks alſo of it in the above-mention'd place.

As you go from thence to the mount of *Olives*, you ſee below towards your left hand, near unto the bridge of the river *Cedron*, an old ſquare building like unto a ſteeple.

ſteeple. This, altho' it is believed to this day not only by Chriſtians, but alſo by *Turks* and *Moors*, to be the grave of *Abſalom*, as you ſhall ſee them fling ſtones into it as they go by, to revenge his undutifulneſs ſhewn to his father King *David*, yet notwithſtanding he was not bury'd there, as we read in the ſecond book of *Samuel* xviii. 17. 'And they took *Abſalom* and caſt him into a 'great pit in the wood, and laid a very great heap of 'ſtones upon him.' Yet for all this, when *Abſalom* was alive (as you may farther read in the before-mention'd chapter) he erected a column in the king's dale, for he ſaid, 'I have no ſon, therefore this ſhall be for a re-'menbrance of my name,' and call'd this pillar after his name; and it is ſtill call'd to this day *Abſalom*'s place. Of this pillar writes alſo *Joſephus* in the ſeventh book of his Antiquities and the tenth chapter, ſaying, And *Abſalom* did erect a kingly column of marble in the valley (*Geneſ.* xiv. it is call'd the King's valley) that is two furlongs from *Jeruſalem*. Juſt by this pillar beginneth a very ſteep footh-path, which parts a little above it into two, one whereof goeth ſouthward, at the bottom of the mount of Olives towards *Bethania* and *Jericho*, &c. down thro' the valley that is made by this and the other part of the hill, call'd *Maſhit* in the fourth of *Kings*, chap. xxiii. but the other goeth over the height of the mount of Olives out by *Bethania* to the houſe of *Mary* and *Martha*. A little higher on this hill did our Saviour ſit, over-againſt the temple, when he foretold his diſciples that ſhewed him the glorious buildings thereof, 'That not one ſtone 'ſhould remain upon another that ſhould not be thrown 'down;' and did alſo tell them at length, the terrible and prodigious ſigns, that ſhould come to paſs before the deſolation of *Jeruſalem*, and the end of the world. To this day we ſtill ſee into the *Turkiſh* moſque, with it's large paved court-yard, over the walls thereof ſo perfectly, that you may diſtinguiſh almoſt the perſons that walk there. From thence, when you go up to the hill, which is very ſteep and rough, there is a large plain, from whence our dear Lord Jeſus Chriſt was taken up, and aſcended into Heaven, as you may ſee by the words of the holy Evangeliſt St *Luke*, in his firſt chapter of the *Acts*, verſ. 9. where he ſaith, 'And he was taken up, and a cloud re-

'ceived him out of their ſight,' and verſe 12. 'Then 'return'd they unto *Jeruſalem* from the mount call'd 'Olivet, which is from *Jeruſalem* a Sabbath-day's jour-'ney.' On this place, as *Nicephorus* mentioneth, did Queen *Helena* alſo afterwards build a ſtately church, which now is ſo decay'd, that there is no more to be ſeen of it but a new built chapel in a large yard ſurrounded with a wall. Juſt by it on a hill of the mount towards the north and *Galilea*, there is an old and decay'd building, which was formerly (as my guide inform'd me) an inn for the *Galileans*, where commonly did take up thoſe that went to *Jeruſalem* from *Galilea*. Wherefore they are of opinion, that ſome of them were there in the time of Chriſt, that alſo were ſpectators of his glorious aſcenſion, as it doth appear by the words of the two Angels, that ſpoke to them, and ſaid, 'You men of '*Galilea*, why ſtand you here gazing up into heaven, &c.' But if you duely conſider theſe words, you will find, as you read it in the *Acts* ii. 7. that the Apoſtles themſelves were theſe *Galileans*, where it is written: 'Behold, are 'not all thoſe which ſpeak *Galileans?* and how hear we 'every man in our own tongue, &c.' So did alſo the holy Angels ſpeak to the Apoſtles after the ſame manner, and call'd them *Galileans*, rather to bring them, as Elders of the Chriſtian church, off their wordly thoughts, which they had conceived in their hearts, of the reſtoring of the wordly regiment or kingdom again, which they ſhould have left, and inſtead thereof look'd upon the heavenly kingdom, whereinto Chriſt was aſcended, into the kingdom of God, whereinto they were received as members, which is a more ſpiritual kingdom, that doth not conſiſt in outward things, eating and drinking, *&c*, but in a clean and faithful heart. After this they ought to ſtrive, and to make it their only buſineſs, that it may be notify'd to all men, and be ſpread abroad all the world over.

From the top of the mountain, you have a proſpect over all the holy land, towards the north over the valley *Joſaphat*, which is juſt at the bottom of the hill, into the country of *Galilea*; towards the eaſt, over ſome naked mountains, down into a large field which extends itſelf to the Dead Sea, that is, as *Joſephus* mentioneth, twenty nine leagues long, and fifteen broad, whereof the Scripture

ture maketh mention, chiefly the books of *Macchabees*, and in the ſecond of *Samuel*, chap xv. where it is written, That when King *David* did fly from his ſon *Abſolon*, he tarry'd in the plain fields until he had intelligence of him. In theſe is ſtill remaining the pillar of ſalt that *Lot*'s wife was turn'd into, when ſhe, againſt the command of God, turn'd to look back to the city. The famous Hiſtoriographer *Flavius Joſephus* did in his time ſee it in his own perſon; and the Pilgrims viſit it to this day, and beat off of it ſome ſmall pieces, as they do every where, chiefly in holy places, and yet it is found ſtill whole, and without any defect; which did put ſome Pilgrims, that went to the Dead Sea, into great admiration. Now that they might be certain and be aſſured of the truth of the common aſſertion, That whatſoever was broken off of this pillar, was always found whole again; they did, chiefly one of them, (as I was informed by one that had been there before) knock off a whole hand, and took it away with them. Now after they had been at the end of their journey, and came back again, and went to look for it on purpoſe, they found it whole again, and exactly like unto the old one as it had been before. Farther beyond the plain fields, at the other ſide of *Jordan* that runs thro' it, there appear the *Arabian* mountains, that were inhabited by *Ruben*, *Gad*, and half the Tribe of *Manaſſe*; they are very high, and afford very good paſture for the cattle; ſome among them were much noted and famous of old, as the mountain of *Seir* beyond the Dead Sea, mount *Garizim* and *Ebal*, whereof is made mention in *Deuteronomy* chap. xxvii. and alſo chap. xxxii. of mount *Abarim*, *Nebo*, and the point of *Piſgah*, ſituated in the land of the *Moabites*, over-againſt *Jericho*, which together with all the adjacent places are very well ſeen; as well as towards the weſt the rivulet *Cedron*, and the ſituation and largeneſs of the city of *Jeruſalem*. After we had look'd about ſufficiently, we went down to the place of the village *Bethphage*, which is at the other ſide on the aſcent of mount Olivet, and belongeth to the Prieſts of *Jeruſalem*; this is ſo ruin'd, that now-a-days there is nothing left of it ſave only a few foundation-walls. Into this did Chriſt ſend his diſciples, to looſen the ſhe-aſs and the colt which was ty'd to the door in the road, and to bring them to him,

him, whereon our Lord Chriſt alſo did ride to *Jeruſalem* five days before he ſuffered, being the true Saviour.

Before it the mount is pretty plain, and is very rough and rocky, wherein *Bethania* lieth on the right hand upon one aſcent, of the other part of mount Olivet, as is before ſaid, but the village of *Mary* and *Martha* (whereof you read in the Goſpel of St *John*, chap. xi.) is farther out by the beginning of the road towards *Jericho*, which is ſtill very dangerous, becauſe of the *Arabian* vagabonds. In theſe habitations did our dear Saviour oftentimes take up his lodgings with them; and in the ſame did *Mary* the ſiſter of *Lazarus*, and *Martha* anoint the feet of our Lord Chriſt with a precious ointment of *Nard*, and dry them again with her hair; in our days they are quite deſolated, and nothing left thereof but ruins. Near it as you come back again to *Bethania*, in the plain lieth a large ſtone, where alſo you may ſee the above-mention'd places very plain; where they ſay that *Martha* did meet the the Lord, when he came up the ſteps, and reſted on the mount, and talked with him of the reſurrection of her brother, before her ſiſter *Mary* did know any thing of the arrival of the Lord. Wherefore ſhe went back again into their village, to call her ſiſter *Mary* ſecretly, who, when ſhe heard that our Lord Chriſt was near at hand, did haſten and went to him, for he was not yet come into the village, and fell down at his feet, and ſaid weeping, 'Lord, if thou hadſt been here, my brother had not 'dy'd;' then he groaned in his ſpirit, and enquired preſently after the place where *Lazarus* his dear friend was laid, and went with them to it to *Bethania* that village, diſtant a league, (about an hours going,) or as the Scripture ſaith: about fifteen furlongs from *Jeruſalem* on an aſcent; wherein was a ſmall chapel, and underneath it a deep cover'd cave, wherein *Lazarus* had lain four days, as you may alſo ſee in the before quoted chapter, where it is in the thirty eighth verſe ſaid: 'It was a cave, and a ſtone 'lay upon it.' When the *Franciſcan* Friers would go to the grave of *Lazarus*, they were forced to go through this village, and a great concourſe of the poor inhabitants uſed to flock about them, and did ſurround them, and detained them till they gave them ſomething to be diſtributed amongſt them; that they might evade this trouble,

and

and not be neceſſitated to go thro' this village, when they go to the grave, they have made behind at the other ſide on the height another avenue, but they do not eſcape the *Mobile* for all that, for they meet them notwithſtanding, chiefly, if they know or have intelligence, that any Pilgrims came along with them to ſee the grave; ſo we did find it, for they came and kept us lock'd up in it ſo long, till we had given them ſo much as did ſatisfy them. As you come out again from *Bethania* towards *Jeruſalem*, the Friers ſhew an old building, where *Simon* the Leper did dwell, in which when Chriſt was at the table, *Mary* the ſiſter of *Lazarus* did come, and did break again, yet ſeveral days after, a glaſs of precious unguent of *Nard* over his head, which fill'd the whole houſe with a fragrant ſcent; which pleaſed Chriſt ſo well, that he took her part againſt his diſciples, and commended her proceedings ſo highly, that it is recorded to her perpetual memory. From thence if you come nearer into the valley between the mounts of Olives, there is ſtill to be ſeen ſeveral fig-trees whereabouts Chriſt did curſe one of that kind, becauſe he found no fruit thereon when he was hungry. Juſt at the coming out of the valley near unto the ſteps of mount Olivet, you ſee the city again, but chiefly the mount of the temple and gate where you go up, walled up in the new wall. From this valley, when our Lord Chriſt came in ſight, and came down the mount Olivet, the people, as he came riding along, cry'd, ſaying, 'Ho-'ſanna, to the Son of David, *&c.*' and a little after when he came nearer unto it, he lamented with tears alſo their future miſery, and the terrible deſtruction of the town, and went in from thence towards the golden gate into the temple and drove out the buyers and ſellers.

CHAP.

CHAP. XXII.

Of the Bethlehem, *the mountains of* Judea, *and their famous places. Where alſo is made mention of my returning back from* Jeruſalem *to* Tripoli.

BETHLEHEM, formerly called *Ephrata*, is ſituated towards the ſouth, twenty furlongs, or a *German* mile diſtant from *Jeruſalem*. The neareſt way to it, you go through the gate of *Hebron*, and come to the right by the upper mote, and the bloody field, up the ſteps over mount *Gihon*, where juſt before you ſee a ciſtern with good freſh water near the path, made of white ſtones, and well prepared; near which the ſtar did appear again unto the three wiſe men of the eaſtern countries, and led them into *Bethlehem*. Near it there groweth a Turpentine-tree larger and higher than any that ever I ſaw elſewhere in my life. Farther, about half way, you paſs over a hill, at the top whereof you may ſee both towns, *Jeruſalem* and *Bethlehem*. Before you is a large valley, which, altho' it be rocky, yet it is fruitful both of corn and wine. In it, towards the right hand near the road, is an acre called the *Cicer* field, which had it's name (as I was informed) from the following tranſaction. It is ſaid, that when *Chriſt* went by at a certain time, and ſaw a man that was ſowing Cicers, he did ſpeak to him kindly, and asked him what he was a ſowing there, the man anſwered ſcornfully, and ſaid, *He ſowed ſmall ſtones. Then let it be*, ſaid our Lord, *that thou reap the ſame ſeed thou ſoweſt*. So they ſay, that at harveſt time, he found inſtead of the Cicer-peaſe, nothing but ſmall pebbles in ſhape, and colour and bigneſs, like unto them exactly. Now whether there be any thing of truth in it or no I cannot affirm; but this I muſt ſay, that there are to this day, ſuch ſtones found in this

this field. For, as we went by, ſome of us went into it, and did gather a great many of them that were in bigneſs, ſhape and colour, ſo like unto theſe Cicers (by the *Arabians* called *Ommos*, and in *Latin*, *Cicer arietinum)* that we could hardly diſtinguiſh them from natural ones.

Hard by it, you ſhall ſee ſtill ſome old ruins of old ſtones, where firſt *Abraham* the Patriarch did build a tent as you read in *Geneſis* xii. 8. And he removed from thence unto a mountain on the eaſt of *Bethel*, and pitched his tent, having *Bethel* on the weſt, and *Hai* on the eaſt. *Senacherib*, the King of *Aſſyria*, when he went before *Jeruſalem*, did come into this valley with all his might and power; and had by the angel of the Lord in one nights time, one hundred and eighty-five thouſand men ſlain; and ſtill to this day, there are two great holes to be ſeen, wherein they flung the dead bodies; one whereof is hard by the road towards *Bethlehem*, the other towards the right hand over-againſt old *Bethel*; which town fell to the children of *Benjamin*, and is called ſtill to this day *Bethiſella*, and is ſituated half a league farther towards the weſt, at the foot of the hill, in a very fruitful country. There did *Jacob* the Patriarch when he fled from his brother *Eſau*, ſee in his ſleep the ladder which reached up into heaven, whereon the holy angels aſcended and deſcended, wherefore he erected there a ſtone for a mark, and called the place *Bethel*, which was called *Luz* before, as you may read in *Geneſis* xxviii. As you come nearer to *Bethlehem*, you ſee the grave of *Rachel* at your right hand near the road, which *Jacob* did erect there, when his wife died in labour with *Benjamin*, as you read in *Geneſis* xxxv. 16. 'And they journeyed from *Bethel*, 'and there was but a little way to come to *Ephrath*:' and verſe 18. 'And it came to paſs as her ſoul was 'in departing (for ſhe died) that ſhe called his name '*Benoni*; but his father called him *Benjamin*; and '*Rachel* died, and was buried in the way *Ephrath*, 'which is *Bethlehem*. And *Jacob* ſet a pillar upon her 'grave; that is the pillar of *Rachel*'s grave unto this 'day.' Before you come quite thither, there is juſt by without it, on the left, a good rich ciſtern, which

is

deep and wide. Wherefore the people that go to dip water, are provided with ſmall leathern buckets and a line, as is uſual in theſe countries; and ſo the Merchants that go in carravans through great deſarts into far countries, provide themſelves alſo with theſe, becauſe in theſe countries you find more ciſterns or wells, than ſprings that lie high. This was formerly under the gates of *Bethlehem*, whereof King *David* longed to drink; wherefore his three champions did break into the camp of the *Philiſtines*, and did dip ſome water out of the well, and brought it to the King; but the King would not drink of it for certain reaſons, as you may read in *Samuel* chap. xxiii. and in I. *Chronicles* chap. xii. From thence we went by the path of the mount into *Bethlehem* the town of *David*, where he was born and anointed King by the Prophet *Samuel*; it lieth upon an aſcent, it's buildings, town walls and towers are ſo decayed, that now it is quite open, and nothing at all to be ſeen, except the well and monaſtery, but ruined cottages.

Juſt without *Bethlehem*, at the other ſide of the path, towards the eaſt, for formerly the town reached ſo far, they ſhew ſtill the ſtable under a large rock, wherein *Jeſus Chriſt*, the promiſed *Meſſias*, God and Man, was born of the immaculate Virgin *Mary*, and laid in a manger. Of his coming, and the place where he ſhould be born, the holy prophet *Micah* long before prophefied in his fifth chapter, and ſecond verſe, ſaying: 'But 'thou *Bethlehem Ephrata*, though thou be little among 'the thouſands of *Juda*, yet out of thee ſhall he come 'forth unto me, that is to be ruler in *Iſrael*; whoſe 'goings forth have been from of old, from everlaſting.' On that place hath *Helena*, mother of *Conſtantine* the Great, alſo build a ſtately church; but ſince it is ſo ruined and demoliſhed, that hardly half of it is left, as one may ſee by the old walls of the foundation, and other places and arches that are ſtill left without; yet that part that ſtill remaineth ſtanding, is very large, covered with lead at top, and is ſo glorious a building, that one ſhall hardly find a better any where. For within it is paved with white marble all over, and upheld with a great many large and high marble pillars, each

each whereof is about nine ſpans in diameter; I told about fifty of them, they ſtand without before the chancel (and underneath them is the place of the holy and joyful birth of our Lord *Jeſus Chriſt*) in four rows one behind the other, and ſo give a glorious ornament to the whole church. There are alſo be ſeen on the arches and the walls about, ſome fine hiſtories taken out of the Old Teſtament, made in *Moſaick* work, laid in with colours very artificially; and are ſtill ſo plain to be ſeen and diſcerned, as if they were made but the other day. The cave wherein *Chriſt* was born, hath without, on each ſide of the chancel, underneath which is a peculiar way into it, one againſt the other, the doors thereof are commonly locked up, becauſe behind the church, there is ſtill another, through which they generally go down into it; therein is below at the right hand ſtill another leſs one, going down two ſteps more, which is the true ſtable, wherein our Saviour *Jeſus Chriſt* did lie in the manger between the ox and aſs; ſo there is ſtill in the ſame place made a marble one very well wrought. Without before it we put off our ſhoes, and went in with the father Guardian into the holy place. Where, when I conſidered the joyful birth of our Lord *Jeſus Chriſt*; where he, as the true long before promiſed *Meſſias* and Saviour was born; I was affected, as if I ſaw the child wrapt up in ſwadling cloaths, and lying in the manger, diſguiſed in our mortal fleſh and blood, yet without ſin, that we as children of wrath and eternal damnation, might be received again by God his Heavenly Father, as his children unto everlaſting ſalvation; that did humble himſelf ſo low, as to be born in a dark ſtable in the miſerableſt poverty, that he might bring us out from the filth and mire of ſin wherein we lay, into the parlour of his Heavenly Father. 'Seeing then, my dear Lord *Jeſus* 'Chriſt, that thou art come to us into the world, as 'the true light, to make of us, that were children of 'darkneſs and eternal damnation, children of light and 'eternal ſalvation and felicity; I return unto thee, O 'Lord, for theſe thy unſpeakable benefits, eternal 'praiſes, and ſeeing that thou haſt aſſumed our fleſh and 'blood, and haſt alſo cauſed theſe thy merits and be-

'nefits

'nefits to be by thy holy angels proffered to me; there-
'fore I pray thee let me come to thee with the poor ſhep-
'herds, and ſee thy ſaving incarnation, give me and us all
'thy grace and holy ſpirit, that we may comfort our
'ſelves with this thy bleſſed birth, againſt our ſinful
'and impure one, conſtantly and without ceſſation, that
'we may rejoice in it, in good and bad times, in tribu-
'lations and adverſities, in proſperous ſucceſs and ill
'fortune, in the time of this temporal life, heartily,
'until at length we ſhall, in the life to come, ſee thee
'with all the elected ones, face to face, to all eter-
'nity.' Amen.

This cave is underneath about the walls, lined with long tables of grey marble, adorned with blue, artificially laid in; the rock that cometh out over the ſtable only excepted. Juſt by the furthermoſt entry of the fine chapel there are others, in one whereof St *Jerom* did live, and did tranſlate the Bible out of the *Hebrew* and *Chaldean* languages into the *Latin*. In another near it, lieth buried the noble pious *Roman* lady *Paula*, with her daughter *Euſtachia*. Who, after the deceaſe of her husband, went thither to St *Jerom*, where ſhe led all the reſt of her days in Chriſtian piety, until at length ſhe died in the Lord. From thence we came up again into the church, wherein without cloſe to the chancel on each ſide, were to be ſeen two altars, covered with good large marble; on one thereof on the left, the father Guardian did ſhew me the effigies of the old *Simeon*, holding the child *Jeſus* in his arms, and in the manger ſtill another, with this admonition. 'That from hence we may ſee, conclude and learn, 'that it is not culpable at all to have images, ſeeing 'that nature itſelf alloweth ſo much unto ſtones, that 'images may grow in them. Wherefore they are not 'only not to be forbidden, but rather to be honoured.' what every Chriſtian ought to think of this, being quite contrary to the holy Scripture, every child that hath but begun to learn the Catechiſm, can eaſily and ſufficiently decide. The *Franciſcan* monks have near the church, a large and pleaſant habitation, and alſo by it great gardens (rich of fine plants and good fruits) defended round about with high walls, againſt the incurſion

curſions of the *Arabians*, which they make daily. *Bethlehem* lieth high, ſurrounded by the hills of *Judæa*, as you may ſee by the words of *Jeremiah*, chap. xxxi. verſe 15. where he doth prophecy the murdering of the children, which cruel tyranny *Herod Aſcalonit* did a great while after in Chriſt's time execute, the words are theſe: 'Thus ſaith the Lord, a voice was heard in 'Ramah, lamentation and bitter weeping: *Rachel* 'weeping for her children, refuſed to be comforted for 'her children becauſe they were not.' In this monaſtery, becauſe it lieth at the top of the path, you ſee with pleaſure, as well as on mount *Olivet*, the confines of *Jericho*, and the Dead Sea, and the mountains of *Arabia*, but chiefly within the ſpace of a league and a half towards the ſouth, a great and high hill, which extends itſelf much farther than the reſt; whereupon, in former years, the ſtrong and mighty caſtle of *Thecoa* was built, whereof the holy Prophet *Jeremias* maketh mention in his ſixth chapter, and alſo *Amos* (who did prophecy there) in his firſt chapter. The Chriſtians had this in poſſeſſion a great while, and did keep it againſt the Infidels and Heathens for above thirty years after *Jeruſalem* and the Holy Land were taken; for they had corn, wine, water, and other neceſſaries, abundantly of their own growing, ſo that they might have kept it longer, if a great contagious diſtemper had not got among them, which did increaſe to that degree, that they were forced to leave it, and to retire to more healthy places. When the Heathens did underſtand that the Chriſtians were marched off, they fell into the caſtle with a great multitude, tore it all to pieces, and did demoliſh it to the very ground, ſo that now one cannot diſcern that ſuch a one did ſtand there before. But this loſt troop of the Chriſtians, did at length ſettle themſelves on mount *Libanus*, and began to inhabit it, where they are ſtill remaining in our times, and call themſelves (as I have told you before) *Truſci*. About *Bethlehem*, there are ſome valleys very well tilled with corn and vines, and among the reſt a very pleaſant and fruitful one that beginneth immediately by the church and fountain, and runs down towards *Jericho* and *Jordan*. This is below

pretty wide, full of Olive and Fig-trees, it alſo bringeth forth ſome comfortable herbs, *viz.* ſome ſtrange *Origanums*, *Tragoriganum*, *Roman Serpillum*, which the *Arabians* call *Sathar*, *Abſinthium Santonicum*, which groweth every where in the Holy Land, this hath ſmall aſh coloured leaves, very like unto them of ours, and many ſmall ſtalks full of ſmall yellowiſh ſeeds, it is of an unpleaſant ſmell, very bitter, with a ſaltiſh ſharpneſs, wherefore it is reputed to be the *Scheba* of the *Arabians*; from whence our Wormſeed cometh.

In this valley were the ſhepherds, to whom the angels of the Lord did appear, and declared to them the ſaving birth of our Lord *Jeſus Chriſt*, ſaying, 'Behold I bring you good tidings of great joy, which 'ſhall be to all people; for unto you is born this day, 'in the city of *David*, a Saviour, which is *Chriſt* the 'Lord, *&c.* and ſuddenly there was with the angel a 'multitude of the heavenly hoſt, praiſing God, and 'ſaying: Glory to God in the higheſt, and on earth 'peace, good will towards men.' In that place, which is about half a league below *Bethlehem*, is ſtill a church, which alſo Queen *Helena* did build, as *Nicephorus* teſtifieth in the thirtieth chapter of his eighth book, this is for the greateſt part fallen in, ſo that nothing more but a ſmall arch is to be ſeen of it. Hard by it did ſtand the tower *Ader*, as St *Jerom* writes, whereby *Iſrael* did erect a tent, (as you may read in *Geneſis*:) and looked after the ſheep with his twelve ſons. This is in our time ſo demoliſhed, that it lieth quite in ruins. Beyond it, in another valley, not far from *Bethlehem*, they ſhew ſtill to this day a large orchard full of Citron, Lemon, Orange, Pomegranate, and Fig-trees, and many others; which King *Solomon* did plant in his days, with ponds, canals, and other water works, very pleaſantly prepared; as he ſaith himſelf in *Eccleſ.* chap. ii. verſe 5. 'I made me gardens and orchards, 'and I planted trees in them of all kind of fruits; 'I made me pools of water, to water therewith the wood 'that bringeth forth trees.' This is ſtill in our time full of good and fruitful trees, wherefore it is worthy to be ſeen for their ſakes, and alſo for the ditches ſake that are ſtill there. Wherefore I really believe it

to

to be that ſame whereof *Joſephus* maketh mention in his eighth book of the *Jewiſh Antiquities*, and the ſeventh chapter; ſaying, 'And the King rode in a chariot, cloathed in white, and it was his cuſtom to ride early in the morning to a place called *Hetten*, a hundred furlongs from *Jeruſalem*, where he had a garden with water pools and works very pleaſant, and rich. Thither went the King for his pleaſure; and did always uſe great diligence and conſideration in all things, and took delight to ſee every thing neat and handſome.' *&c.* After we had ſeen the chiefeſt places within and without, near and afar off *Bethlehem*, we returned to *Jeruſalem* again by another way, that was near as far again about, and went over the mountains of *Judea*, which have firſt as you come from thence very good and fruitful valleys, full of vines and corn, but the nearer you come to *Jeruſalem*, the higher and rougher are the mountains. In this way, half a league from *Nebeleſchol*, the friers ſhewed us a well very rich of water, juſt by the road that goeth down to *Gaza*, this runneth into a ſmall rivulet, wherein the holy Apoſtle *Phillip* did baptize *Candaces* chamberlain to the Queen of *Ethiopia*; by it, is nothing elſe to be ſeen but a ſmall church and a fiſh pond. From thence we came over high, rough and ſteep hills into the deſerts, where St *John* the *Baptiſt* did lead his life in his young age, there is nothing to be ſeen but a very ancient chapel, and hard by it a delicate ſpring on the top of the hill, where we went up to refreſh ourſelves a little, with eating and drinking of what we had taken along with us. About the roads grow many trees, by the inhabitants called *Charnubi*, the fruit whereof is called *St John's Bread* in our country, and is brought to us in great plenty. From thence we had ſtill a very rough and hilly way to the church and habitation of *Zachary*, whither the Virgin *Mary* did come (climbing over the hills) to give *Elizabeth* a viſit, *&c.* Before it, a league diſtance nearer to the town, at the end of the valley *Raphaim* (whereof the holy Scripture maketh often mention, *viz.* in *Joſhua* xv. and xviii. and in I *Chronicles* chap. xii.) ſtands in a very pleaſant and fruitful place, the church of St *John* the *Baptiſt*; and by it, before

you come quite to it, falleth down the ſpring of *Nephthaah*, that is very rich of water. This church is very ancient, but yet pretty well built, and hath on the left hand as you go in, a deep and hidden cave, wherein *Elizabeth* did hide herſelf with *John* her child, that it might not be ſlain with the children of *Bethlehem* by the ſervants of *Herod*, whereof you may read more in the *Proto-Evangelium* of St *Jacob*, where it is thus written: 'When *Elizabeth* did hear, that among the 'reſt of the innocents which *Herod* had commanded 'to be killed, her ſon *John* was alſo ſearched for, ſhe 'did climb up the hills, and looked about her where 'ſhe might hide him; but when ſhe ſaw no place there 'where ſhe could preſerve him, ſhe ſighed, and cried 'out with a loud voice, ſaying: *O ye hills of* Gad, '*take both the mother and the child*; for ſhe could not 'aſcend them; the hill did open itſelf inſtantly, and 'took them into it, *&c.*' But how afterwards *Herod* did ſearch for *John*, and how he did threaten and exhort his father *Zachary* to tell him where his ſon was, and alſo how his ſervants did kill *Zachary* (not being ſatisfied with his anſwer) for it in the porch of the temple is at length related in the books of the martyrs of the learned and reverend *Ludowich Rabus*. As you come from the beforementioned church, nearer to the town of *Jeruſalem*, there is ſtill ſeen a large pillar, that is of great antiquity, and lieth very high between the mountains on a high hill, five furlongs off of *Jeruſalem*, wherefore ſome take it to be ruins of the fortification of *Betzura*; but as far one can underſtand by the books of *Maccabees*, that is ſituated more towards the eaſt behind mount *Olivet*. Juſt before it, within, ſtands in the valley (that is full of pleaſant Olive-trees) a very old, yet well built church, called the Holy Croſs, whereof ſome *Greek* friers are poſſeſſed; they pretend, that in that place the tree did ſtand, that was made uſe of for the croſs of Chriſt: this we did ſoon leave, and went over a ſmall height through the gate of *Hebron* again into *Jeruſalem*, and made ourſelves ready to return the next day again to *Joppe* towards our ſhip. And ſo we rewarded the father Guardian, their interpreter, and others that had conducted us, for

for their faithfulneſs and ſervices done us according to our ability, to their full content and ſatisfaction, wherefore the father Guardian did freely give to each of us a certificate under his uſual ſeal, that we had ſeen all the holy places which were named in it. This done, we went away, and came the next day to *Rama* towards *Joppe*. By the way, I found ſome *Lentiſcus*'s, from whence the *Maſtich* cometh, *Arbutus*, *Ilex*, and a ſtrange ſort of Willows, by the inhabitants called *Saſſaf*, but by *Theophraſtus*, *Elæagnus*, ſome Olive-trees, Palm-trees, white Mulberry-trees, *Sumach*-trees, and *Styrax*, from which cometh a ſweet ſmelling Gum, called by the ſame name, that is brought from thence into our country; *Spartium*, *Lycium*, which is a ſtrange ſhrub, and the juice thereof retaineth the ſame name, and is found ſometimes in our Apothecaries ſhops; the King and Prophet *David* maketh mention thereof, under the *Hebrew* name *Hadhadd*, by which alſo the *Arabians* call it, their ſpeech running much upon the *Hebrew*. Hereabout grow alſo very many fruits (called *Siliquæ* by the *Latins*, and κεραλιὰ and κερατονία by the *Greeks*, but by the inhabitants *Charnubi*) whereof many are brought out to us, and are very well known by the name of St *John*'s *Bread*. Theſe are ſo common in theſe countries, that they eſteem them leſs than we do the worſt fruit we have, wherefore they give them to the cattle to eat. Wherefore it is probable, that the prodigal ſon deſired to fill his belly with theſe fruits, which, as it appeareth by the *Greek* text, the hogs did eat, and yet could not have enough of them to ſatisfy his hunger. Beſides theſe, I found alſo by the way many Turpentine-trees, by the inhabitants called *Botin* and *Albotin*, which are very common in *France*, chiefly about *Montpelier*, they have ſmall green kernels, that are of a reddiſh colour, and hollow within, and are oftentimes baſely ſold and uſed by the Apothecaries for the true *Carpabalſamum*; for theſe and others abovementioned, as we read in *Nehemiah*, chap. viii. the *Iſraelites* did take bows, and made themſelves tents of them to live in, during their great feaſt of Tabernacles. I ſaw alſo chiefly between *Rama* and *Joppa* ſome white *Barberry*-trees, which I took firſt for *Paliurus*, the third

kind of *Rhamnus*, unto which they are very like, except the fruits whereby I did discern them first, and besides, they are much higher, and their branches covered with a white bark. Now although they are not to be taken for the same, yet they are very like unto the second *Paliurus*, whereof *Theophrastus* maketh mention in the fourth chapter, and the fourth verse. Among the corn, I did find a strange *Origanum*, *Serpillum*; *Smilax aspera*, *Triones* of *Theophrastus*, whereof I have made mention above.

After we had made our selves quite ready to sail for *Tripolis*, whither we had about forty *German* miles, we went aboard the ship, and set sail with a fair wind. But this did not last long, for, as soon as we were out at sea, there arose one that was so contrary to us, that we hardly reached the confines of *Tirus* and *Sidon* the fourth day, where we arrived in our former voyage at night, as I have said before. I saw nothing of any buildings on the shoar, but some small houses in the place where formerly the town *Sarepta* did stand, which (as you may read in St *Luke*, chap. iv. and in III *Kings*, chap. xvii.) was situated near unto *Sidon*, or as *Josephus* writes in his eighth of the *Jewish Antiquities*, chap. xiii. between *Tyrus* and *Sydon*, in the country of *Phœnicia*, wherein the holy prophet *Elias*, during the great scarcity, did live a great while with a widow, and did restore her dead son to life again.

Departing thence, the night befel us before we gat overagainst *Sidon*, but we went so near the town, that we could see the houses, and some rocks butting upon them by moon-light. From thence, the nearer we came to *Tripolis*, the more the wind was for us, so that we arrived there on the first of *October* in the year 1575, in very good health and condition. Wherefore I give eternal thanks, glory and praise unto the Almighty God the Father, Son, and Holy Ghost. *Amen.*

CHAP.

CHAP. XXIII.

How I took ſhip at Tripolis *in* Syria, *and ſail'd back from thence to* Venice, *and travell'd home again to my own relations at* Augſpurg.

AT my arrival at *Tripolis*, when I hoped that ſomething might have been done for the good of *Hans Ulrich Krafft*, whom I left in priſon behind, as is above mention'd, towards his deliverance; that we, ſeeing we came out together, might have remained together a while longer, and have ended our journey to our content, I found there was not only nothing done to the purpoſe, but his cauſe came to be worſe and worſe, ſo that it was even or odd whether I ſhould not have been caſt into priſon alſo, and beaten ſeverely to boot. When thus he was detain'd in priſon, I receiv'd a letter and command, as well from his adverſary, as from my own friends, deſiring me to take the cauſe in hand earneſtly, to bring them both to an accommodation; and that if I would do ſo, I ſhould do him greater ſervice, than if I ſhould ſtay a whole year longer at *Tripoli*, expecting his deliverance. Now altho' many means were uſed after my departure, for his liberty, yet they proved all fruitleſs, unſucceſsful and vain, ſo that he was forced to ſpend three intire years miſerably in this ſevere *Turkiſh* impriſonment, until at length he was miraculouſly deliver'd. Wherefore I got everything ready for my departure, and went aboard the ſhip called the St *Matthew*, on the day of St *Leonhard*, being the ſixth day of *November* in the year 1575, having firſt taken my leave of the above-mention'd my dear friend *Hans Ulrich Krafft*. whom I loved as my own brother, and the next day we put out, having a very good wind. So our navigation proceeded in the beginning very ſucceſsfully, and we diſcover'd on the third day early the great iſland of *Cyprus*. But when we approach'd unto it, a hurricane aroſe ſuddenly, and blew ſo fiercely upon us, that it wound

our great ſail round about our main maſt, ſo that it was a wonder to me, that it did not bring it by the board, or (as it would if the ſeamen had not ſtruck it down immediately) turn the ſhip over, and ſink her. Theſe winds ariſe from a wind that is call'd by the *Greeks*, *Typhon*; and *Pliny* calleth it *Vertex* and *Vortex*; but as dangerous as they are, as they ariſe ſuddenly, ſo quickly they are laid again alſo. The ſeamen pretend, that one ſhall ſooner perceive them in the ſhip below, becauſe they come up from the depth of the ſea, than above deck. After this had continued about a quarter of an hour it was quite over, ſo that it was perfectly calm, and the ſea very quiet. So our ſeamen hoiſted up their ſail again, and ſteered towards the *Capo del Græco*, with an intention to run in ſtill before ſun-ſet into the harbour of the metropolis call'd *Famaguſta*; but before we were aware of it, another wind aroſe that did ſend us back again, ſo we ſtood out at ſea, and went on with it ſo well, that we paſſed the iſland that is one hundred and ſixty *Italian* miles long. Not long after the wind did change, and it came to be foul weather, and ſo contrary to us, that we went on but very ſlowly, and we were forced to drive upon the ſea only for ſeveral days, until at length we came before the land of *Pamphylia* and *Lycia*, which came in ſight now and then, nearer to the iſland of *Rhodes*; then aroſe a northerly wind that helped us into our true road again, and blew ſo freſh, that in a few hours we went by that mountainous iſland *Scarpanthus*, and afterwards by *Solomon*'s point of the iſle of *Candia* out towards the ſouth, which is forty leagues farther; and we had been almoſt quite thrown over into *Africa*, if we had not ſheltered ourſelves under the next mountains, ſo we got clear of the noiſe and turbulency of the wind and ſea; but inſtead of that our ſhip came ſo near unto the ſhoar of *Candia*, that we feared every moment to have been ſhipwreck'd, which had certainly befallen us, if our *Nacchier*, that managed the ſails, with his ſeamen (who wrought very hard, until they brought the ſhip out at ſea again) had not for two days and nights done their utmoſt endeavour. When we kept thus out at ſea, foul weather befel us again, and contrary and rough winds blew afreſh, ſo that it was very dangerous

dangerous ſailing; wherefore our maſter as well as the men thought it beſt to get into an harbour; but finding that it was very dangerous to get in there, they went back again to the iſland *Calderon*, which lieth not above a *German* mile from *Candia*, to land there, and to ſtay for better weather. This iſland is ſmall, and ſo rough and ſandy within, that it cannot be inhabited; but yet being full of buſhes, thoſe of *Candy*, turn, chiefly in the ſummer, their cattel into it. Here I found a kind of Mandrake with blew flowers in great quantity, and alſo very many *Oxycedri* like unto our Juniper buſhes, which are almoſt as high as our Pine-trees. When we, during this hard weather, were in this iſland *Calderon* for ſhelter, we ſaw ſometimes clouds in the ſhape of a pillar, that came down from the skies to the next mountain, and ſo extended themſelves ſloping down into the next ſea. *Pliny* makes mention alſo of them in his forty ninth chapter of the ſecond book. When this did touch the ſea, it begun to ſuck, as it were, thro' a ſpout ſo fiercely, that the water began to move in that place, as if it were in a ſtorm, ſo that we could not only hear the noiſe, but alſo ſee the great motion thereof. In the beginning it was pretty clear, but the longer it remained there the darker it grew, until at length it aroſe up again and aſcended into the skies like unto a thick cloud. Wherefore it may very well be, that ſometimes worms, frogs, funguſſes, ſnails, muſcles, *&c.* may fall down with the the rain, chiefly in thoſe places that are near to the ſea; for I have myſelf ſeen it many times in my travels between *Bononia* and *Florence* on the high mountains, where I have found ſeveral of them. When the wind blew fair for us again, and we had ſufficiently provided ourſelves with wood and freſh water, we hoiſted up our ſails again and came away; and at length, not without great labour and changing of the wind, we got out before the iſland of *Candy*, which is about two hundred and fifty *Italian* leagues long, into the open ſea, with an intention to go ſtrait away for *Venice*. In the mean time one of our ſeamen did catch on a hook, that he had baited with ſome meat, a large fiſh, by the Latins call'd *Lamia*, but this fiſh being of ſome hundred weight in bulk, he brought him upon the hook by degrees to the

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ſhip, then they faſtened a rope about his gills, and ſo drew him up very ſafely. When they did cut it open to ſalt it, I found that it's bones were but very ſmall, and not harder than a cartilage. They gave us now and then ſome of it to eat, but it was ſo much ſalted, that we could not eat it, ſo that at laſt they were forced to leave it. Soon after one of the Pilgrims, that was a Prieſt at *Lille* in *Flanders*, got a bloody flux ſo violently, that he was in danger of his life, ſo I took care of him, and gave him what phyſic I had by me in the ſhip. When we came to the iſland of *Cerygo*, elſe call'd *Cithera*, belonging to the *Venetians*, lying near to the *Morea*, (from whence *Paris* took away the Queen of King *Menelaus*, and carry'd her to *Troy*) upon a ſudden a hurricane aroſe towards night with blowing, thundering and lightening, ſo that we at ſeveral times did deſpair of our lives. For when the waves ſwelled as big as large rocks, and preſſed very hard upon our ſhip, ſo that they did fling it now on this, and then on the other ſide again, with great violence; ſo that not only our goods, arms, trunks, and boxes were tumbled up and down in the ſhip, but that alſo we were forced to take great care of ourſelves during this tempeſt, that we might not tumble over board, of which we were in great danger. But how terribly ſoever this looked in the dark night, yet it ſtill increaſed; for in a little while after the place that held the cannon ſhot that were near unto the ſteerage, where I had my cabin, broke open, ſo that the balls ran up and down over all the ſhip according as ſhe rolled. Soon after the beating of the waves knock'd off the garland that was behind at the outſide of the ſhip, and left ſome nails about a finger thick, that held it in the wood, with ſuch a power, that one might hear it almoſt all over the ſhip. After all this the great ſail was alſo torn off, and fell down into the ſea, ſo that we thought no leſs than that we were all loſt; for then the ſhip was wholly left to the mercy of the roaring waves, that flung her, and toſſed her about like a foot-ball from place to place, (which you may deduce from thence, that the Guardian that held himſelf faſt by the main maſt upon the deck, was ſometimes above a man's depth under water) ſo that every moment we expected to be overturned, and drown'd. Yet in all this calamity,

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we did not give over all, but did what we could for our ſafety, ſeeing that we could not do what we would, we ſtood together and pulled the ſail out again, yet we did not all pull together, for it was ſo dark that we could not ſee one another but when it lightened, and in the place of the torn one we put up another new one; for generally in ſuch ſhips they are provided with two ſails, and alſo with two maſts and rudders. After the ſeamen had put on the new ſail, not without great labour, difficulty and danger, they fell down upon their knees, and began to pray to their interceſſors and patrons, which every one chuſed for himſelf, by their names, ſome to *Peter*, others to St *Paul*, others to the holy Virgin *Mary*, but chiefly and before all the reſt to St *Nicholas*, who in the like imminent dangers, neceſſities and calamities, hath oftenеſt before all the reſt ſhew'd himſelf by ſundry tokens, according to their opinion, ready to aſſiſt and to help, ſo that they might be ſure of his help, and ſo comfort themſelves with a certain deliverance.

After they had ſaid their prayers, they let me underſtand that they had ſeen three burning candles on the top of the main maſt, wherefore ſome of them for joy vowed ſolemnly to go a Pilgrimage to certain Holy Places, or elſe to give a certain Sum to one of their churches. This tempeſtuous weather held on all the night long and alſo for a great part of the next day, ſo that the ſeamen prayed three ſeveral times; I cannot juſtly tell whether I was more aſtoniſhed at their prayers or at the tempeſtuouſneſs of the ſea, but chiefly when I underſtood, that they ſought, without *Chriſt* our true Saviour and Helper, in this great danger to others, and ſuch that did not only know nothing of us, as we may ſee by the words of *Eſaiah*, when he ſaith, *Abraham knoweth nothing of us, and Iſrael doth not know us*; but that they alſo (if they had been ſtill alive) would have directed us themſelves to the true and only Mediator *Jeſus Chriſt*. And ſo we read, That the virgin *Mary* her ſelf did not know what was become of her Son, until ſhe found him ſitting amongſt the teachers in the temple of *Jeruſalem*: and alſo at the wedding of *Cana* in *Galilea*, ſhe did direct the ſervants (that told her that they wanted wine) herſelf to her ſon our Lord *Chriſt*, (that they might not look upon her any more)

more) when ſhe ſaith to them, *What he bids you ſo do.* Seeing then that the ſaints will not receive ſuch honcur that only belongs unto the Lord, and on the contrary, the Lord bids us come to him, I turned from them all to *Chriſt* (when our ſhip was almoſt quite covered over with the waves) to awake the *Lord* as his Diſciples did when he was aſleep, ſaying, *Lord help us or elſe we periſh*; and with the Apoſtle St *Peter*, *O Lord ſave and deliver us, let us not ſink down quite, but draw us out from the depth of the ſea, and preſerve us graciouſly in this great danger.* This tempeſt made our ſeamen ſo diſtracted, that they did hardly know whether, and how far the weather had drove us out of our way, until we came quite about the *Morea*, and ſaw the Iſland *Zant* (formerly called *Zacynthus*). This we left on our right, and did go ſtrait forwards to the next Iſland of *Cephalonia*. This is about 250 leagues diſtant from *Candy*, and doth belong as well as *Zant*, to the *Venetians*, and had over againſt us a fine large and ſtrong port called *Argoſtala*, before which it was 14 days before we arrived: towards the left, a ſhip (being under full ſail before a ſtrong wind and miſſing the entry) was ſtaved all in pieces. Into this we got (the Lord be thanked) ſafe, and remained there for ſome days to refreſh ourſelves. Juſt behind this iſland is the channel *Viſcardo*, wherein the great *Armada* of the *Chriſtians* did ride againſt the *Turkiſh* ones, until at length it came to a fight before it, where the *Chriſtians* obtained a glorious victory. After we found our ſelves in a ſafer and quieter place than we were before, and did hope quickly to get good bread alſo, inſtead of our old black and worm-eaten biskets (which had been loaden in *Spain* a great while agone, wherewith we had made ſhift a good while) ſome of us went the next morning into the next village (which was pretty large) to buy ſome. But we did miſs our aim very much; for being that the inhabitants continually and hourly feared that the *Turks*, whoſe *Armada* was not far off, would make a deſcent, upon them, therefore they conveyed all the goods they had into the caſtle, that we could ſee lye very high beyond the great harbour, and had kept no more but what was neceſſary for their daily uſe; ſo that no proviſion at all was to be had or found: And they had ſo little bread,

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that we went about in the village from houſe to houſe and could hardly get for money as much bread as would ſerve us for our dinner. But as for wine they let us have what we would, which was red, and very good, which the Merchants knew very well; wherefore they bought a conſiderable quantity thereof, to carry to *Venice*, and ſo did our ſhip's maſter alſo. We alſo found many ſmall grapes growing there, on the vines, as many as I ſaw of them, are rather leſs and lower than ours in our vineyards. During this our tarrying, our pilot being ſick, ſo that he was not able to direct the ſhip any farther according to the compaſs, our maſter ſtrove to get another, and that the rather, becauſe the *Adriatick* ſea, whereinto we expected to come daily, is very dangerous, becauſe of it's narrowneſs, plenty of iſlands, and hidden rocks, to navigate. So we got a *Greek*, and after the weather began to be fairer, we put out to ſea again. But this did not continue long, for when we came a little out of the harbour, we had other winds upon the ſea, that were rather contrary to us, and hindered us ſo very much in our navigation, that after many days we arrived only before the fort of *Corfu*, otherwiſe call'd *Corſica*, which we could hardly ſee in that miſty and foggy weather, not without great pains and labour. This ill weather, with the contrary wind, laſted very long, and encreaſed more and more, the wind continuing high; ſo that we had almoſt been caſt over into *Apulia* againſt our intention, chiefly between *Cataxo* and *Raguſa*, which *Ptolomy* called *Epidaurus*, had we not quickly made the iſland of *Meleda*. So we ſpent our time in this navigation, not only in hard and contrary winds, with great pains and labour, but were beſides obliged to be above deck, becauſe ſhe was filled up with goods all within to the weight of above twelve thouſand centners, where we endured great cold, and muſt remain there in all the rain and ſtorms.

After this we went into a ſmall channel between this and another iſland, where we lay at anchor all night; early in the morning we ſaw a galley coming from the ſea upon us. As ſoon as we ſaw her, before we could well diſcern her, becauſe of the too great diſtance, we made all ready for our defence to reſiſt her; but when ſhe came nearer to us, and we found by her flags that ſhe

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was our friend, we were at reſt again, and diſcharged, when ſhe went by us, three great guns to ſalute her according to the uſual cuſtom of the ſea. When ſhe was paſt by, we weighed our anchor alſo, and ſailed to *Curtzola*, another iſland and town, towards *Dalmatia*, call'd *Corcyra nigra*, which is very ſtrong, and formerly did belong to *Raguſa*, but now it is ſubjected to the *Venetians*. This we left on the left hand, and went towards another, now call'd *Lieſana*, by *Ptolomy* call'd *Pharia*, which lay about fifty leagues nearer to us. This we did ſoon make, and arrived in the port on Chriſtmaſs-eve, which is cloſe by the town, ſo that one can look very pleaſantly into the wide open place. In the morning early at the breaking of the day, thoſe in the town diſcharged ſome great guns for joy, which were in the next church ſtanding near to the harbour, according to their ancient cuſtom on ſuch great holy-days. When theſe had begun, thoſe alſo that were upon the caſtle, which is very ſtrong, and lieth cloſe to the town walls up very high, did diſcharge ſome; after them, thoſe alſo that were upon the ſix gallies, that arrived in the harbour after us, did the ſame; at length it came alſo to our turn, that lay at anchor in the harbour, as well the little as the great ones, whereof there was a great many; there it began to bounce and crackle, for in our ſhip we had ſixteen great ones, and it made ſuch a noiſe in the harbour, that one would have thought all the buildings fell over one another. This ſhooting alſo occaſioned ſo great and thick a ſmoak, that we could hardly ſee one another. After dinner we went aſhore to buy good new bread, inſtead of our worm-eaten biskets, whereof, God be thanked, we found enough, which did refreſh us very much. In this time the Prieſt that was dangerouſly ill of the bloody flux, was ſo well recover'd of it, that he with his comrades went over to *Ancona*, to go from thence to *Rome*. After we had rode at anchor in this harbour for four days, by reaſon of bad weather, we weighed at length, aud came away to the ancient and famous town *Zara*, by *Ptolomy* call'd *Jadera*, which is thought to be one hundred and fifty leagues. Between *Lieſena* and *Zara* there lie abundance of ſmall iſlands, where a great many pirates ſhelter themſelves, that are call'd by a peculiar name *Scacki*. Theſe ſleep in the

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day time, and are here and there on high places, to take notice of the ſhips that go up and down, that they may fall upon them in the night, and take them at a diſadvantage, ſo that it is very dangerous to ride there; and that ſo much the more, becauſe the ſea is hereabouts very narrow, by reaſon of the many iſlands that lie in it, wherefore the pilots muſt daily take care to get in good time into a port, where they may ride ſecurely all night; nay, ſometimes even the ſhips in the harbours are not ſecure from theſe *Scacki* or pirates, for ſo it happened that we were once in a port at anchor in our voyage, which although it was very well ſecured and ſtrong, yet we were not ſecure there from the *Scacki*'s; as it had happened in this ſame harbour but a year before, to a ſhip called *Cantarena*, (which the *Scacki* did get into by night,) which came off greatly by the loſs, ſo that they had great occaſion to remember it; wherefore we divided ourſelves into four parts, and ſo kept watch by turns all night long. While we thus kept watching, we ſaw them ſeveral times come in ſmall boats, as if they were fiſher-men, yet as I am informed, there are often forty, fifty and ſixty men that lie hid in theſe ſmall boats, and watch their opportunity to get near to the great ſhips, to board them, and enter upon them. Wherefore as ſoon as we ſaw that they would come to us, we cry'd out: *Fuoco*, *fuoco*, that is to ſay, *Fire*, to ſhoot off the guns at them; when they heard this, they preſently anſwer'd: *Amici*, *amici*; that is to ſay, *we are friends*, and ſo they went away again. Now when we believed that we were eſcaped all danger, we got into a greater one by the overſight of our pilot; for when he had order to go to *Zara*, he did not obey this command, fearing that our ſhip-maſter would put him out there becauſe of his ill behaviour, and take another in his room, wherefore that he might ſtay longer with us, he ſteered for the iſlands of *Vergetes*, thinking that becauſe he could get over with gallies (whom he had all along generally ſerved) he might alſo get over with a merchant-man (that was heavy laden, and ſo drew more water) ſafe and without any danger. But this did not ſucceed well, for when we ſailed along between the iſlands, we loſt the depth of water by degrees, and at laſt ſtruck with a great cracking, ſo that

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we could expect nothing but ſhipwreck, which would of neceſſity have followed, if our rudder had not remained whole in this ſtriking, and lifted up the poop of the ſhip, and ſo ſhoved the fore-part ſidewards into the depth; to which ſucceſs the ſwelling ſails did not alſo contribute a little. So did God, our dear Lord, miraculouſly ſend that the ſhip, chiefly by the help of the rudder, which was at leaſt three ſpans deeper in the water than the ſhip, got off and went on her way. Having eſcaped again this great miſery and danger, we landed in another iſland, that was not far off; over-againſt which, on the ſide of *Dalmatia*, lieth the village *Mortera*, between two famous towns, *viz.* *Zara* and *Sebernis*, by *Ptolomy* called *Ficum*, on a mountain of this iſland, behind which lieth a good village, you may pleaſantly ſee the whole ſituation, together with the confines of the *Turks*, very plainly; in this village we took up and lodged in it, until our ſloop, that we had ſent out to *Zara* for another and more expert pilot, came back again.

As ſoon as they arrived with the new pilot, we broke up again, embarked and ſailed for *Venice*, whither we had about two hundred and fifty *Italian* leagues. When we came out before the caſtle of St *Michael*, which lieth in the ſea over-againſt *Zara* on a high mountain, a north wind aroſe, with ſuch a tempeſtuouſneſs, that it had almoſt caſt us towards *Italy*, had not our pilot (who knew the ſhores, and landing of ſhips, better than the former) done his beſt, and landed preſently, which could not be done but with great might and labour, for we were bound to go againſt the wind, yet we accompliſh'd it; which you may eaſily gueſs, for of thoſe ſix gallies that met us in *Lieſena*, but two could make our harbour (becauſe they were not ſtrong enough for the wind, altho' they uſed their utmoſt force in rowing) the reſt were forced to go back again, and ſhelter themſelves behind the outward iſlands.

Into the ſame harbour was alſo juſt before us run in, to ſhun the ill weather, a yatcht, that had about eleven men on board; they did pump out the water that was run in, and dry their ſails upon the land, by which we did conjecture that they alſo had not been in ſmall danger. We did ſend ſome of our men on board of them to know who they were; and they anſwered us, That they had

letters

letters from the Great Sultan, to their maſters the *Venetians*, concerning a peace that was agreed upon, which their envoy at *Conſtantinople* had ſent by land to *Cattaro*, one of their towns, where they were delivered up to them, to carry them to *Venice* with all poſſible ſpeed. After this great ſtorm was over, we went on again in our voyage. By the way I ſaw nothing worth mentioning, but now and then a village, where ſometimes, if convenient, we landed, and ſtaid there all night. In one of them, I found a great deal of ſaffron, which was very like unto that of *Vienna*, both in look and goodneſs. So at lengteh we came to the large and very deep Gulph, *Carnaro*, by which within lieth the town *Segnà*, where the Windy-country endeth, and the *Hiſter-land* beginneth. This Gulph is about an hundred miles long, and thirty broad, ſo that in clear weather one may ſee very well over it, but it is very dangerous to ſail over it, and becauſe of it's great motion, it is eaſily diſcern'd from the ſea from without; over this we came, God be thanked, very well, and landed at *Rovigna*, a ſmall town ſituated on a high rock. This belongeth, as well as others thereabout, as *Pola*, *Parentza*, &c. to the *Venetians*, from whence to *Venice* we have ſtill about an hundred miles. But being that it is very dangerous to go from thence with large and loaden ſhips to *Venice*, therefore that republic doth keep there always ſeveral experienced pilots (to prevent farther miſchief) that do nothing elſe but conduct the ſhips that arrive in *Hiſtria* ſafely thither. And theſe do not eaſily put off, unleſs they have very good mild and clear weather; which was the occaſion that our ſhip did tarry there; ſo that we all, except the ſea-men which we left in the ſhip behind, went into a barge on the fourteenth day of *January* late, and went all night long to *Venice*, where we all ſafely arrived the fifteenth of the ſame month about noon.

At my arrival I met with ſome very good friends and acquaintance, with whom I ſtay'd for ſeveral days, to refreſh and reſt myſelf after the great hardſhips I had endur'd, and dangers I had paſſed. After they had made me very welcome, and ſhewn unto me all kindneſs and civility, and I had reſted myſelf ſufficiently, I reſolved to travel with a *Venetian* poſt into *Germany* again; ſo

we travell'd together from thence to *Treviſo*, *Trent*, *Botzan*, *Inſpruck*, *Amberga*, &c. (whereabouts I found my couſin *Hans Widholtz*, and *George Hindermayer Botzen* riding by him, who kept me all that night with them in their inn) ſo at length I arrived on the twelft day of *February* 1576, at *Augsburg*, my dear native country, to the great rejoycing of my dear parents and relations, which I found all in indifferent good health. I thank the Almighty, merciful and good God, that is one in his Eſſence, and three in Perſon, for all his mercies he hath beſtow'd upon me, in all my great dangers and neceſſities, both by ſea and land, for his dear Son Jeſus Chriſt's ſake. Praiſe, glory, and thanks be unto him, for ever and ever. *Amen.*

End of *Dr* Rauwolff's *Travels.*

A

COLLECTION

OF CURIOUS

TRAVELS and VOYAGES.

VOL. II.

CONTAINING

OBSERVATIONS

MADE

By several Learned and Famous MEN,

In their Journeys thro' the LEVANT.

VIZ.

The ISLE of CANDY, GREECE, ÆGYPT, ASIA MINOR, *&c.*

By Monſ. *Belon*, *Proſper Alpinus*, Dr *Huntingdon*, Mr *Vernon*, Sir *George Wheeler*, Dr *Smith*, Mr *Greaves*, Father *Vanſleb*, and others.

To which are added,

Two Itineraries to *Mecca*, and into *Æthiopia*.

A COLLECTION OF CURIOUS TRAVELS and VOYAGES.

VOL. II.

CHAP. I.

Mr Belon's *remarks in the iſland of* Crete *or* Candy.

THE roots of mount *Ida*, call'd now by the natives *Pſiloriti*, extend to both the ſhores of the iſland; when I was at the top, I not only ſaw under me all *Candy*, but ſome adjacent iſlands, as *Milo*, *Cerigo*, &c. The ſnow lies all the year long on this hill, whilſt the plains underneath are extreamly ſcorch'd, and burnt up; it is ſo cold, that the ſhepherds cannot inhabit it in the ſummer-time, but are

forced every night to descend, and leave their flocks of goats and sheep feeding. This mountain on one side, abounds with pleasant springs, woods, many sorts of trees, shrubs, and herbs, as Maples, *Ilices* or Holm-oaks, *Arbutus* and *Adrachne*, *Alaterni*, *Cisti Labdaniferi*, *Firrs*, *Cypress*, *Chamælea*, *Thymelea*, *Oxycedrus*, *Nerion* or *Oleander* with a white flower, *Olive-trees*, *Vines*, many *Legumes* and *Pulse*.

Near round this famous mountain *Ida* are found *Salvia Pomifera*, which is carry'd to all the markets, *Caper-shrubs*, *Mandragora Mas & fœmina*, two kinds of *Pæony* with a white flower, *Tragium seu Androsæmum fœtidum*, *Leontopetalum*, *Melilotus vera Odorata*, *Trifolium Mœnianthe* (perhaps our *Palustre*) *Heliocryson*, which grows so thick as to cover and shelter the hares; *Stœchas Citrina*, two kinds of *Tragacanth*, which yield no gum in this island; *Staphis agria*, common up and down; *Coris*, a sort of *Hypericum*, with leaves like Heath or Tamarisks, grows plentifully, the root hath an unpleasant taste, and vomited me. The *Anagyris* stinks so upon the roads, that it causes the head-ach, and scarce any animal will touch it. *Tithymalus Dendroides*, *Thapsia*, *Ferula*, *Libanotis*, and *Seseli* abound. *Agriomelea frutex*, a sort of *Sorbus* or *Cotonaster*; a fourth species of *Aristolochia* different from those three describ'd by the ancients; it is scandent like a Smilax. The *Coccus Baphica* or *Kermes* is found plentifully here upon an *Ilex*, the shepherds and boys gather it in *June*, separate the red animalcules from the vesicle or excrescence by sieves, and form them into balls very gently for sale, for if they are squeezed or press'd, they dissolve, and the colour perishes. The *Dictamnus* grows only between the fissures of the rocks, but the *Pseudo dictamus* in other places. *Lotus Arbor*, *Zizyphus* or *Jujube*, *Scolymnus Chrisanthemos*, call'd commonly *Ascolimbros*, whose milky root and young leaves make a common dish, *Tithymalus Myrsinites* and *Paralius* in the mountainous and maritime places, as also a *Gnaphalium candicans littoreum*, and a wild *Brassica*, *Chamæsyce* and *Soldanella*, a *Dracunculus* with an Ivy-leaf; the *Halimus* makes their common hedges up and down the island, the tops are edulous; *Agnus Castus*, *Sedum fruticescens*, *Thymum legitimum*

mum, which laſt ſerves them for common fuel; the *Thymbra* or *Satureia vulgaris*, all loaded with *Epithymum* or *Didder*; the *Tribulus Terreſtris* is very noxious to their fields, and Pulſe; *Scammonea* or *Schammony* in hilly places, *Seſamum* and *Xylon*, or Cotton, are ſown in *April*; Pitch is boyl'd out of the Pines on the mountains. There is none of our *Aſparagus*, but inſtead of it two prickly kinds, call'd *Corruda* and *Politricha*. Ten varieties of wild *Anemone's*. There is a ſort of Artichoak, call'd by the ſhepherds *Agriocinara*, whoſe turbinated root is ſold by many Druggiſts for the *Coſtus Indicus*, the tops are eaten, the flower is white, ſometimes purple. There is a ſort of *Carline* thiſtle, call'd *Chamælion Albus*, whoſe odorate root ſweats out a Gum which the women in *Candy* chew, as they in *Scio* do Maſtich, or they in *Lemnos* the Gum of a *Condrilla*. Two ſorts of *Acanthus*, one ſoft, the other prickly. The inhabitants have not left off the old manner of preſerving the tops of an *Anonis*, as alſo the tender ſhoots of an *Eryngium*. The iſland affords three kinds of *Origanum*, a ſort of Squill or Sea-onion, *Orobus*, *Securidaca*, and many other legumes. It abounds with *Terebinths* and Maſtich-trees, Laurels, Styrax, and arboreſcent *Ricinus*, or *Palma-Chriſti*; *Aſpalathus*, and a *Geniſto ſpartium* call'd *Echinopoda*.

The *Ibex*, or *Steinbock*, a ſwift nimble animal, whoſe horns are heavy and long for the bulk of the creature, frequents the rocky mountains; there is alſo the *Strepſiceros*, a ſort of *Gazella*.

The bird call'd *Merops* and *Apiaſtrum*, or *Beeeater*, a ſort of *Woodpecker*, is common in the iſland, catches Bees, and feeds on them in the air. The *Attagen* and *Francolino*, as alſo a white large Partridge, frequent the mountains; Eagles, Vultures, and Falcons build on the rocks.

The fiſh call'd *Scarus*, which I never obſerved in the *Euxine*, *Propontis*, or any other part of the Mediterranean-ſea, is common on the coaſts of *Candy*, and is generally taken at the ſame ſeaſon that the inhabitants rake and gather their ſweet *Labdanum*, or *Ladanum*; the only bait for this fiſh is made of the leaves of a *Phaſeolus*, which they ſwallow very greedily.

I obſerved only three kinds of Serpents in this iſland, the firſt is call'd by the country people *Ophis*; the ſecond *Ochendra*; the third *Tephloti*; but none of theſe is venemous; I ſaw one bite and draw blood, but without any harm. Hence the ancients might ſay, that *Crete* nouriſh'd no poiſonous animal.

The *Phalangium* is common up and down; it weaves webbs like other Spiders, to catch it's prey, as Butterflies and Flies, and other inſects. It lays about ſixty eggs, carries and hatches them under it's belly; it fights much with the *Ichneumon* Waſp.

The ſtone call'd *Dactylus Idæus*, or *Belemnites*, erroneouſly taken and ſold for the *Lapis Lyncis*, is plentiful on mount *Ida*.

The *Vinum malvaticum*, or *Pramnium*, as alſo the *Moſchatell*, are made here, and tranſported up and down.

For a full catalogue of ſuch vegetables as grow in the iſland of *Candy*, together with their ſynonymous names and places, the reader may be pleaſed to conſult Mr *Ray*'s *Collection of Exotic Catalogues*, publiſh'd this year at *London*, and annex'd to the end of this Second Volume, amongſt which the *Cretic* plants are all drawn together out of *Bellonius*, *Honorio Belli*, *Alpinus*, *Pona*, &c.

CHAP.

CHAP. II.

A Deſcription of mount Athos, *commonly call'd* Monte Santo, *by Mr* Belon.

THIS famous mountain ſo celebrated by the ancients, ſtands in a peninſula or promontory of *Macedonia*, ſtretching out into the *Ægæan*-ſea; it's ſhadow reaches to *Lemnos* or *Stalamine*; it is inhabited only by monks, call'd *Caloyers*, who never marry, tho' other prieſts of the *Greek* church do. Theſe *Caloyers* abſtain from all fleſh, and even from ſanguineous fiſhes in Lent-time; they live very hardly and ſeverely; their ordinary diſh is pickled Olives, not green like ours, but black and ripe, dry'd without pickle. There are about ſix thouſand of theſe Monaſtics, that inhahit ſeveral places of this mountain, on which are ſeated twenty four large old monaſtries, encompaſſed with high and ſtrong walls, for defence againſt pyrates and other robbers, tho' they who ſpare nobody are kind and indulgent to the *Caloyers*.

In theſe monaſtries the ceremonies of the *Greek* church are moſt diligently and ſtrictly obſerved, and theſe *Caloyers* or monks are the moſt reverenced of any belonging to that communion; the *Turks* themſelves will often ſend them alms, being taken with the ſanctity of their lives; and the monks who inhabit mount *Sinai*, mount *Libanos*, the deſarts of St *Anthony*, *Jeruſalem*, and other holy places, are always the more valued and reſpected, if they have lived before on mount *Athos*, which is in as great eſteem and veneration amongſt the *Greeks* as *Rome* among the *Latins*. This place is under the juriſdiction

of

of the Patriarch of *Conſtantinople*, who pays about twelve thouſand ducats *per Anum* to the Grand Signior, upon the account of the *Europæan Greek* church. The Patriarchs of *Alexandria*, *Damaſcus*, *Antioch*, &c. give alſo their particular ſums to the *Turk*, who gives liberty of religion to all that pay tribute.

Of theſe ſix thouſand religious, or *Caloyers* of mount *Athos*, none lead idle lives, as moſt of the monks in other places do, but every one hath his daily employment; ſome labour with the ax, ſpade, and ſickle, dreſs their vineyards, cut trees, build fiſhing-veſſels; others carry ſacks full of proviſion, bread, and onions; ſome ſpin and weave, their diſtaff being made of the *Arundo Donax*, and their ſpindle of the herb call'd *Attractilis*; ſome are Taylors, Bricklayers, and Carpenters; they are generally cloath'd like hermits.

This mountain is about three days journey long, and may be ſeen about thirty leagues off at ſea; the monaſtries are at ſome diſtance; they give ſuch proviſions as they have *gratis* to all travellers whatſoever, as pickled or dry'd olives, raw onions, ſalted beans, bisket, ſalted fiſh, ſometimes freſh, for they often go a fiſhing, their veſſels or boats being cut without great difficulty out of the thick trunks of Plane-trees; their nets, for want of Cork, are ſupported with *Gourds*, as they are in the *Propontis* with the bark of *Pines*. The chief monaſtry is call'd *Ageas Laura*, and fronts the iſle of *Lemnos*, it contains about three hundred *Caloyers* or *Greek* monks; thoſe that look towards the continent of *Macedonia*, have all their peculiar names, and contain ſome two hundred, others one hundred and fifty *Caloyers*. Formerly there were good *Greek* manuſcripts in theſe monaſtries, but now none at all, unleſs of Theology; no Poets, no Hiſtorians, no Philoſophers, not one of the monks learned, of ſix thouſand ſcarce above two or three know how to write or read, ſo degenerated and depreſs'd is the *Greek* nation at preſent; they uſe wax candles and lamps in their churches, as alſo ſtatues, pictures and bells; they have no poultry, pigeons, or any other birds; nor ſheep nor cows, nor goats; becauſe they abſtain from all fleſh; they

they hunt no game, tho' there is great variety and plenty, only fiſh near the ſhore. I obſerved abundance of thoſe birds, call'd *Molliceps*, a ſort of Chaffinch, as alſo of the *Torquilla*, or *Wrynecks*. No people have the privilege of living on this mountain but theſe *Caloyers*.

Mount *Athos* abounds with many rare plants, but becauſe many of them are already mentioned to grow near mound *Ida* in *Candia*; I ſhall induſtriouſly omit to name ſuch of them in this place. I obſerved here the *Apion* (a ſort of knobbed *Spurge*) which the *Caloyers* themſelves know to be purgative. *Hippogloſſum* or Horſe-tongue, *Veratrum nigrum*, or black Hellebore, common in the valleys; Beach, Hornbean, Service, Oleaſter, Myrtles, Oleander with a red flower, ſeveral Bindweeds running up to the high tops of the Plane-trees, which here vie in height with the Cedars of *Libanus*, or the Firs of *Olympus*.

There is a ſort of *Cantharides* on this hill call'd *Bupreſtis*, of a yellowiſh colour, very fœtid, feeding on brambles, ſuccory, nettle, conyza, and other herbs; if any beaſt ſwallow this inſect, they ſwell and die. There is a ſort of Cray-fiſh in the freſh rivulets, which the *Caloyers* eat raw, and I myſelf found the taſte of them very ſweet and pleaſant; they do not crawl up from the ſea, but breed in the ſtreams above. There is a plant in the valleys call'd *Elegia*, perhaps a ſpecies of *Arundo*, whoſe branches ſerve inſtead of writing-pens, for neither the *Turks* nor *Greeks* know the uſe of quills.

The *Caloyers* brought us ſeveral things to eat, as rocket, roots of ſmallage, the bulbs of leeks, cucumbers, onions, garlic, which we eat without either oyl or vinegar; black olives, courſe bisket and wine; they alſo regaeld us with ſalted and dry'd fiſh, *Sepia*'s, *Polypi*, and *Loligines*, Crabbs, and other cruſtaceous and teſtaceous animals. Theſe monks had rather die than eat fleſh upon any occaſion.

We aſcended to the very top of mount *Athos*, where we could not long endure the cold; we ſaw from thence many adjacent provinces and iſlands, as *Caſſandria*, *Scyton*, *Lemnos*, *Thaſſon*, *Samothracen*, *Imbron*, &c.

In

In our deſcent we obſerved Firrs, and Pitch-trees, which differ'd a little from thoſe of mount *Ida*, for in theſe the cones adher'd ſo cloſe to the branches, they would not ſeparate; beſides, theſe were very ſmooth, whereas the others were ſcabrous.

There being no haven under this mountain, the *Caloyers* are forced to draw their fiſhing-veſſels aſhore, and place them behind iron gates, leſt the pyrates ſhould ſet fire to them. They exchange their grapes, olives, figgs, onions, garlic, beans, and legumes with the mariners, who bring them ſome wheat; they have mills on the ſtreams of the hill. They preſs an oil out of their Bay-berries, which they ſend into *Wallachia*, *Bulgaria*, and *Servia*, where it is ſold. They take abundance of the long Oyſter or *Langouſte*.

The multitude of ſprings and ſtreams, the variety of herbage and ever-greens, the woods and pleaſant ſhoar, do all render mount *Athos* one of the moſt charming places in the world.

CHAP.

CHAP. III.

An account of a journey by land from mount Athos, *to* Conſtantinople; *wherein the gold and ſilver mines of* Macedonia, *together with many antiquities and natural rarieties are deſcribed.*

LEAVING mount *Athos*, we travelled in two days to *Saloniki*, formerly called *Theſſalonica*, and in two days more we reached *Siderocapſa*, the *Chryſites* of the ancients, where now the *Turks*, and many other nations work the rich ores, which afford yearly a very conſiderable treaſure, and make the place much frequented and reſorted to. 'Tis ſituated amongſt the valleys, at the foot of high mountains, and yields monthly to the Grand Signior, for his ſhare only, above 18000 gold ducats, and ſometimes 30000 clear of all disburſements. There are about five or ſix hundred furnaces diſpers'd up and down theſe mountains, which abound with great varieties of *Pyrites*, *Marchaſites*, and other ores, which they work in a different manner from the *Germans* and *Spaniards:* Their furnaces and work-houſes are all placed on the ſides of rivulets, for all their bellows play with wheels turn'd by ſtreams of water. The white ſoot of the chimneys is called *Spodus* and *Pompholix*, as it differs in colour, of which above ten pounds may be gathered every week. They ſeparate the lead from the gold and ſilver by particular fuſions, then the ſilver from the gold by *Aqua fortis:* Out of the gold, they coin their ducats, which are very flexible, and eſteem'd the pureſt gold in the world, always clean and reſplendent.

From theſe metallic mountains we ſaw mount *Athos*, and great part of *Macedonia*, which appear'd hilly. I obſerved here two ſerpents never ſeen before by me; the *Greeks* called them *Sapidi* or *Sapiti*, which comes

comes near to *Seps*, or *Sips*. The inhabitants of *Syderocapſa* gather abundance of the *Rhus* or *Sumach*, which they uſe in preparing their skins, and tanning their leather, which the *Ægyptians* do with the pods of their *Acacia*, the *Natolians* with the cups of the acorns of a dwarf Oak called *Eſculus*, the *Illyrians* with a black Myrtle (perhaps the *Rhus Myrtifolia*) the *French* with Oak bark, the *Lesbians* and *Phrygians* with the bark of the *Picea*.

The workmen uſe ſeveral machines in working and drawing up the ores, according as the veins lie: Theſe works employ above 6000 men.

In a lake near *Syderocapſa*, I took took notice of ſeveral fiſhes, as one called *Laros* by the natives (becauſe the Gulls feed much upon it) by the *Latins Gania*, by the *Faench*, *Mouatte*, by thoſe of *Diepe* and *Newport*, *Marue*. Another called *Claria*, by thoſe of *Lyons*, *Lotte*; by the *Pariſans*, *Barbotte*. Alſo the *Liparis*, the Perch, young Mullets, &c.

In the adjacent country, there are fallow Deer, Buffalo's, wild Boar, Goats, red Deer, and our roe Deer, Porcupines, Urchins, Wolfs, Foxes, Hares; the *Chamois*, or *Rupicapra*; the *Tragelaphus* different from the *Hippelaphus*.

Leaving *Syderocapſa*, we ſpent two days in getting to *Cavalla*, anciently called *Boucephala*, whereas we might have gone by ſea in half a day: In this journey we ſaw the river *Strymon*, and on it Swans, and other birds like Pelicans: At the mouth of this river, are ſeen the remains of a place called by the natives *Chryſopolis*, tho' *Pliny* puts it not far from *Chalcedon*. We ſaw *Ceres* the *Cranon* of the antients; afterwards *Tricala*, and ſo by the ſide of the mountain *Deſpota*, thro' a great plain to *Philippi*, near which are many villages and ſeveral mines. We obſerved hereabouts Miſſeltoe on the Oak, as alſo in many other places of *Macedonia*, where they make birdlime. The ground is very much over-run with the *Paliurus* and *Rhamnus*.

The ruins of *Philippi*, are about two days journey from *Trica* or *Tricala*, and *Philippi* ſcarce three more from *Philippolis*. Theſe were great roads in the time of the *Roman* empire, now heaps of rubbiſh, and ſepulchres

pulchres of marble with inſcriptions. The iſle of *Taſſo* is but ſix hours diſtant, and from thence this great quantity of white marble might have eaſily been fetch'd. The magnificence of *Philippi* may be gueſs'd at from the number of theſe noble monuments and inſcriptions, from the fair amphitheatre ſtill entire with it's marble ſeats: 'Tis not oval, as thoſe at *Otricoli* and *Rome*, but ſpherical, as thoſe at *Verona* and *Niſmes*: There are alſo *Doric* and *Ionic* pillars, with many ſtatues belonging to the temple of *Divus Claudius*. At *Cavalla*, or *Boucephala*, there are ſtill great ciſterns of hardened Cement (as at *Baiæ*) and *Aquæducts*.

Departing from *Cavalla*, we paſs'd by mount *Hæmus*, over the river *Neſus*, and came to *Bouron* on the ſalt lake of *Biſto*, near a moiſt plain, full of *Cytiſus*, *Halimus*, &c. as about *Philippi*. Here are taken great quantity of Dace, or Dare, which they pickle as we do Herrings, as alſo ſmoak and dry them. The fiſhing on this lake is very conſiderable, for from hence they ſupply many diſtant places. About ſix hours from *Bouron*, we came to *Commercina*, where they ſell great variety of proviſions; from thence we went to *Cypſella*, where they make Alum by gently calcining the ſtone, and letting it diſſolve afterwards in the air by the dews and rains, and then boiling and cryſtallizing the impregnated water. In this journey we ſaw many old *Roman* highways pav'd with great ſtones. We paſſed the *Mariſca*, of old *Hebrus*, in a ferry, and came to *Vire*; here they waſh ſome gold out of the ſand, but are often forced to uſe Quickſilver in the ſeparation. The water of *Hebrus* is very cold in the middle of ſummer, and the banks are ſet with Tamarisks; King's-fiſhers build they neſts in holes on the ſides, they make them of the bones and ſcales of little fiſhes. The natives hereabout often leave their habitations to work in harveſt time: Their ſickles differ from ours, and their corn is not threſh'd but trodden with cattle. In this journey we found great variety and plenty of *Jaſpars* and *Chalcedony*.

The *Thracians* and *Macedonians* gather all the galls or excreſcences on the Turpentine-trees, which they ſell at *Pruſa*, for the dying of ſilks. This country abounds

bounds much with Tortoiſes, for the *Greeks* never eat nor deſtroy them, unleſs they catch them in their gardens or plantations of Cotton and *Seſamum*.

We left the road of *Gallipoli* on the right, and came to *Rodeſto*, the old *Perinthus*, from thence we left *Heraclea* on the left, and paſt *Selibria*, a days journey diſtant from *Conſtantinople*. The honey of *Heraclea* is ſaid to be pernicious, perhaps becauſe the country abounds with the *Chamæleon niger* (a ſort of *Carlina*) to whoſe root adheres a very venomous excreſcence called *Ixia*, which may affect the Bees that feed on that plant.

I found hereabouts a milky plant (perhaps an *Apocynum*) with the leaves and flower of a *Nerion*, or the purple *Lyſimachia*.

Thrace is an open country without trees, like *Picardy*; the great plains are divided here and there with ridges and little hills: About three miles before we came to *Conſtantinople*, we paſs'd two long wooden bridges that run over the ſalt marſhes, upon which are many boats and mills, with eight wings or arms: On theſe lakes there is a great fiſhery, as alſo on the *Propontis*, for the Oriental People (as other nations of old) are more delighted with the fiſh diet than with that of quadrupeds or birds. This may be one reaſon why the books of the ancients treat more of fiſh than of fowl, or any other animals.

CHAP.

CHAP. IV.

The ways of fiſhing on the Propontis, *the* Boſphorus, *and* Helleſpont; *as alſo of the fiſhes taken. By M.* Belon.

THESE ſeas abound extremely with fiſh that paſs between the *Euxine* and *Mediterranean*, into which abundance of great freſh rivers empty themſelves. The ſtreights and ſhoars are full of little wood cottages (wherein the Fiſhermen watch and obſerve the ſeveral ſhoals) and great variety of nets, both looſe and faſtened to poles, of ſeveral figures, for the taking both of great and ſmall frys: There is alſo the hook and bait-fiſhing up and down with long lines; the train and hand-nets, *&c.*

Beſides all theſe ways, they practiſe another manner of fiſhing by lighted torches in dark calm nights, whereby they find the great fiſhes aſleep, and ſtrike them very ſilently with ſharp tridents and hooked engines: This they find the moſt convenient for taking the greater ſorts of fiſh, which often break their nets and lines.

The common fiſhes of theſe *Streights* are, the Tunny, and the Pelamis, Mackrel, Scads, Giltheads, Mullets, Gurnards, Sheath-fiſh, Sword-fiſh, the Dolphin, different from our Porpeſs, the Wolf-fiſh, Lampreys, the Muræna, Sphyrena, Melanurus, Salpa, Sargus, Mena, Atherina, Exocætus which ſerve for baits to catch Congers, Celerinus, Sardina, Polypus, Loligo, Erythrinus, *&c.*

The Garus, ſo common in the ſhops of *Conſtantinople*, is prepared here only out of the ſanies, or ichor of the ſalted inteſtines of the Mackrel and Scads. The red Cavear is not made of the eggs or roe of the Sturgeon, but out of the *Cyprinus*. (Q. *Whether the author means the Bream or Carp.*)

CHAP. V.

Of ſome Beaſts and mechanic trades at Conſtantinople.

NEAR the *Hippodromus* at *Conſtantinople*, I obſerved ſome rare animals, which the *Turkiſh* Emperors are much delighted with, as the *Onager*, the *Hyſtrix*, the *Lupus Cervarius*, the *Lynx*, the *Ponticus Mus*, or *Ermine*, many rare Weaſils and odd Cats.

The *Turks* not uſing the Printing Trade, they levigate and poliſh their writing paper in box frames, by rubbing it with the *Chalcedony* and Jaſpar-ſtones, put at the end of ſticks. They damask their cymeters with a blewiſh colour, by macerating *Sal Armoniac* and Verdigreaſe in vinegar, and ſteeping the blades in this mixture, often pouring freſh upon them, this acts upon the ſteel, and renders it of that colour upon poliſhing. They granulate leather for ſcabbards. In the Cutlers ſhops one ſees great variety of Horns, Teeth, *&c.* as of Bufalo's, Gazels, Morſe-teeth, and other Tusks. They colour their linnen with great variety, and with many figures, which they cut in wood and there paint, afterwards ſtamp and preſs it upon the linnen, or ſilk, as in printing upon paper, they firſt poliſh their linnen or cottons with paſtes of fine flower. The inhabitants on theſe *Streights*, gather abundance of a broad leaved *Alga*, which they mix with a fat earth, and ſo cover their houſes with it: The current running ſo ſtrong, caſts out great variety of marine productions, as *Alcyonium*, or *Arkeilli*, *Antipathos* (a ſort of Coralline.)

Mr.

Mr Francis Vernon's *Letter, written to Mr* Oldenburg, Jan. 10. 167⅚, *giving a ſhort account of ſome of his Obſervations in his travels from* Venice *through* Iſtria, Dalmatia, Greece, *and the* Archipelago, *to* Smyrna, *where this letter was written.*

SIR,

I Muſt beg your excuſe for not having written to you in ſo long a ſpace: The little reſt I have had, and the great unſettledneſs of my condition is the reaſon. Neither have I now any great curioſities to impart to you; only ſome ſmall circumſtances of my journey I will run over.

From *Venice* I ſet out with thoſe gallies which carried their Embaſſador that went for the *Porte*. We touch'd at moſt of the conſiderable towns of *Iſtria* and *Dalmatia* by the way. In *Iſtria* we ſaw *Pola*, an anciedt Repuplic. There remains yet an amphitheatre entire; it is of two orders of *Tuſcan* pillars, placed one over another, and the lower pillars ſtand on pedeſtals, which is not ordinary; for, commonly they have nothing but their baſes to ſupport them. There is, beſides a temple dedicated to *Rome* and *Auguſtus*, a triumphal arch, built by a lady of the family of the *Sergii*, in honour of ſome of her kindred, which commanded in theſe countries; beſides ſeveral inſcriptions and ancient monuments, which are in divers parts of the town.

In *Dalmatia* I ſaw *Zahara*, which is now the metropolis of the country. It was anciently called *Jadera*. It is now very well fortified, being encompaſſed on three ſides with the ſea, and that part which is toward the land extremely advantag'd by all the contrivances of art, having a caſtle and a rampart of very lofty baſtions to guard it. I found here ſeveral ancient inſcriptions, by me copied, which will not find room in the compaſs of a letter. We paſs'd in ſight of *Zebenico*, and ſaw three forts, which belong to the town, St *Nicolo*, St *Gi-*

oanni, and *la fortezza Vecchia*; but we went not ashore. That which is most worth seeing in *Dalmatia*, is *Spalatro*, where is *Diocleſian*'s palace, a vast and stupendious fabric, in which he made his residence when he retreated from the empire; it is as big as the whole town, for the whole town indeed is patch'd up out of it's ruins, and is said by some to take it's name from it. The building is massive; there is within it an entire temple of *Jupiter*, eight square, with noble porphyry pillars, and cornish, worth any body's admiration. There is a court before it, adorned with *Ægyptian* pillars of that stone called *Pyropoicilos*, and a temple under it, now dedicated to St *Lucia*; and up and down the town several fragments of antiquity, with inscriptions and other things worth taking notice of.

Four miles from *Spalatro* is *Salona*, which shews the ruins of a great town. About as much farther from *Salona*, stands *Cliſſa*, upon a rocky hill, an eminent fortress of the *Venetians*, which is here the frontier against the *Turk*, from whence they repulsed him in their late wars with great honour. I was at *Lesina*, where is nothing very remarkable; but *Blondi*, that hath written our *English History*, was of it. *Trau* is ancient, and hath good marks of it's being so. Here I spoke with Dr *Stasileo*, who put out that fragment of *Petronius Arbiter*, and I saw his manuscript.

I was in the Harbour of *Raguſi*, but not in the town, because we made no stay there. From hence we pass'd the gulph of *Budua*, and saw the mountains of *Antivari*, the plain of *Durazzo* and *Apollonia*, and came to *Saſſino* a small island, from whence we could see the town of *Valona*, and the mountains *Acroceraunii*, which are very near, and are now called mountains of *Chimæra*.

I staid a fortnight in *Corfu*, and had time to view all that was considerable in the island, particularly the gardens of *Alcinous*, that is, the place where they are supposed to have been, now called *Chryſida*, a most delicious situation: The ancient port, now called Νεκροθάλατσα and several foundations of ancient fabrics. In *Zante* I was likewise a fortnight, where I saw but little of Antiquity: What is modern is very flourishing, and the island rich and plentiful.

I went

I went from *Zante* to *Patras*, a town in *Achaja*, of good note among the ancients. Near it is a great mountain, mentioned by *Homer*, by the name of *Petra Olenia*. In the town are ſeveral maſſive ruins, which few there know how to give any account of. There are the remains of a large church, dedicated to St *Andrea*, who, they ſay, was martyr'd there. This is the firſt town I ſaw on the continent of *Greece*. The plain about it is very fruitful, full of ſprings and rivulets; finely wooded with Olive-trees, Cypreſſes, Orange and Lemon-trees. The Citrons here are counted among the beſt of the *Turkiſh* empire, and are ſent for preſents to *Conſtantinople*. So are all their fruits in very good eſteem.

In *Athens* I have ſpent two months. Next to *Rome* I judge it moſt worthy to be ſeen for antiquities of any I have yet been at. The temple of *Minerva* is as entire as the *Rotunda*. I was three times in it, and took all the dimentions with what exactneſs I could; but it is difficult, becauſe the caſtle of *Athens*, in which it ſtands, is a garriſon, and the *Turks* are jealous, and brutiſhly barbarous, if they take notice that any meaſures it. The length of the *cella* or body of the temple without ſide,

is - - - - - - - - 168 } Feet *Engliſh*.
The breadth - - - 71 }

Theſe meaſures you may rely on as exact to half a foot.

The *portico* of the *Doric* order, which runs round it, hath eight pillars in front, ſeventeen on the ſides; the length of the *portico* is 230 feet *Engliſh*. I have taken all the dimenſions within, with thoſe of the *προνάος* and *porticos*; but they are too long for a letter. The *fuſte* or ſhaft of the pillars is 19 ½ feet in circumference: The *intercolumnium* 1 ¼ of the diameter of the pillars.

The temple of *Theſeus* is likewiſe entire, but it is much leſs, though built after the ſame model. The length of it's *cella* is but 73 feet, the breadth 26. The whole length of the *portico*, which goes round it 123 feet. 'Tis a *Doric* building, as is that of *Minerva*. Both of them are of white marble.

About the corniſh on the outſide of the temple of *Minerva* is a *baſſo relievo* of men on horſeback, others in chariots, and a whole proceſſion of people going to a ſacrifice, of very curious ſculpture. On the front is the hiſtory of the birth of *Minerva*.

In the temple of *Theſeus*, on the front within ſide the *portico*, at the weſt end, is the battel of the *Centauri*, and at the eaſt end ſeems to be a continuation of that hiſtory: But there are ſeveral figures of women, which ſeem to be *Pirithous*'s bride, and thoſe other ladies which were at the wedding. On the outſide the *portico*, in the ſpaces between the *Triglyphi*, are ſeveral of the proweſſes of *Theſeus*, moſt in wreſtling with ſeveral perſons, in which he excelled: All his poſtures and looks are expreſſed with great art. Others are monſters, which he is made encountering with, as the bull of *Marathon*, the bear of *Calydon*, &c.

There is a temple of *Hercules*, a round fabric, only ſix feet diameter, but neat Architecture. The pillars are of the *Corinthian* order, which ſupport an *urchitrave* and *friſe*, wherein are done in *relievo* the labours of *Hercules*. The top is but one ſtone, wrought like a ſhield, with a flower on the outſide, which riſeth like a plume of feathers.

There is yet ſtanding the tower of *Andronicus Cirrheſtes*, which is an octogon, with the figures of eight winds, which are large, and of good workmanſhip; and the names of the winds remain legible in fair *Greek* characters, where a houſe, which is built againſt it on one ſide, does not hinder, as ἀπηλιώτης, ἄρ☉, βόρεας, σκίρων, ζέφυρ☉. Each wind placed againſt it's quarter in the heavens: And the roof is made of little planks of marble, broad at bottom, and which meet all in a point at top, and make an obtuſe parymid of 32 or 36 ſides.

There is a delicate temple of the *Conic* order in the caſtle, whether of *Pandroſus*, or whom, I cannot tell, but the work was moſt fine, and all the ornaments moſt accurately engraven:

The length of this temple was 67 } feet.
The breadth - - - - 38 }

Theſe

Theſe pillars, which remain of a portico of the Emperor *Adrian*, are very ſtately and noble: They are of the *Corinthian* order, and above 52 feet in height, and 19½ in circumference: They are cannellate, and there are now ſtanding ſeventeen of them, which part of their corniſh on the top. The building to which they belonged, I meaſured the area of, as near as I could conjecture, and found it near a thouſand feet in length, and about ſix hundred and eighty in breadth.

Without the town, the bridge over the *Eliſſus* hath three arches of ſolid ſtone work; the middlemoſt is near 20 feet broad. There is the *ſtadium* yet to be ſeen, whoſe length I meaſured, and found it 630 feet, near to what the preciſe meaſure of a *ſtadium* ought to be, *viz.* 625.

Towards the ſouthern wall of the caſtle, there are the remains of the theatre of *Bacchus*, with the portico of *Eumenes*, which is near it; the ſemi-diameter, which is the right ſine of the demi-circle which makes the theatre, is about 150 feet, the whole body of the ſcene 256. Monſieur *de la Guilliotiere*, in that book he hath written of *Athens* hath made a cut of a theatre, which he calls that of *Bacchus*, which is a meer fancy and invention of his own, nothing like the natural one, which by the plan he has drawn of the town, I judge he did not know. I give you this one hint, that you may not be deceived by that book, which is wide from truth, as will appear to any body who ſees the reality, though to one who hath not ſeen it, it ſeems plauſibly written. I have dwelt long on *Athens*, but yet have ſaid nothing. This town alone deſerves a whole book to diſcourſe of it well, which now I have neither time nor room to do; but I have memorials by me of all I ſaw, which one day, if it pleaſe God, I may ſhew you.

Thebes is a large town, but I found few antiquities in it, excepting ſome inſcriptions and fragments of the old wall, and one gate, which, they ſay, was left by *Alexander*, when he demoliſh'd the reſt. It is about fifty miles diſtant from *Athens*, as I judge.

Corinth is two days journey distant; the castle, or Ἀκροκόρινθος, is standing, which is very large. The main of the town is demolished, and the houses, which now are scatter'd, and a great distance from one another. So is *Argos*, which to go round would be about four or five miles, as the houses now stand; but if they stood together, they would scarce exceed a good village. *Napolo della Rumilia* is a large town, and full of inhabitants, and the Bashaw of the *Morea* resides there: It is but very few leagues distant from *Argos*.

Sparta is quite forsaken, and *Mestra* is the town which is inhabited, four miles distant from it: But one sees great ruins thereabout; almost all the walls, several towers and foundations of temples with pillars and chapiters demolished: A theatre pretty entire. It might have been anciently nigh five miles in compass, and about a quarter of a mile distant from the river *Eurotus*. The plain of *Sparta* and of *Laconia* is very fruitful, and long, and well watered. It will be about eighty miles in length, as I judge. The mountains on the west side of it very high, the highest I have yet seen in *Greece*; the *Maniotes* inhabit them. But the plain of *Calamatta*, which anciently was that of *Messene*, seems rather richer. *Corone* is very abundant in Olives. *Navarrino*, which is esteemed the ancient *Pylos*, hath a very strong castle, fortified by the *Turks*, and is the best port in all the *Morea*. *Alpheus* is much the best river, and the deepest, and with great reason extolled by all the ancient Poets, and chosen for the seat of the *Olympic* games, for it is very pleasant. The plains of *Elis* are very fine and large, fit for to breathe horses in, and for hunting, but not so fruitful as that of *Argos* and *Messene*, which are all riches. The best woods I saw in *Peloponnesus*, are those of *Achaia*, abounding with Pines and wild Pear, the *Ilex* and *Esculus*-trees, and, where there runs water with Plane-trees.

Arcadia

Arcadia is a champain fine country, and full of cattle, but is all encompaſs'd with hills, which are very rough and unhewn. *Lepanto* is very pleaſantly ſeated on the Gulph, which runs up as far as *Corinth*; and without the town, is one of the fineſt fountains I ſaw in *Greece*, very rich in veins of water, and ſhaded with huge Plane-trees, not inferior in any thing to the ſpring of *Caſtalia* on mount *Parnaſſus*, which runs through *Delphos*, except in this, that one was choſen by the Muſes, and the other not; and poetical fancies have given immortality to the one, and never mentioned the other.

Delphos itſelf is very ſtrangely ſituated on a rugged hill, to which you have an aſcent of about two or three leagues, and yet that is not a quarter of the way to come up to the pique of *Parnaſſus*, on the ſide of which hill it ſtands: It ſeems very barren to the eye, but the fruits are very good, where there are any. The wines are excellent, and the plants and ſimples, which are found there, very fragrant, and of great efficacy.

About *Lebadia*, and all through *Bœotia*, the plains are very fertile, and make amends for the barrenneſs of the hills which encompaſs them: But in winterthey are apt to be overflown for that reaſon, and to be turn'd into lakes, which renders the *Bœotian* air very thick, and ſo were their ſkulls too, if the ancients may be believed concerning them; though *Pindar*, who was one that ſublimated poetry to it's higheſt exaltation, and is much fancied and imitated in our age, as he was admired in his own, was born there: And *Amphion*, who was ſaid to be ſo divine in his muſic, that he raviſhed the very ſtones, had skill enough to entice them to make up the walls of *Thebes*: So that not every thing that is born in a dull air is dull. Theſe vales I found much planted with Cotton, *Seſamum* and *Cummin*, of which they make great profit, and a great trade at *Thebes* and *Lebadia*.

I went from *Thebes* into the iſland of *Eubœa*, or *Negropont*, and ſaw the *Euripus*, which ebbs and flows much after the nature of our tides, only the Moon, and ſometimes Winds, make it irregular. The channel, which runs between the town and a caſtle which ſtands

in

in an iſland overagainſt it, is about fifty feet broad; and there are three mills on it, which ſhew all the changes and varieties that happen in the current. Near the *Euripus*, and oppoſite to the town, they ſhew a port, which they ſay was *Aulis*, and it is not improbable, for it muſt be thereabouts. Between *Negropont* and *Athens*, is a high hill, called Ἀγιομαχέϐι, formerly very dangerous, but now guarded by *Albaneſes*. It is part of mount *Parnaſſe*, and near it, on the left hand, lies mount *Pentelicus*, from whence the *Athenians* anciently fetch'd their ſtone, and now there is a convent of *Caloyers* there, one of the richeſt of all *Greece*.

In going from *Athens* by ſea, I embarked in a port, which lies juſt by *Munichia*. That which they call *Porto Pyræo*, lies behind it a mile diſtant, which is a large port able to contain 500 veſſels. There are the ruins of the town yet remaining, and of the walls, which joined it to the city of *Athens*. I ſailed by *Porto Phalero* the ancient haven of *Athens*, which is rather a road than a port. I ſaw an iſland called Φλέϐες, where the *Athenians* had anciently mines. I went aſhore on the promontory of *Sunium*, to view the remains of the temple of *Minerva*, which ſtood on it. Hence I ſailed among the iſles of the *Archipelago*, *Macroneſia*, *Thermea*, *Serphanto*, *Siphanto*, till I came to *Melo*. From *Melo* I ſailed through the *Cyclades* to come hither. I paſs'd by *Andros*, *Tenos*, *Mycone*, *Delos*: *Nuxia* and *Paros* I ſaw at a diſtance. We ſailed near the northern cape of *Scio*, and the ſouthern of *Myteline* or *Lesbos*, and ſo came into the gulph of *Smyrna*. Within this gulph ſtands *Burlæ*, near ſome ſmall iſlands, which is judged to be the ancient, *Clazomenæ*: *Foja*, which is ſame with the ancient *Phocæa*. Near this, the river *Hermus* diſcharges itſelf into this gulph.

In this my journey, I had ſome miſadventures. My companion, Sir *Giles Eaſtcourt*, died by the way. At ſea I was plunder'd by the *Serphiotes*, where I loſt all my letters, and yours among the reſt, which you ſent to my Lord Embaſſador at *Conſtantinople*, and Conſul *Rycaut*, whom I find here a very civil and knowing gentleman, and am much obliged to him for his favours.

I have

I have been as curious as I could in taking the latitudes of ſome remarkable places: As I find them, I ſhall give them you.

	Gr.	*M.*
Athens	38	5
Corinth	38	14
Sparta	37	10
Corone	37	2
Patras	38	40
Delphos	38	50
Thebes	38	22
Negropont or *Chalcis*	38	31

I deſire you to preſent my humble ſervices to the gentlemen of the *Royal Society*.

I am, &c.

Some plants observed by Sir George Wheeler, *in his voyage to* Greece *and* Asia minor.

IN the *Scoglio*, or island of St *Andre*, on the shore of *Istria*, *Scorpioides Limonii foliis*, *floribus luteis. Limonium reticulatum. Sideritis spinosa. Draba cærulea Cretica. Convolvulus rectus argenteis foliis. Polium Creticum*, &c.

On the rocks near *Pola* in *Istria* : *Cassia Poëtarum. Trifolium Saxatile hirsutissimum. Genista montana arboreſcens. Tordilium sive Seseli Creticum. Tragoriganum Creticum, vel potius Satureia hyberna nostras. Polium Rorismarini foliis. Salvia fruticosa.* Abundance of *Samphire*, and a curious bulbose plant, crested with little flowers striped with white and cinnamon colour.

Near *Mortaro*, thirty miles from *Zara* : *Planta lacteſcens Altheæ foliis* ; it was not blown, (it might either be a *Tithymal*, an *Apocinum*, or *Campanula major lacteſcens Lobel.) Eryngium luteum monspelienſe*, &c.

On the great rock near *Cliſſa* : *Aster verbasci foliis. Jacea incana seu argentea Alpin. in Exot. Lotus odoratus. Horminum creticum. Satureia citrii odore. Aster montanus folio odorato, forsan Aster montanus luteus glabro Salicis folio* Bauhin. *Libanotis Ferulæ facie. Linum flore luteo. Hieracium flore incarnato. Thlaspi Saxatile folio Poëtarum. Caucalis platyphylla* Column. *Caucalis magno flore & fructu. Planta Equiseti fruteſcentis facie*, on the steeple and hard walls, (perhaps a species of *Tithymal)* it was without leaves, but full of joints, with abundance of yellow scaly knobs by pairs, between which issue forth three or four little *Tetrapetaloſe* flowers. Of this I saw an *Arboreſcent* one near *Troy*.

On

On the mountain near *Leſina*, in the iſland *Pharos*: *Aconitum Lycoctinum flore Delphinii, vel Napelli Species. Aloë* in flower. *Aſphodelus minor Junci folio, fiſtuloſâ non bulboſâ radice. Malva Romana rubra. Juneperus major ſeu oxycedrus. Geniſta Spartium Septimo* Bauhini *ſimile*; the root is hot of a ſpicy taſte. *Piloſella major piloſiſſima, &c.*

In the Iſland of *Corfu*: *Thymus capitatus Dioſcoridis. Lyſimachia Hyſopi folio. Scabioſa caule altiſſimo, flore nigreſcente, fortè peregrina* Bauhin. *Cyperus grumineus miliaceus. Scammonea. Acarna flore patulo rubente. Centaurium major. album. Centaurium rubens Spicatum. Centaurium ramoſum rubens. Centaurium ramoſum album. Vitex flore cæruleo & albo. Conſolida regalis fœtida. Glicyrrhiza. Pulegii Species erecto caule, latifolia, incana, & hirſuta.* With many others mention'd before.

In the iſland of *Zant*: The Curran Grape. White and yellow Melons. A large thin-skinn'd Lemon without either ſeed or ſtone, as alſo the Curran Grapes are. *Geniſta ſeu ſpartium foliis argenteis. Convolvulus Sagittariæ foliis. Prunella ſpinoſa. Coris Matthioli. Goſſipium ſeu Xylon. Glaux Dioſcoridis. Ciſtus plantaginis folio. Cicer Creticum, &c.*

In the iſle of *Cerigo*: *Dictamnus falſus. Chamædrys Alpina minima hirſuta. Thymi capitati ſecunda ſpecies foliis minoribus denſius Stipatis. Salvia pomifera ſeu gallifera. Stœchas citrina.* That ſpecies of Thyme is in Dr *Plukenet*'s *Phytographia*, *Tab.* 116. *F.* 4.

In the iſle of *Tenos* or *Tine*: *Limonium caule ſinuato. Frutex Spinoſus Jaceæ albæ capitulis. Stachys parva foliis argenteis. Geniſta ſpinoſa floribus rubris.*

Near the ruins of *Troy*: *Quercus glande majore. Goſſipium. Seſamum. Anguria. Tragacantha. Tartonreira Maſſilienſium ſeu Thymelæa incana Sericea, longifolia & latifolia. Paſtinaca echinifera* Colum. *Jaceæ lutea capite ſpinoſo. Papaver corniculatum flore tricolore. Pancratium* in flower. *Verbaſcum marinum laciniatis foliis.*

Near *Conſtantinople*: *Abrotanum humile flore Chamæmeli. Serpilli ſpecies foliis Satureiæ. Androſamum flore & thecâ omnium maximis. Guaiacum Patavinum.*

On

On mount *Olympus*, near *Burſa* or *Pruſa*: *Abies conis ſurſum ſpectantibus, foliis ſubtus argenteis. Ciſtus laurinis foliis. Aſter montanus, Linariæ folio, flore flavo. Coris ſeu Hypericum foliis criſpis. Hypericum foliis hirſutis, margine crinifero. Aſter Conyzoides* Geſn. *Aſtragalus Matthiol. flore cæruleo. Pyrola fruteſcens Arbuti folio. Gentianella verna. Senecio incana pinguis. Cerinthe minor. Ciſtus argenteis foliis. Cymbalaria Italica. Calamintha montana præſtantior. Elichryſon ſive Gnaphalium comâ aureâ. Gramen junceum Echinatum. Millefolium nobile odoratum. Hypericum ſeu Aſcyron magno flore. Panax Heracleum. Gnaphalium repens. Herba Tuitia Auriculæ Affinis. Tragacantha. Helleborus niger. Ephedra ſeu Polygonum Scandens bacciferum*; climbing up to the tops of the vaſt Plane-trees, according to *Bellonius*.

In our Journey to *Mandragorai* and *Courougouli*: *Scordium lanuginoſum ſive Creticum. Alſine Lotoides ſeu Anthylloides, ſive ſpergulæ facie* C. B. *Gingidum Hiſpanicum. Leucoium Alyſſoides Clypeatum maj.* C. B. *Origanum Spicatum Montis Sipyli foliis glabris.*

Near *Thyatira*: *Spartium alterum Monoſpermum, Pſeudoſpartium Hiſpanicum Aphyllon.* A *Thapſus minor longifolia*; or rather a *Sideritis* or *Stachis foliis Salviæ argenteis piloſis mollibus*; which is the *Panacea* of the country people. *Scabioſa argentea min.*

About *Smyrna*: Two kinds of *Jujubes* or *Ziziphus*. Turpentine-trees, and Maſtich-trees. *Smyrnion Creticum. Origanum perenne lignoſum odoratiſſimum.* Several ſorts of Olive-trees. *Tamarisk* and *Ricinus*, or *Palma Chriſti.*

Near the gulph of *Lepanto*: *Tithymalus Spinoſus.* The Fuſt or yellow wood uſed to die with, call'd by the *Greeks Chriſoxulo. Cedrus Lyciæ. Ariſarum anguſtifolium. Lamium moſchatum foliorum margine argentato.*

About mount *Parnaſſus*, *Athens*, and other places of *Attica* or *Achaja*: *Stachys viſcoſo flore luteo, odore Narciſſi juncifolii. Petromarula Cretica* or *Rapunculus Pyramidalis altera. Sabina. Crocus Albus & Luteus. Poterion Plinii*, ſmaller than *Tragacanth. Polium Gnapholoides. Ilex Chermifera. Acacia Secunda Matthioli.*

Ane-

Anemones of all colours. Many *Aſters* and *Ariſarums*. *Ariſtolochia Clematitis*. Two *Aſphodils*. *Braſſica fruteſcens*. *Borago variegata Cretica*. *Cneorum Matth. & Cluſii, ſive Thymelæa affinis facie externâ*. Several *Ciſti*. *Jacea Moſchata*, with other knapweeds. *Leontopetalum* all over the plain of *Athens*. *Oleander*. *Scilla*. *Scorzonera Cretica Aſphodeli fiſtuloſi facie*, *Galocorta Græcorum*, it is the womens *Coſmetic*, and Milk-plant. *Siliqua Edulis* or *Carob*. Two *Thymelæa*'s, *argentea & tomentoſa*. *Tithymalus Spinoſus*. *Equiſetum fruteſcens Aphyllon* (perhaps a ſort of *Tithymal*) *Lychnis fruteſcens*: With many more, which we have either mention'd in other places, or elſe were doubtful of, as a kind of ſmall ſilver-leaved *Scabious*. and a *Dandelion* or *Hieracium*, with Pilewort or ſmall Colts-foot-leaves, with a root like ſo many Scorpions following one another. A ſort of *Medica lunatâ ſiliqua*, or *Loto affinis ſiliquis hirſutis circinatis*. *Aſtragalus argenteus* or *Syriacus*.

Near *Corinth* and the *Iſthmus*, *Pinus Maritima* with ſmall cones. *Cedrus Lycia vel Sabina baccifera*. *Ceratia* or *Siliqua Arbor*. *Lentiſcus*. *Olea Sylv*. *Scabioſa argentea petræa*. *Ariſtolochiæ Clematitis ſpecies*. *Linaria latifolia valentina Cluſii*, the flowers beautiful with three colours. *Androſemum umbelliferum*. *Scorzonera bulboſa*. *Arbutus folio non ſerrato*, *Comarea Dioſcoridis Adrachne Theophraſti*.

For theſe the reader may conſult Mr *Ray*'s *Collection of Exotic Catalogues*, eſpecially the *Oriental* one, where the ſynonymous names are added.

CHAP.

Hiſtorical Obſervations relating to Conſtantinople. *By the reverend and learned* Tho. Smith, *D. D. Fellow of* Magd. Coll. Oxon. *and of the* Royal Society.

Conſtantinople, formerly *Byzantium*, was (*a*) by *Conſtantine* the Great called ſo after his own Name, who being mightily pleaſed with the beautiful and advantageous ſituation of the place between two ſeas, and defended by narrow ſtreights on both ſides, removed the ſeat of the Empire hither, and laid the foundation of it's future ſplendor and greatneſs. It was alſo by a (*b*) ſpecial Edict or Law of the ſame Emperor, which he cauſed to be engraven on a marble pillar, placed near his own ſtatue on horſeback, in one of the piazza's of his new-built city called *Strategium*, where the Souldiers uſed to muſter as in the *Campas Martius*, called *Second* or *New Rome*, in emulation of old *Rome*, which he deſigned and endeavoured this ſhould equal in all things. Accordingly he endowed it with the ſame Privileges and Immunities, and eſtabliſh'd the ſame number of Magiſtrates, and Orders of People, and divided the whole extent of it into fourteen Precincts or (*c*) Regions, according to the diviſion of *Rome*. And the *Greek* writers were as elegant and extravagant in their commendations of it; but the uſual title in their ordinary diſcourſes and writings, when they had occaſion to mention it without any flouriſh, was ἡ βασιλεύουσα,

(*a*) Καὶ ἀπὸ τοῦ ἐπωνύμου ἡμῖν πόλιν. So the Emperor *Conſtantine* in a letter to *Euſebius*, *de Vita Conſtantini*, *lib.* 4. *cap.* 39. & *apud Theodoritum Hiſtor. Eccleſ. lib.* 1. *cap.* 16. *v. etiam Socrat. Scholaſt. Hiſt. Eccleſ. lib.* 1. *cap.* 16. (*b*) V. *Socratem ibidem. Et Theophanem in Chronographia* XXV. *anno Conſtantini.* (*c*) The Italian word *Rione* is a manifeſt corruption of the Latin word.

ἡ βασιλεύουσα, or ἡ βασιλὶς, that is, the imperial city, to the same sense with that of (*d*) *Sidonius Apollinaris.*

> *Salve sceptrorum columen, Regina orientis,*
> *Orbis Roma tui.*

The country about it was afterwards called *Romania* in a limitted and restrained sense, (for that *Romania* was anciently the same with *Orbis Romanus*, seems clear from (*e*) *Epiphanius*) and the people Ῥωμαῖοι. But I suppose this was not done till about the middle times of the empire, when it began to decline. The *Greeks* still retain this name: For if you ask any of the *Greeks* born upon the continent of *Thrace* what countryman he is, he answers forthwith, Ῥωμαῖος, *Romios*, for so they pronounce it. The *Turks* in like manner called a *Greek* Christian *Urum Gaour*, or the *Roman Infidel*, as they will call sometimes the Emperor of *Germany*, *Urumler Padisha*, or Emperor of the *Romans*. Hence it was that the latter *Grecian* Emperors stiled themselves βασιλεῖς Ῥωμαίων, Kings of the *Romans*, that is, such as were born in *Romania*, and the other countries, which made up the eastern division of the empire. Though perchance by this flourishing title they pretended a right to the government of the west; upon which vain presumption they assumed also the title of Κοσμοκράτορες, or *Emperors of the World*, as if they had been true successors of *Augustus*, and the western Emperors, usurpers, whom they called by way of contempt and indignation, Ῥῆγες, *Reges*, as (*f*) *Luitprandus* informs us in the account of his embassy to *Nicephorus Phocas*, and afforded the people of *Italy* no other title than that of (*g*) *Longobards* or *Lombards*. The present *Greeks* call all the western

(*d*) *In Panegyrico, quem Romæ dixit Anthemio Augusto, his consuli.* (*e*) *Hæresi* lxix *quæ est Arianorum. Sect.* 2. where he says a sad dismal fire was kindled by *Arius*: πῦρ ὃ τὸ τυχὸν ἢ καθάπτεται τῆς Ῥωμαΐων σχεδὸν, μάλιστα τῆς ἀνατολικὰ μέρη, which seized almost upon all *Romania*, or *Universum Romanorum Imperium*, as *Petavius* renders it, but especially the easterns parts of it.

(*f*) Pag. 144, 152, 155. (*g*) Pag. 139.

Christians Λατῖνοι, or Φεράγγοι, *Latins* or *Franks*, the *Turks* only making use of the latter, when they speak civilly of us, and calling *Christendom Phrenkistan*, in the present *Greek* Φερᾳγγία. The *Turks* now as proudly call *Constantinople*, *Alempena*, or the refuge of the world; where indeed seems to be a medly of all or most nations of three parts of it, and of all religions, which are allowed to be publickly profest and exercised every where throughout the empire, except the *Persian*. For they look upon it as a corruption of, and deviation from the rules and doctrine of *Mahomet*, their great false Prophet, and therefore absolutely forbid it, as repugnant to, and destructive of the doctrine of life and salvation, as they speak. And accordingly they condemn with all imaginable fury the professors of it, who pretend to follow *Ali*, as sectaries and apostates, and entertain worse opinions of them, than of *Christians*, or *Jews*, or *Infidels*. The *Persians* are not behindhand with them in their hatred and disrespect, deriding them as gross and stupid, and looking upon them as little less than barbarous: Interest and zeal for their several tenents heightening their differences so much, that in time of war they destroy one anothers mosques. I remember, that there was a great discourse in *Constantinople* among the *Turks*, concerning an impudent hot-headed *Persian*, who publickly in the new mosque, built by the mother of the present Emperor, asserted that *Ali* was equal to *Mahomet*. But it seems he very luckily made his escape out of their hands, at which the priests and the more zealous *Turks* were very much scandalized.

The *Greeks* have twenty six churches within the walls of the city, besides six in *Galata*, of which I have given an account elsewhere. They have also two churches at *Scutari*, one at *Kadikui* or *Chalcedon*. So at *Stauros*, *Chingilkui*, and several other villages upon the *Asian* shore of the *Bosphorus*, as at *Beshictash*, *Ortakui*, *Chorouch' chesme*, which church is dedicated to St *Michael* the Archangel, *Jenikui* or *Neochorion*, *Therapia*, *Bujukdere*, and other villages on the *European* side. They have also a church at *Haskui*, where is their burying-place, and another near the *Bagno*, dedicated to St *Paraskeve*. And at *Tatoula* about a mile from *Pera*, upon

upon a hill, which from the name of the church is thence called by the *Greeks* and *Franks*, St *Demetrius*'s *hill*. Next to the holy Virgin, St *Demetrius* and St *George* have moſt churches dedicated to them.

The *Armenians* have not, if I remember aright, above ſeven churches, they being few in number in compariſon of the *Greeks*.

The *Jews* may have in the city and places adjacent between twenty and thirty ſynagogues, this being the greateſt ſhelter of that accurſed and contemptible people in the Grand Signior's dominions, next to *Caire* and *Saloniki*; and I believe there may be about twenty or thirty thouſand families of them. They are of great uſe and ſervice to the *Turks*, upon *account* of their brokage and merchandiſe, and induſtry in ſeveral mechanical trades. All theſe I look upon as natives, or ſlaves rather, each paying money for his head every year. The *Jews* indeed very wiſely collect this tax among themſelves, and according to an agreement made with the *Teſterdar* or Treaſurer, pay a certain ſum in groſs for their whole nation reſiding there; by which piece of cunning they are great gainers, and ſpare the poor among them leſs able to pay, by a contribution of the rich to make up the ſum. The *Engliſh* and *Dutch* Embaſſadors have their chapels in their palaces common to their reſpective nations.

The churches and chapels of the weſtern *Chriſtians* of the *Roman* communion in *Galata*, are,

St *Peter*'s, belonging to the *Dominicans*, where is the famous piece of *Madonna di Conſtantinopoli*, as the *Italians* call it, or of the Bleſſed Virgin holding the holy child *Jeſus* in her arms; which they pretend to be drawn by the hand of St *Luke*, celebrated by ſome of the later eccleſiaſtical writers to have been a famous Painter. Out of reſpect to this idle tradition, the credulous and ſuperſtitious *Latins* and *Greeks* of the *Roman* communion ſhew great veneration to it, which otherwiſe hath little in it of proportion, art, or beauty to derive any reputation upon the deſigner, or upon his work.

St *Francis*, belonging to the *Conventuali*, Friers of the order of St *Francis*: The ground of this by the wiſe conduct and interceſſion of *Cavaliere Molino*, the *Venetian Bailo*, after the ſurrendry of *Candia*, upon the

peace made by the Republic with the Grand Signior, was procured to be reſtored, and a handſome church rebuilt, with the large contributions of money ſent out of *Chriſtendom*.

St *Benedict*, belonging to the *Jeſuits*, where is a rich altar curiouſly adorn'd with ſeveral figures in *Moſaic*. This convent was purchaſed for them by their great benefactor, *Henry* the fourth of *France*.

St *Mary*, belonging to the *Obſervantines* or *Zoccolanti*, a branch of the order of St *Francis*, ſo called from their going in *Zoccoli* or wooden clogs.

The *Capucines* have a little chapel dedicated to St *George*, hard by the *French* Embaſſador's palace.

St *Ann*, a chapel frequented by the *Petrots*.

St *Paul* and St *Anthony* were both taken away ſome years ſince from the Chriſtians, and turned into moſques. The former of which is now known by the name of *Arab Giameſi*, or the moſque of the *Arabians*. Our interpreters mentioned alſo to me the church of St *John*, which the *Turks* have ſeized upon for their uſe, St *George*, which the Jews are poſſeſſed of, and St *Sebaſtian*, which was uſed to be viſited chiefly on holy-days.

The north wind blows for the moſt part at *Conſtantinople*, which muſt be aſcribed to it's nearneſs to the *Euixne* ſea, which bears that point from it. So that for want of a ſouthwardly wind, ſhips have been forced to lie a month or two ſometimes near the mouth of the *Helleſpont*; this was taken notice of long ſince by *Eunapias*, in the life of *Ædeſius* who aſcribes the ſeldom blowing of the ſouth wind to the ſituation of the mountains, whereas it is checked and overpowered by the exuberence of the vapours continually ſent forth from the *Black* and *Great Sea*, as the *Greeks* call it in compariſon of the *Mediterranean*. *Vide ad finem Codini de Origin. Conſtantinopol. Edit.* Pariſ. *pag.* 80.

The *Helleſpont* is about forty miles in length, and at the caſtles of *Seſtos* and *Abydos* the ſtreight may be about three quarters of an *Engliſh* mile over, or leſs.

The length of the *Propontis* is about a hunderd and fifty miles, both ſhores may be ſeen in the middle of it. In it are

Cyzicus

Cyzicus an iſland near the *Aſian* ſhore, to which it is joined by two bridges. It ſtill retains it's ancient name Κυζικὸς, and is the ſeat of a Biſhop, being inhabited by a conſiderable number of *Greeks*.

Proconneſus, not far from the former; now, as for ſome centuries paſt, called *Marmora*, from the excellent quarries of marble there found, the *marmor Cyzenicum* alſo being famous in the time of *Pliny*.

Besbycus, now called by the *Greeks* καλόλιμνο, or the good haven, not far from the entrance into the bay of *Montanea* to the north-and-by-eaſt; the *Turks* call it *Imramle*.

There are ſeveral iſlands over againſt the bay of *Nicomedia*; formerly called *Sinus Aſtacenus*, according to *Strabo*, about ſix or ſeven leagues from *Conſtantinople* (g).

Prote, ſo called becauſe they approach firſt to it, coming from *Conſtantinople*, to the ſouth of this *Prencipe* and *Pytis*, which I take to be the ſame with *Pyrgos*, that lies inmoſt toward the bay: *Chalcitis*, in modern *Greek*, *Chalce* or *Chalcis*. *Oxia* and *Platy* to the north-weſt. I have expreſſed the *Turkiſh* names of the leſſer and uninhabited iſlands elſewhere, which perchance were fantaſtically impoſed by ſome *Franks*.

The *Seraglio* is at the extream point of the north-eaſt angel of *Conſtantinople*, where formerly ſtood old *Byzantium*, within which, towards the haven is a ſtately *Kiosk*, or Summer-houſe, from whence the Grand Signior uſually takes barge, when he paſſes into *Aſia*, or diverts himſelf upon the *Boſphorus*, at which time the *Boſtangibaſhi*, who hath the principal care of the Emperor's palace, and hath the command of the *Boſphorus*, ſits at the helm and ſteers.

The ſeven towers are at the ſouth-eaſt extremity.

The only ſuburbs are to the north-weſt, along the haven-ſide; for above the hill, where the three walls begin, lies an open champaign country, except that here and there at conſiderable diſtances farm-houſes are ſcattered.

(g) *Vid. Gillium de Boſp. Thracii*, l. III. c. 12, &c.

The haven runs in from the weſt, and ſo opens eaſt.

At the eaſt end of *Galata* is *Tophana*, where they caſt their great guns.

Pera and *Galata* have about ſix gates to the ſeaward. The whole tract of ground was anciently, before the times of the Emperor *Valentinian*, who encloſed and fortified *Galata* with walls and towers, ſtiled Περαία τῆς πόλεως, on the other ſide of the city to the north; which is the reaſon of it's name, ſeated on higher hills, and whoſe aſcent is more ſteep and difficult.

Our modern *Geographers*, ſuch as *Mercator* and *Ortelius*, who herein follow *Ptolemy*, place *Conſtantinople* in the latitude of 43 degrees and 5 minutes: the *Arabian* and *Perſian* Aſtronomers, as *Abulfeda*, *Naſſir Eddin*, *Vlugh Beigh*, and ſo the πρόχειροι κανόνες of *Chryſococcas*, tranſlated out of the *Perſian* tables, place it more notherly in 45°. But by later and better obſervation it is found, that they have erred in aſſigning the latitude of this city, as of ſeveral other places. To ſalve theſe differences, there is no juſt ground of pretence to ſay, that the *Poles* are moveable, and have changed their ſituation ſince their time; whereas it may be better imputed to their want of due care, or to their taking things upon truſt, from the reports of *Travellers* and *Seamen*, not having been upon the places themſelves; which certainly is to be ſaid for *Ptolemy*, whoſe Obſervations, as to places more remote from *Alexandria*, are far from being accurate and true. The learned Mr *John Greaves*, as I find in a manuſcript diſcourſe, very worthy of being printed which he preſented to the moſt reverend and renowned archbiſhop *Uſher*, took the height of the Pole at *Conſtantinople*, with a braſs ſextant of above 4 feet *radius*, and found it to be but 41°: 6′; but by the obſervation we made in our court-yard at *Pera* with a good quadrant, we found but 40°: 58′ of north latitude.

There is no place between the *Propontis* and the walls of the city, except juſt at the *Seraglio* point, which may be two hundred paces in length, where they have raiſed on a platform a battery for great guns; but from the point to the end of the haven weſt, the ſpace to the gates is unequal in ſome places about twenty paces broad, in others three or four times as many more.

The diſtance between *Conſtantinople* and *Chalcedon*, upon the oppoſite *Bithynian* ſhore, may be about three or four miles.

In the walls are engraven the names of ſeveral Emperors, who reigned toward the declenſion of the *Græcian* empire, as *Theophilus*, *Michael*, *Baſilius Conſtantinus*, *Porphyrogenitus*, by whoſe care, and at whoſe expence the ſeveral breaches cauſed in them, by the ſea, or by earth-quakes, were repaired.

Kumkapi, or the ſand-gate, lies toward the *Propontis*; this the *Greeks* call in their vulgar language Κοσδοσκάλι, *Contoſcalium*, or the little ſcale or landing-place. Here formerly was an Arſenal for gallies and other ſmall veſſels it being a convenient paſſage over ſea. Over this gate was anciently engraven a curious inſcription, ſtill preſerved in that excellent collection publiſh'd by (*h*) *Gruterus*.

Jedicula Kapi, or the Gate of the ſeven towers, ſo called from it's nearneſs to that *Acropolis*, is that, I gueſs, which the *Greeks* formerly called χρυσῆ or the golden gate, and by ſome late *Latin* writers *Chryſea*, in *Luitprandus*, *Carea*, by a miſtake either of the Tranſcriber or Printer, for *Aurea*, for ſo certainly it muſt be mended. Over this gate was this Inſcription;

Hæc loca Theodoſius decorat poſt fata Tyranni,
Aurea ſecla gerit, qui portam conſtruit auro.

cited by *Sirmond*, in his notes upon (*i*) *Sidonius*. This gate is in the twelfth region, and was alſo called ὡραία from it's beautiful and curious ſtructure.

The gun-gate, formerly called *Roman-gate*, not becauſe it leads towards the continent of *Romania* or *Thrace*, but from (*k*) St *Romanus* where the laſt Chriſtian Emperor was killed at the aſſault which the *Turks* made to force their way into the city by it.

Near *Adrianople*-gate is a fair large moſque called *Alibaſſa*, upon a hill accounted the higheſt in the city.

The diſtance between tower and tower in the upper wall to the landward, may be about ninety of my paces; the ſpace between that and the ſecond wall about eighteen paces over. The

(*h*) Pag. 169. Num. 3. (*i*) Pag 121. (*k*) Vid. *Hiſtoriam Politicam Conſtantinopoleos apud Cruſium in Turco-Græcia*, pag. 9.

The place, where the Lyons, Leopards, and ſuch like wild creatures are kept, (where I ſaw alſo ſeveral Jackals) was formerly, as the *Greeks* told me, a Chriſtian church dedicated to Παναγία, or the Bleſſed Virgin, where this verſe is ſtill legible :

Καλὰ Σκυθῶν ἐπιδοὺς θυμὸν ἐν μάχαις.

There is no tide or running back of the water on any ſide of the *Boſphorus*, into the *Black* ſea, as (*l*) ſome have imagined, whoſe miſtake might poſſibly ariſe hence, that the wind being at north, and blowing hard, the current ſets more violently at ſuch times againſt the ſeveral headlands, jetting out into the channel, which admits of ſeveral turnings, and ſo the waters are forced back to ſome little diſtance : or elſe becauſe when the ſouth-wind freſhens and grows boiſterous, it makes a high rolling ſea in the *Propontis* and *Boſphorus*, and being contrary to the current, gives a check to it, ſo that it becomes leſs ſenſible, and is eaſily ſtemmed. Where it is narroweſt, the diſtance ſeems to the eye to be ſcarce a mile over from one ſhore to another ; where broadeſt, not much above a mile and a half, unleſs where it runs into the deep bays, which by reaſon of their ſhallowneſs only harbour boats.

The channel certainly is natural, and not cut by art, as ſome have idly fancied, not conſidering how the *Euxine* ſea ſhou'd diſcharge itſelf otherwiſe of thoſe great quanties of waters, poured into it by the *Iſter* and *Tanais*, now called *Don*, and the other rivers, whereby it becomes leſs ſalt, even very ſenſibly to the taſte, than ſeveral parts of the *Mediterranean*.

The fiſh, by a ſtrange kind of inſtinct, paſs in vaſt ſhoals twice a year, autumn and ſpring, through the *Boſphorus*, that is, out of one ſea into another ; of which the *Greeks*, who live ſeveral months of the year upon them, take great numbers, and ſupply the markets at eaſie

(*l*) This was an old error : for thus writes *Dionyſius Byzantinus* in his little book of the *Boſphorus*, Τὸ ῥεῦμα τὸ μὲν πλεῖον κατιόν· δεῖ δὲ ὅτε καὶ ἐπιῤῥέουσαν ἀναῤῥέφοντος.

eaſie rates; the cormorants and other ravenous water-fowl, which the *Turks* will not ſuffer to be deſtroy'd, or otherwiſe moleſted, preying alſo upon them.

The weather in ſome months is very inconſtant, great heats and colds happenning the ſame day upon the change of the wind.

The winters at *Conſtantinople* are ſometimes extraordinary ſevere. I have heard it related by ſeveral old *Greeks*, as a thing moſt certain, that the *Boſphorus* was frozen over in the time of *Achmed*, and that a Hare was courſed over it. It happened thus; that upon a thaw, huge cakes of ice came floating down the *Danube* into the *Black Sea*, and were driven by the current into the *Boſphorus*, where, upon the return of the froſt, they were fixed ſo hard, that it became paſſable. In the year 1669, there was ice in the haven, to the great amazement of the *Turks*; and ſome were ſo frighted at this unuſal accident, that they look'd upon it as a diſmal prodigy, and concluded that the world would be at an end that year. The *Aguglia*, or Obelisk, in the *Hypodrome*, is betwixt fifty and ſixty foot high.

The hiſtorical pillars in *baſſo relievo*, raiſed in honour of the Emperors *Arcadius* and *Honorius*, may be in height about an hundred and forty ſeven feet.

Alexus Comnenus, lies buried in the patriarchal church againſt the wall, and his daughter *Anna Comnena*, the hiſtorian, who lived about the year of *Chriſt* 1117. They pretend to ſhew there, the relics of St *Anaſtaſia*, who ſuffered martyrdom under the Emperor *Valerianus*, and of St *Euphemia*, virgin and martyr, who loſt her life moſt gloriouſly for Chriſt's holy religion at *Chalcedon* under *Diocleſian*.

In *Sancta Sophia*, there are pillars ſo great, that a man can ſcarce fathom them at twice. At the end of the gallery that joins the other two, each about thirty of my paces wide, there is a piece of tranſparent marble, two or three inches thick. In the north gallery, upon the pavement, is a reddiſh ſort of a marble ſtone, brought, as the *Turks* and Chriſtians relate, from *Paleſtine*, on which they fable, that the Bleſſed Virgin uſed to waſh the linnen of our Saviour.

I ob-

I obſerved but one ſtep from the body of the church to the *Bema*, or place where the altar formerly ſtood.

The great moſque at *Chaſim-baſſa* on *Pera* ſide to the weſt, was formerly a church dedicated to St *Theodoſia*.

Gianghir, a moſque ſo called upon a hill at *Fondaclee* near *Tophana*.

In *Conſtantinople* there are ſeveral narrow ſtreets of trade, cloſed up with ſheds and penthouſes, which I ſuppoſe were in uſe before the *Greeks* loſt their empire, and are the ſame with the σκεπασὶ καὶ φραχτοὶ δρόμοι, in *Chryſalaloras*'s Epiſtle, p. 119. But beſides theſe places, ſeveral trades have their diſtant quarters. The ſtreets are raiſed for the moſt part on each ſide for the greater convenience.

Not far from *Suleimania*, is the houſe of the *Aga*, or General of the *Janizaries*, which ſo often changes it's maſters.

Pompey's pillar, as the *Franks* erroneouſly call it, is of the *Corinthian* order, curiouſly wrought, about eighteen foot in height, and three in diameter.

Beſhiktaſh, a village within three or four miles of *Conſtantinople*, towards the *Boſphorus*, where lies buried the famous pirate *Ariadin*, whom the Chriſtian writers call *Barbaroſſa*, who built here a handſome moſque, having two rows of pillars at the entrance. The captain Baſhaw uſually, before he puts to ſea with his *Armada* of gallies, viſits the tomb of this fortunate robber, who had made ſeveral thouſand Chriſtians ſlaves, and and makes his prayers at the neighbouring church for the good ſucceſs of his expedition.

They reckon in the city above a hundred public baths, every ſtreet almoſt affording one. They are eſteemed works of great piety and charity, there being a continual uſe of them, not only upon the account of religion, but of health and cleanlineſs: For their diet being for the moſt part hot ſpiced meats in the winter, and crude fruits in the ſummer; their liquor fountain water or coffee, to which we may add their lazy kind of life (for walking is never uſed by them for digeſtion, or otherwiſe in the way of diverſion) frequent bathing becomes neceſſary.

There

There are ſeveral receptacles of water under ground, and one particularly under the church of *Sancta Sophia*, as I was informed; but I did not think it worth my curioſity to deſcend into it. Theſe were of great uſe to the poor *Greeks* in the laſt fatal ſiege; but the *Turks* are ſo ſecure, that they do not think that they deſerve either coſt or pains to keep the waters ſweet, or the ciſterns in repair.

The aqueducts, which anſwer to thoſe glorious aqueduct near *Pyrgos*, and convey the water to the great ciſtern near Sultan *Selim*'s moſque, are in that part of *Conſtantinople* which lies between the moſque of *Mahomet* the Great and *Shazade*.

The *Turks* began to beſiege *Conſtantinople* on the fifth of *April*, and took it the twenty-ninth of *May*, on *Whitſun*-tueſday morning, 1453, or as the *Turks* reckon in the year 857, of the *Hegira*, or flight of *Mahomet*, the twenty-ſecond day of the firſt *Jomad*.

The chapel where *Ejub Sultan* is interred, at whoſe head and feet I obſerved great wax candles, is incloſed with latten wire grates, for the better accommodation of ſuch religious *Turks*, as come to pay their reſpect to the memory of this great Muſulman Saint. In the middle of the area, there is raiſed a building ſuſtained by excellent marble pillars, aſcended by two ſeveral pair of ſtairs, where the new Emperor is inaugurated, and where he uſually goes in *Biram* time.

An account of the city of Prusa *in* Bythinia, *and a continuation of the historical observations relating to* Constantinople; *by the reverend and learned* Tho. Smith, *D. D. fellow of* Magd. Coll. Oxon. *and of the* Royal Society.

MONTANE A, formerly called *Nicopolis*, according to *Bellonius*, or rather *Cios*, the bay hence called *Sinus Cianus*, lies in the bottom of a bay about fourscore miles from *Constantinople*, and is the scale or landing place for *Prusa*, from which it may be about twelve miles; in the middle way to which, is the village *Moussanpoula*.

Prusa, now call'd by the *Turks Bursia*, the chief city of *Bythinia*, is seated at the foot partly, and partly upon the rising of the mount *Olympus*, which is one of the highest hills of the lesser *Asia*. It's top is covered with snow for nine or tenth months of the year, several streams of water flowing down the hill continually, accounted very unwholsome from the snow mixed with it. In the upper part of the city to the north-west, lies the Seraglio, which is walled round; but the Emperors not residing here since their acquists in *Thrace*, or scarce making visits to this imperial city, and none of their sons living here of late, according to the former policy of the *Turkish* Emperors, who did not permit their sons, when grown up, to be near them, but sent them to some honourable employment, accompanied with a Bashaw or Cadi, to instruct them in the arts of war and government; it lies now neglected and despoiled of all it's ornaments.

In this part also are the sepulchres of *Osman*, the founder of the family which now reigns, and his son *Urchan*, who took the city, near a mosque, formerly a Christian church dedicated to St *John*, and where was formerly a convent of religious, built by *Constantinus Iconomachus*, where I saw the figure of a cross still remaining

maining upon the wall. Here hangs up a great drum of a vaſt bigneſs, ſuch as they carry upon the backs of camels, and I ſuppoſe is one of thoſe which they uſed in the taking of the place.

In the lower part, near the bottom of the hill, *Norad* II. the father of *Mahomet* the Great, lies buried; near whereunto was formerly the metropolitical church of the holy Apoſtles. The *Bezeſten*, or exchange, ſeems to be much better and larger than the great one at *Conſtantinople*, as are the ſeveral *Caravanſerais* built for the uſe and accommodation of Merchants and travellers; in one of which, the Rice-chane, I took up my quarters.

Without the city, toward the eaſt, is the moſque and ſepulchre of the Emperor *Bajazid* I. whom the *Turks* call *Jilderim*, or lightening, and the *Greek* writers κεραυνός. Not far from hence, is the moſque of *Mahomet* I. and his ſepulchre. Toward the weſt, upon the ſide of the hill, is the moſque of *Morad* I. whom they call *Gazi*, or the Conqueror, near which he lies buried. There are in the whole about 124 moſques, ſeveral of which were formerly Chriſtian churches, and between fifty and ſixty chanes. The caſtles built by *Oſman*, when he beſieged the city, are ſlighted and altogether unfortified, the one to the north, the other to the ſouth-weſt.

At *Checkerghe*, about a mile and a half out of town, are the hot baths, much frequented both by Chriſtians and *Turks*. They are made very convenient to bathe in, and are covered over, that they may be uſed in all weathers. Among others, there is a large round baſon, where they uſually divert themſelves by ſwimming.

What opinions the *Turks* have of our Bleſſed Saviour, and the Chriſtian religion, I ſhall briefly ſhew, as they lie diſperſed in ſeveral chapters of the *Koran*, according to which they frame their diſcourſe whenſoever either zeal or curioſity puts them upon this topic; for *Mahomet*, upon his ſetting up to be the author of a new religion, finding ſuch a conſiderable part of the world profeſſing the doctrine of Chriſt, with all the myſteries of faith therein contained, was caſt upon a neceſſity of ſaying ſomething both concerning him and it. By which

which it will appear how great the power of truth is above impoſture and ſubtility, and that as the devils in the poſſeſſed confeſſed, though againſt their wills, Chriſt to be the ſon of God, ſo this *Dæmoniac*, in the midſt of all his forgeries and lyes, and ridiculous and childiſh narratives, not being able to contradict the univerſal belief of the Chriſtians of that, and the preceeding ages, founded on the hiſtory of the Goſpel, hath been forced to give teſtimony to ſeveral particulars of it.

They confeſs then, that Chriſt was born of a pure ſpotleſs Virgin, the Virgin *Mary*, choſen by God, and ſanctified above all the women in the world; and that the angel *Gabriel* was diſpatched out of heaven, to acquaint her with the news of it. That ſuch a kind of miraculous and ſupernatural birth never happened to any beſides, and that Chriſt was conceived by the Holy Ghoſt, and that he wrought mighty miracles, for inſtance, that he cleanſed lepers, gave ſight to the blind, reſtored ſick perſons to their health, and raiſed the dead.

That he is a great Prophet, ſent by God to convert men from the vanity and error of their falſe worſhip to the knowledge of the true God, to preach righteouſneſs, and to correct and reſtore the imperfection and miſcarriages of human nature; that he was of a moſt holy and examplary life; that he was the true Word of God, the Apoſtle, or Embaſſador of God; that his Goſpel was revealed to him from heaven, and that he is in heaven ſtanding nigh to the throne of God. They blaſpheme indeed with a bruitiſhneſs and ſtupidity only befitting *Turks*, the myſteries of the Holy Trinity, and of the Divinity of our Bleſſed Saviour, and deny that he was put to death, and ſay, that another in his ſhape was crucified by the *Jews*, and that he himſelf was aſſumed into heaven in his body without dying at all, and conſequently they will not own, that he ſatisfied Divine Juſtice for the ſins of the world; ſo great an affinity is there between the hereſy of *Socinus* and profeſſed *Mahometiſm*.

I could

I could never yet ſee any *Turkiſh* tranſlation of the *Koran*: they cry up the elegance of the ſtile, which being enthuſiaſtic and high flown, by reaſon alſo of the tinkling of the periods, is very delightful to their ears, who ſeem to be affected with rhime mightily. Though I ſuppoſe it is upon a more politic account, that they are ſo averſe, as to the tranſlating it into their vulgar language, not out of reſpect to the ſacredneſs of the original only, whoſe full commanding expreſſions they think cannot be tranſlated without a great diminution to the ſenſe; but to keep it in greater veneration among the people, who might be apt to ſlight and diſ-eſteem it, ſhould it become thus common among them. It is enough that the Prieſts and learned men explain the difficult paſſages of it to the people, and write commentaries for the uſe of the more curious and inquiſitive. The *Perſians* on the contrary, think it no diſparagement to the *Arabic*, or profanation of the ſenſe, to tranſlate this curſed book into their own language, and copies are frequent among them.

The Grand Signior's women are uſually the choiceſt beauties of the Chriſtian ſpoils, preſented by the Baſhaws or *Tartars*. The preſent *Sultana*, the mother of the young Prince *Muſtapha*, is a *Caddiot*, the *Valide*, or the Emperor's mother, a *Ruſſian*, the daughter of a poor Prieſt, who with her relations were ſeized upon by the *Tartars*, in an incurſion which they made into the *Muſcovites* country. She being received into the Seraglio by her beautiful complexion and cunning behaviour, gain'd the heart and the affection of Sultan *Ibrahim*, (a man wholly addicted to ſoft pleaſures, and who ſeldom cared to be long abſent from the womens apartment, but choſe to ſpend his time among them.) Having the good fortune to be the mother of the Prince *Mahomet*, the eldeſt ſon of his father, who now reigns, ſhe had all the honours that could poſſibly be done her, and was the beloved *Hazaki*, or chief concubine. During this height of ſplendour and glory, the court removing from *Conſtantinople* to *Adrianople*, diſtant about an hundred and twenty miles, as ſhe was paſſing in great ſtate, attended with her guards through the ſtreets of the city, in a coach much like our carriage waggons, but that they

they are letticed to let in the air, for no one muſt preſume to ſtare or ſcarce look upon the women, much leſs muſt they themſelves ſuffer their faces to be ſeen in this jealous country, ſhe out of curioſity looking through the holes, ſaw a poor Chriſtian ſlave in a ſhop where ſugar and ſuch like wares were ſold. Upon her return ſhe ſent one of her Eunuchs to enquire for the perſon, and to ask him ſeveral queſtions about his country, relations, friends, and the time when and how long he had been a ſlave; his anſwers were ſo particular and ſatisfactory, that ſhe was ſoon convinced of the truth and certainty of her apprehenſions, when ſhe firſt caſt her eyes upon him, that he was her brother, and accordingly it proved ſo. Whereupon acquainting the Emperor with it, ſhe immediately redeem'd him from his patron, and having made the poor wretch turn *Turk*, got him conſiderably preferr'd.

The Baſhaws for the moſt part are the ſons of Chriſtians, taken into the Seraglio, near the Emperor's perſon, and ſo are preferr'd to conſiderable governments, or elſe they raiſe themſelves by their conduct and valour. *Mahomet* Baſhaw, in the time of *Achmet*, whoſe eldeſt daughter he marry'd, was the firſt natural *Turk* that was made chief Vizier, having before been Captain Baſhaw. The chief Vizier *Mahomet Cupriuli* (who ſettled the empire in the minority of this Emperor, when it was ready to be ſhaken into pieces, and diſſolved by ſeveral powerful factions in the ſtate, and by the mutinies and diſcontents of Janizaries and Spahis, who drove different ways) was an *Albaneſe* by birth, the ſon of a *Greek* Prieſt, whom out of the height of his zeal for *Mahomet*, he made turn *Turk* in his old age, and converted the Chriſtian church in the village where he was born into a moſque. This man alſo forbad the Derviſes to dance in a ring and turn round, which before was their ſolemn practice at ſet times before the people, which they would do ſo long, till they were giddy by this ſwift circular motion, and fell down in a ſwoon, and then oftentimes upon their recovery from ſuch trances, they pretended to revelation. The church-men are not very kind to his memory, looking upon him as a man of little or no religion; and they give out that if he had lived, he would have forbid their calling to prayers from the ſpires of their moſques,

Moſques, and hanging out lamps; both which they look upon as ſolemn and eſſential to the exerciſe of religion; but he as the effect of bigottry and ſuperſtition.

They have a mighty honour and eſteem for Phyſicians, for tho' they are of opinion, that they cannot with all their art prolong life, the period and term of it being fatal, and abſolutely determin'd by God, yet they often conſult them upon any violent ſickneſs or pain, in order to make the time allotted them in this world more pleaſant and eaſy. It is extraordinary rare, that a natural *Turk* makes Phyſic his profeſſion and ſtudy. They who practiſe it among them, when I was in *Turkey*, were for the moſt part *Greeks* and *Jews*, who know nothing of chymical medicines, but follow the uſual methods, which they learn'd in *Italy* and *Spain*, the former having ſtudy'd in *Padua*, and the latter in *Salamanca*, where they paſs'd for good Catholics. And I remember I met with a certain Jew Phyſician, who had been a Capucine in *Portugal*. During the tedious ſiege of *Candia*, the Vizier, what with melancholy, and what with the ill air of the camp, finding himſelf much indiſpoſed, ſent for a ChriſtianPhyſician, Signior *Maſſalini*, a ſubject of the Republic of *Venice*, but marry'd to a *Greek* woman, by whom he had ſeveral children, who was our neighbour at *Pera*, an experienced able man, to come ſpeedily to him, and made him a preſent of about a thouſand dollars, in order to fit himſelf for the voyage, and bear the expence of it. By this worthy gentleman's care he recover'd his health, and would not permit him to depart till after the ſurrender of that city, which might be about ſeven months after his arrival there, treating him in the mean while with all imaginable reſpect. During our ſhort ſtay at *Burſia*, one of our Janizaries accidentally diſcourſing with a *Turk* about us, whom the knew to be *Franks*, told him that there was a Phyſician in the company, who had been lately at the Grand Signior's court at *Salonichi* with the *Engliſh* Embaſſador, and was now upon his return from *Conſtantinople* to *Smyrna*, where he lived. This preſently took vent, and the *Turks* thought that they had got a man among them that could cure all diſeaſes infallibly; for ſeveral immediately came to find us out in behalf of themſelves or their ſick friends, and one of the moſt conſider-

able men upon the place, desired the Doctor to go to his house to visit one of his women sick in bed, who being permitted to feel her naked pulse (for usually they throw a piece of fine silk or curle over their womens wrists at such times) soon discover'd by that and other symptoms and indications of her distemper, that opening a vein would presently give her ease, and recover her; which he did accordingly; for which he received an embroidered handkerchief instead of a fee, and gained the reputation of having done a mighty cure.

They have little of ingenious or solid learning among them; their chief study next to the *Koran*, being metaphysical niceties about the Attributes of God, or else the maintenance of other odd speculative notions and tenents, derived down to them from some of their famed masters and holy men, whom they pretend to follow. Their knowledge of the motion of the heavens, for which the *Arabians* and the other eastern nations have been so deservedly famous, as their Astronomical Tables of the Longitude and Latitude of the fixed stars, and of the appulse of the Moon to them, fully evince, is now very mean, and is chiefly studied for the use of Judiciary Astrology. The great instrument they make use of is an Astrolabe, with which they make very imperfect observations, having no such thing as a Quadrant or Sextant, much less a Telescope, or any mechanical engine, to direct and assist them in their calculation. Their skill in Geography is as inconsiderable; I remember I heard the Captain Bashaw, whom they stile Admiral of the Black and White Seas, meaning the *Euxine* and the *Mediterranean*, ask this silly question, Whether *England* were out of the Streights? and another time the *Caymacan*, or Governor of *Constantinople*, hearing that *England* was an island, desired to know how many miles it was about, in order, we supposed, to make and estimate of our King's greatness and strength, by the extent and compass of it.

One of the great Astrologers of *Constantinople*, having heard that I had a pair of globes in my chamber, made me a visit on purpose to see their contrivance, being introduced by a worthy gentlemen of our own nation. After the first ceremonies were over, I took my terrestrial globe, and rectify'd it to the position of the place, and pointed

pointed to the ſeveral circles both without and upon it, and told him in ſhort the ſeveral uſes of them; then ſhewed him how *Conſtantinople*, beared from *Candia*, at that time beſieged, *Cair*, *Aleppo*, *Mecca*, and other chief places of the empire, with the other parts of the world; at which he was mightily ſurprized to ſee the whole earth and ſea repreſented in that figure, and in ſo narrow a compaſs, and pleaſed himſelf with turning the globe round ſeveral times together. Afterwards I ſet before him the celeſtial globe, and rectify'd that, and ſhew'd him how all the noted conſtellations were exactly deſcribed, and how they moved regularly upon their poles, as in the heavens; ſome riſing, and others ſetting, ſome always above the horizon, and others always under, in an oblique ſphere, and particularly what ſtars would riſe that night with us at ſuch an hour; the man ſeem'd to be raviſh'd with the curioſity of it, turning this globe alſo ſeveral times together with his finger, and taking a pleaſure in viewing the motion of it; and yet this ſilly animal paſs'd for a conjurer among the *Turks*, and was look'd upon as one that could foretel the events of battels, the fates of empires, and the end of the world.

They have no genious for ſea-voyages, and conſequently are very raw and unexperienced in the art of navigation, ſcarce venturing to ſail out of ſight of land. I ſpeak of the natural *Turks*, who trade either in the Black Sea or ſome part of the *Morea*, or between *Conſtantinople* and *Alexandria*; and not of the pyrates of *Barbary*, who are for the moſt part renagado's, and learnt their skill in Chriſtendom, which they exerciſe ſo much to the terrour and damage of it. A *Turkiſh* compaſs conſiſts but of eight points, the four cardinal and four collateral; they being at a mighty loſs how to ſail by a ſide-wind, when by hauling their ſails ſharp they might lie their courſe, and much more, when they are in the winds eye, not knowing how to make tacks and boards, but chuſe rather to make haſte into ſome neighbouring port, till the wind blows fair. An *Engliſh* and *Turkiſh* veſſel, both bound for the bay of *Salonichi*, at the time of the Grand Signior's being there, paſs'd together out of the *Helleſpont*, but foul weather hapenning, the *Turk* got into *Lemnos*; while our men kept at ſea, and purſued their voyage, and after three weeks ſtay returned back to us, obſerving in their

way, that the *Turks* remained in the ſame place where they left them, for want of a fore-wind to put to ſea in.

They trouble not themſelves with reading the hiſtories of other nations or of ancient times, much leſs with the ſtudy of chronology, without which hiſtory is very lame and imperfect; which is the cauſe of thoſe ridiculous and childiſh miſtakes, which paſs current and uncontradicted among them. For inſtance, they make *Job* one of *Solomon*'s Judges, and *(Iſcander) Alexander the Great*, Captain General of his army. They number *Philip* of *Macedon* among the anceſtors of our Bleſſed Saviour, and believe that *Sampſon*, *Jonas*, and St *George* were his cotemporaries. In this they are more excuſeable than their falſe Prophet *Mahomet*, who in his *Koran* has perverted ſeveral hiſtorical notices in the writings of the Old Teſtament, and is guilty of vile and abſurd *Pſeudo-chroniſms*. To remedy this defect, of which he was very conſcious, and the better to underſtand the ſtate of Chriſtendom, and the particular kingdoms and republics of it, the late great and wiſe Vizier *Achmet*, made his interpreter *Panagiotti*, a learned *Greek*, at leiſure hours, even at the ſiege of *Candia*, as well as at other times, read ſeveral ancient hiſtories to him, and render them *extempore* into the *Turkiſh* language, and particularly *Blaeus Atlas*, with which he was mightily pleaſed, and made great uſe of, and truly gained the reputation of a ſolid and judicious Stateſman, as well as Soldier among the Chriſtian miniſters, who in the ordinary courſe of their negotiations apply'd themſelves to him.

Tho' their year be according to the courſe of the moon, and ſo the *Turkiſh* months run round the civil year in a circle of thirty three years and a few odd days, yet they celebrate the *Neuruz*, which ſignifies in the *Perſian* tongue, the New-year, the twenty firſt day of *March*, (on which day the Veneral Equinox was fixed by the *Greeks* and other *Oriental* Chriſtians, in the time of the Emperor *Conſtantine*, who made no proviſion for the προόψιος ἰσημερίη, or proceſſion, which in proceſs of time the inequality between the civil and aſtronomical year muſt neceſſarily produce) at which time the Cadi's and other annual magiſtrates, and farmers of the cuſtoms take place, and reckon to that day twelve month again.

In

In their civil deportment and behaviour one towards another, the left hand is the more worthy and honourable place, except among their Eccleſiaſtics; and the reaſon they allege is, becauſe they write from the right hand, and the ſword is worn on the left ſide, and ſo is more at his diſpoſal, who walks on that hand. The chief Vizier accordingly in the Divan ſits at the left hand of the Mufti, each maintaining their right of precedence, according to this way of deciſion.

In their Moſques they ſit without any diſtinction of degrees.

Some of the more zealous *Turks* cauſe to be engraven on their ſcymeters and bucklers a ſentence out of the ſixty firſt *Surat*, which is concerning fighting or battle-arrey, and contains encouragements to fight in the way and path of God, as the Impoſtor's words are; for which he aſſures them, beſides aſſiſtance from heaven, to help them to get the victory over their enemies, and that God will pardon their ſins, and bring them to Paradiſe. Thus ſpirited with zeal, a *Turk* lays about him with fury, when he is a fighting, and ſeems ambitious of dying to gain the delights of Paradiſe, at leaſt indifferent whether he dies or lives.

The *Turks* are, as to their temper ſerious, or rather enclining to moroſity, ſeldom laughing, which is accounted an argument of great vanity and lightneſs. They perform the exerciſes which they uſe in the way of diverſion, as ſhooting and hunting, with a great deal of gravity, as if they deſigned them more for health than for pleaſure; and this too but ſeldom. The better and richer ſort who have nothing to do, ſitting all day at home, lolling upon a Sofa, or raiſed place in their rooms, and taking tobacco, which their ſlaves fill and light for them; and if they retire in the Summer or Autumn for a week or fortnight, to ſome convenient fountain in a wood, with their women, it is chiefly to enjoy the refreſhments of the cool air. In the times of triumph indeed for ſome great ſucceſs obtained againſt the Chriſtians, when the ſhops are open for three nights together, and hung with lights, as well as the ſpires of the Moſques in curious figures, they are guilty of extravagant mirth, running up and down the ſtreets in com-

panies, and ſometimes ſinging and dancing after their rude way; but this fit being over, they ſoon return to their former melancholy. In the coffee-houſes where they uſe to reſort to tipple, there is uſually one hired by the owners to read either an idle book of tales, which they admire as wit, or filthy obſcene ſtories, with which they ſeem wonderfully affected and pleaſed, few of them being able to read. Theſe are the ſchools which they frequent for their information, tho' in times of war when things went ill with them, their diſcourſes would be of the ill government; and the Grand Signior himſelf, and his chief miniſters, could not eſcape their cenſures, which manifeſtly tending to ſedition, and to the heightning of their diſcontents by their mutual complaints, and by this free venting of their grievances during the war at *Candia*, the wiſe Vizier ſeeing the evil conſequences that would follow, if ſuch meetings and diſcourſes were any longer tolerated, commanded that all the public coffee-houſes ſhould be ſhut up in *Conſtantinople*, and ſeveral other great cities of the empire, where the malecontents uſed to rendezvouz themſelves, and find fault upon every ill ſucceſs and miſcarriage, with the adminiſtration of affairs.

The cuſtom of the *Turks* to ſalute the Emperor, or the Vizier Baſhaws, with loud acclamations and wiſhes of health and long life, when they appear firſt in their houſes or any public place, is derived from the *Greeks*, who took it from the *Romans*. This was done by them in a kind of ſinging tone; whence *Luitprandus*, Biſhop of *Cremona* tells us, that in a certain proceſſion (περέλυσις) at which he was preſent, they ſang to the Emperor *Nicephorus* πολλὰ ἔτη, that is, Many Years, (which *Codinus*, who lived juſt about the taking of *Conſtantinople* by the *Turks*, expreſſes by τὸ ψάλλειν τὸ πολυχρόνιον, or by τὸ πολυχρόνιζειν, and to wiſh or ſalute by πολυχρόνισμα) and at dinner the *Greeks* then preſent wiſh'd with a loud voice to the Emperor and *Burdas*, *Ut Deus annos multiplicet*, as he tranſlates the *Greek*.

The *Turkiſh* coin in itſelf is pitiful and inconſiderable, which I aſcribe not only to their want of bullion, but to their little skill in matters relating to the mint. Hence it comes to paſs, that Zecchines and Hungars

Hungars for gold, and *Spaniſh* Dollars and Zalotts for ſilver ſtamped in Chriſtendom paſs current among them, moſt of the great payments being made in them, they not caring either through ignorance or ſloth, to follow the example of the *Indian* or *Perſian* Emperors, who uſually melt down the Chriſtian money imported by the Merchants into their ſeveral countries, and give it a new ſtamp. The moſt uſual pieces are the Sheriphi of gold, ſomewhat leſs than a *Venecian* Zecchine, and Aſpers, ten of which are equal to ſix pence *Engliſh* and ſome few Aſper pieces. A Mangur is an old ugly copper piece, eight of which make but one Aſper, and is not I think a *Turkiſh* coin, but rather *Greek*. They have no arms upon their coin, only letters emboſſed on both ſides, containing the Emperor's name, or ſome ſhort ſentence out of the *Koran*.

The *Turks* look upon earthquakes as ominous, as the vulgar do upon eclipſes, not underſtanding the philoſophy of them. During my ſtay in *Conſtantinople*, which was above two years, there happen'd but one, which was *October* 26, 1669, about ſix o'clock in the morning, a ſtark calm preceding. It laſted very near a minute, and we at *Pera* and *Galata* were as ſenſible of it as thoſe who were on the other ſide of the water; but, praiſed be God, nothing fell, and we were ſoon rid of the fears in which this frightful accident had caſt us, being in our beds, and not able, by reaſon of the ſurprize, in ſo little a ſpace to have paſt thro' a gallery down a pair of ſtairs into the court, if we had attempted it. The *Turks* made direful reflections on it, as if ſome calamity would inevitably fall upon the empire, quickly forgetting the great triumphings and rejoicings which they expreſt but a few days before for the ſurrender of *Candia*. In the year 1668, in *Auguſt*, the earth ſhook more or leſs for forty ſeven days together in the leſſer *Aſia* at *Anguri (Ancyra)* and for fifteen at *Bacbaſar*, as we heard from a *Scotch* Merchant, who lived there; and particularly, that at this latter place, on the ſecond of *Auguſt*, between three and four o'clock in the afternoon it laſted for a quarter of an hour; ſeveral houſes were overthrown, and ſome hundred of chimneys fell (it being a very populous town)

and yet there were but ſeven kill'd. The trembling being ſo violent, both *Turks* and Chriſtians forſook their houſes, and betook themſelves to the fields, vineyards and gardens, where they made their abode for ſeveral days.

Their puniſhments are very ſevere, this being judg'd the moſt effectual way to prevent all public diſorders and miſchiefs. They uſe no great formality in their proceſſes; if the criminal be taken in the fact, and the witneſſes ready and preſent to atteſt it, and ſometimes if there be but probable circumſtances, without full conviction, condemn him; and ſoon after ſentence, ſometimes an hour or leſs, hurry him away to execution. For an ordinary crime, hanging is the uſual death; but for robbery and murder committed upon the highway, by ſuch as rob in parties and allarm whole provinces, or for ſacrilege, or for any heinous crime againſt the government, either gaunching or excoriation, or cutting off the legs and arms, and leaving the trunk of the body in the high-way, or empaling, that is, thruſting an iron ſtake through the body out under the neck or at the mouth; in which extreme torment the miſerable wretch may live two or three days, if the guts or the heart happen not to be wounded by the pointed ſpike in it's paſſage. This puniſhment ſeems to have been in uſe among the *Romans*, *Seneca*'s Epiſt. 14. *Cogita hoc loco carcerem, & cruces, & eculeos, & uncum, & adactum medium hominem, qui per os emergat, ſtipitem.* And ſo in his book *De Conſolatione ad Marciam, cap.* 20. *Alii capite converſos in terram ſuſpendere; alii per obſcena ſtipitem egerunt, alii brachia patibulo explicuerunt.* Murder is ſeldom pardon'd, and eſpecially if the relations of the murder'd perſon demand juſtice.

The Circumciſion, though it be a ſacred rite, is perform'd in their private houſes, and never in the Moſques.

The women colour their eye-brows and lids with an ugly black powder, I ſuppoſe, to ſet off their beauty by ſuch a ſhadow; and their nails with the powder of *Kanna*, which gives them a tincture of faint red, like brick,

brick, as they do the tails and hoofs of horſes, which they look upon as a great ornament. Their great diverſion is bathing; ſometimes thrice if not four times a week. They do not permit them to go to church in time of prayer, for fear they ſhould ſpoil their devotion; the *Turks* being of ſo brutiſh a temper, that their luſt is raiſed upon the ſight of a fair object. They are call'd oftentimes by the names of flowers and fruits, and ſometimes fantaſtic names are given them, ſuch as *Sucar Birpara*, or bit of ſugar, *Dil Ferib*, or raviſher of hearts, and the like.

Their skill in agriculture is very mean. In their gardens they have ſeveral little trenches to convey water where it may be moſt neceſſary for their plants and flowers. They know little or nothing of manuring their grounds; ſometimes they burn their fields and vineyards after harveſt and vintage, partly to deſtroy the vermin, and partly to enrich the ſoil. They tread out their corn with oxen, drawing a ſquare plank board, about a foot and an half or two foot over, ſtudded with flints, and winnow it upon their threſhing-floors in the open air, the wind blowing away the chaff. They feed their horſes with barley and chopt ſtraw, for I do not remember ever to have ſeen any oats among them; and they make but little hay.

For draught of great weight in their carts they make uſe of Buffalo's.

Camels will travel four days together without water, and will eat tops of thiſtles, ſhrubs, or any kind of boughs: They are very ſure footed, and kneel when they are loading, and live to a conſiderable number of years, ſome even to ſixty.

The chief furniture of their houſes are carpets, or matts of Grand *Cairo*, neatly wrought with ſtraw, ſpread upon the grouud; they having no occaſion for chairs, couches, ſtools, or tables, their poſtures within doors being different from ours. They have no hangings, but their walls are whited and ſet off with painting, only adorned with a kind of porcelain; no beds cloſed with curtains.

They ſeal not with wax, but ink, at the bottom of the paper, the Emperor's name being uſually written with

with flouriſhes and in perplex'd characters; nor have they any coats of arms upon their ſeals, there being no ſuch thing as gentility among them.

Some of them, notwithſtanding their zeal for *Mahomet* and the religion by him eſtabliſh'd, retain not only a favourable and honourable opinion of our Bleſſed Saviour, but even place ſome kind of confidence in the uſage of his name, or of the words of the Goſpel, though it may ſeem to be wholly in the way of ſuperſtition. Thus in their amulets, which they call *Chaimaili*, being little bits of paper about two or three fingers breath, rolled up in pieces of ſilk, containing ſeveral ſhort prayers or ſentences out of the *Koran*, with ſeveral circles with other figures, they uſually inſcribe the holy and venerable name of JESUS, or the figure of the croſs, or the firſt words of St *John*'s Goſpel, and the like. They hang them about their necks, or place them under their arm-pits, or in their boſom near their hearts, (being the ſame with what the *Greeks* call ἐγκόλπια) and eſpecially when they go to war, as a preſervative againſt the dangers of it; and indeed againſt any miſfortune whatſoever. Some have them ſow'd within their caps; and I heard of a *Turk* who was ſo ſuperſtitious herein, that he always pluck'd it off, and was uncover'd, when he had occaſion to make water. Some are ſuch bigots in their religion, and ſo furious againſt Chriſtians, that not only they treat them with all imaginable ſcorn and contempt, but take it ill to be ſalam'd or ſaluted by them, as if it were the effect of ſawcineſs and unbecoming familiarity. Their malice againſt the Chriſtians makes them envy the rich furs they line their veſts with, and it is a trouble to theſe hypocritical zealots to ſee *Franks* ride upon their fine *Arabian* horſes.

The reſpect which they ſhew the *Koran* is wonderful; they dare not open the leaves of it with unwaſhen hands, according to the advice and command written in *Arabic* upon the cover, *Let no one touch this book, but he that is clean.* They kiſs it, and bend their heads, and touch their eyes with it, both when they open and ſhut it.

The

The Janizaries, when they attend upon Chriſtian Embaſſadors to their audience, ſeem to appear in their bravery, and in a habit far from that of a ſoldier, being without either fire-arms or ſwords, which latter are not worn but in time of ſervice, or when they are upon a march, or embodied, wearing a cap made of camels hair, with a broad flap dangling behind, a gilt embroider'd wreath running round it, and an oblong piece of braſs riſing up from the middle of their forehead near a foot, with a great club in their hand, like inferior officers of the civil government. But when they are in the camp, they throw off their upper veſt and turbants, which they wear at all other uſual times, as troubleſome, and put on a fez or red cap, which ſits cloſe to their head, and tuck up their *Duliman* or long coat to their girdle, that they may be the more quick and expedite in their charge.

They affect finery and neatneſs in their cloaths and ſhaſhes; not ſo much as a ſpot to be ſeen upon them, and in rainy or ſuſpicious weather are very careful how they go abroad without their *Yamurlics*, which is a kind of coat they throw over their heads at ſuch times.

Their pans and diſhes are for the moſt part of copper, but ſo handſomely tinned over, that they look like ſilver.

There are thouſands of Gypſies or *Zinganies* in *Turkey*, who live the ſame idle naſty kind of life as they do in Chriſtendom, and pretend to the ſame art of telling fortunes; and are look'd upon as the off-ſcouring of mankind. It is accounted the extremeſt point of human miſery, to be a ſlave to any of this ſort of cattle.

The *Haggi* or Pilgrims, that have been at *Mecca* and *Medina*, forbear to drink wine moſt religiouſly, out of a perſuaſion, that one drop would efface all the merits of that troubleſome and expenſive journey; and ſome have been poſſeſt with ſuch a mad zeal, that they have blinded themſelves after their having been bleſt with the ſight of *Mahomet*'s ſepulchre.

After

After *Jatzah*, that is, an hour and an half in the night, throughout the whole year, there is as great a ſilence in the ſtreets as at midnight. The Emperor *Achmet*, in the year 1611, having made an order, that no one ſhould preſume to be out of his houſe after that time, which is to this day moſt punctually obſerved. The *Boſtangi baſhi*, who has the command of all the *Agiamoglans* in the Seraglio, the *Topgibaſhi*, or ſuch great officers, attended with a great train of armed men, walking the rounds, and drubbing ſuch as they find abroad at unſeaſonable hours, of what nation or quality ſoever, except Phyſicians, Chirurgions, and Apothecaries, whom they allow at all times to viſit the ſick.

The *Turkmans*, (for ſo they are peculiarly called, as if they were the true deſcendents of the old *Turks* or *Scythians*, whoſe wandring kind of life is deſcribed by the Poet,

Ἀμαξόβιοι { *Nulla domus, plauſtris habitant, migrare per arva*
Mos, atque errantes circumvectare penates.)

have no fix'd reſidence any where, but travel with their families and cattel from place to place, carrying their wives and children upon camels; they pitch their tents uſually near rivers and fountains, for the conveniency of water, and according as their neceſſities require, make a longer and ſhorter ſtay. Their whole eſtates conſiſts in their numerous flocks and herds, which they ſell upon occaſion, to ſupply themſelves with what they want, at the towns they paſs by. Their only concern is, how to enjoy the benefits and bleſſings of nature, without the troubles and turmoils and diſquiets of life, being contented and happy in one anothers company, void of all ambition and envy, courteous and humane to ſtrangers, that may want their help and aſſiſtance, kindly entertaining them with ſuch proviſion as their folds afford. I have met with ſome companies of theſe harmleſs wanderers in my travels. The country lies open without any encloſures, and the property not being veſted in any one, they travel thro' the plains unmoleſted, and find excellent paſture

every

every where. The *Turks* till no more ground than will ſerve their neceſſities, being ſupply'd with corn from *Egypt*, and from *Moldavia* and *Wallachia*, by the way of the Black ſea, letting vaſt tracts of ground lie waſte and uncultivated; ſo that their ſloth herein ſometimes is juſtly puniſh'd with dearths.

They have nothing to ſhew for their houſes and poſſeſions, but an *Hogiet*, or piece of paper ſubſcribed by the Cadi, if they have acquired them by their money, or that they were their father's before them.

The Derviſes generally are melancholy, and place the greateſt part of their religion in abſtinence and other ſeverities. Some cut their fleſh, others vow not to ſpeak for ſix or ſeven years, or all their lives long, though never ſo much provoked or diſtreſſed. Their Garments are made of a coarſe ſort of wool, or goats hair: They are tied up by the vow of their order ever from marrying. Several of this ſect, in the height of their religious phrenzy, have attempted upon the lives of the Emperors themſelves (at whoſe government they have taken diſguſt) as *Mahomet* II, and *Achmet*, as if ſuch deſperate attempts were fatal to bigots in all religions.

They pay a mighty veneration to any relic of *Mahomet*, his banner is ſtill preſerved in the treaſury of the Seraglio, and is looked upon as the greateſt ſecurity of the empire. They believe that it was ſent from Heaven, and conveyed into the hands of *Mahomet* by the Angel *Gabriel*, as a pledge and ſign of ſucceſs and victory in his battels againſt the Chriſtians, and all other enemies of the *Muſulman* faith. It was ſent to *Candia*, to encourage the Soldiers to endure the fatigue of that long and tedious ſiege; and when it was brought thence after the ſurrender of that city, to be depoſited in it's uſual place, the Vizier gave ſeveral Chriſtian ſlaves, that row'd in the galley that was fraught with this holy ware, their liberty. They pretend to have ſome rags of *Mahomet*'s veſt, to which they aſcribe great virtue. In confidence of which the Emperor *Achmet*, in the time of a great fire, which raged at *Conſtantinople*, when all other means failed, dipt part of them in water to be ſprinkled upon the fire to abate the fury of it.

Next

Next to the Mufti or Cadaleskiers are the Mollas, of which theſe four are the chiefeſt in dignity. The Molla of *Galata*, *Adrianople*, *Aleppo*, *Pruſa*; and after them are reckoned theſe eight, *Stambol Ephendi*, *Lariſſa*, *Miſir* or *Cairo*, *Sham* or *Damuſcus*, *Diarbeker* or *Meſopotamia*, *Cutaia*, *Sophia*, *Philippi*.

The Prieſts have no habits peculiar to their profeſſion, whereby they are diſtinguiſhed from others. If they are put from their Moſque for miſcarriage or neglect of doing their duty, or if they think fit to reſign and be Prieſts no longer, they may betake themſelves without any ſcandal to ſecular employments, their former character and quality wholly ceaſing. While they remain Prieſts, they counterfeit a more than ordinary gravity in their diſcourſe and walking: And affect to wear turbants ſwelling out, and made up with more croſs folds; which was all the difference which I could obſerve by their head-attire, which is various, though I could not find that this was conſtantly and ſtrictly obſerved.

In *Byram*-time, which is the great feſtival of the year, at which time every one looks cheerfully and merrily. Among other ſigns of mutual reſpect, they beſprinkle one another with ſweet water: They indulge to ſeveral ſports; and ſome are mightily pleaſed with ſwinging in the open air, the ordinary ſort of people eſpecially, paying only a few Aſpers for the diverſion.

The government is perfectly arbitrary and deſpotical; the will and pleaſure of the Emperor having the force and power of a law, and oftentimes is above it. His bare command, without any proceſs, is enough to take off the head of any perſon (though never ſo eminent in dignity; though uſually for formality, and to ſilence the murmurings of the ſoldiery and people, the ſentence is confirmed by the Mufti.) Sometimes Baſhaws, who have amaſſed great treaſures in their governments, are cut off in their own houſes in the midſt of their retinue, the meſſengers of death producing the Imperial Command, uſually ſent in a black purſe, and not a ſword drawn in their defence. Others, if they are obnoxious to the leaſt umbrage or jealouſy, though diſmiſt the Seraglio with all poſſible demonſtrations of the Grand Signior's favour, and with rich preſents in order to take poſſeſſion

poſſeſſion of places of great command in the empire, before they have got two or three days journey from *Conſtantinople*, have been overtaken and ſtrangled. In the army commands are given according to merit; courage and conduct are ſure to be rewarded, the way lying open to the meaneſt ſoldier to raiſe himſelf to be the chief of his order. But other preferments depend upon meer chance, and upon the fancy of the emperor, whether the perſon be fit or no, and they are as ſoon loſt. The leaſt ill ſucceſs or miſcarriage proves oftentimes fatal, and a more lucky man is put in his place, and he ſucceeded by a third, if unfortunate in a deſign, though managed with never ſo much prudence and valour. They admit of no hereditary honours, and have no reſpect to deſcent or blood, except the *Ottoman* family; he only is great and noble whom the Emperor favours, and while his command laſts. According to a tradition that paſſes current amongſt them, a Baſhaw's ſon by a *Sultana*, or a daughter or ſiſter of the Emperor, can riſe no higher than to be a *Sangiachi*, or Governor of ſome little province, much inferiour to a Baſhaw, and under his juriſdiction. Being born of ſlaves for the moſt part, they do not pride themſelves in their birth, very few among them being ſcarce able to give any account of their grandfathers. They have no ſirnames, but are diſtinguiſhed by their poſſeſſions and places of abode, and enjoying by law a liberty of having what women they pleaſe, they have little or no regard to alliance or kindred.

Their empire owes the continuanee of it's being to the ſeverity of the government, which oftentimes takes place without regard either to juſtice or equity, and to their frequent wars, which prevent all occaſions of mutiny and faction among the Soldiers, which happen frequently when unemploy'd. So that tho' ambition may put a warlike Sultan upon enlarging his territories by new conqueſts, yet reaſon of ſtate forces a weak and effeminate Prince, ſuch as was *Ibrahim*, to make war for his own ſecurity. Their politics are not owing to books and ſtudy, and the examples of paſt-times, but to experience, and the plain ſuggeſtions of nature and common ſenſe: They have rules of government, which

they

they firmly adhere to, holding the reins ſtreight, eſpecially being cruel and inexorable to criminals of ſtate, who never are to expect any mercy or pity. Their councils formerly were open, and their deſigns known, and proclaimed before-hand, as if this had been a bravery becoming their greatneſs, and that they ſcorned to ſteal a conqueſt. But they have learned ſince the art of diſſimulation, and can lye and ſwear for their intereſt, and ſeem exceſſive in their careſſes to the miniſters of thoſe countries, which they intend to invade. But their preparations for arming are made with ſo much noiſe, that an ordinary jealouſy is ſoon awakened by it to oppoſe them, in caſe of an attack. They ſeldom or never care to have war at both extremes of the empire at the ſame time, and therefore they are mighty ſollicitous to ſecure a peace with *Chriſtendom*, when they intend a war upon the *Perſian*; and as much as is poſſible, they avoid quarrelling with two *Chriſtian* Princes at once, being uſually at league either with *Poland* and *Muſcovy*, when they war upon *Hungary*, and ſo on the contrary; dreading nothing more than a union of the *Chriſtian* Princes bordering upon them, which would prove ſo fatal to their Empire, and quickly put a period to their greatneſs; for hereby they would be put upon a neceſſity of making a defenſive war, to their great loſs and diſadvantage, and at laſt either be forced to beg a peace of the Chriſtians, or run the hazard of loſing all by a farther proſecution of war.

This they are very ſenſible of, and therefore as they take all occaſion to promote quarrels and diſſentions in *Hungary* and *Tranſilvania*, ſo they greatly rejoice, when the Chriſtian Princes are at war one with another. This is their great time of advantage, and they know, that it is their true intereſt to purſue it, tho' they do not always, by reaſon of the ill condition of their own affairs make uſe of it. During the civil wars of *Germany*, the Baſhaws and other commanders of the army were very importunate with the Grand Signior, to make a war on that ſide, and to enlarge his conqueſts as far as *Vienna*, no conjuncture having been ever ſo favourable to conſumate ſuch a deſign, in which *Solyman* ſo unhappily miſcarry'd. They promiſed him an

eaſy

eaſy victory, aſſuring him, that the animoſities of the Princes of the empire were ſo heightened, that there was no room left for a reconciliation, that he was but to go in the head of an army to take poſſeſſion, and that *Auſtria* would ſurrender at the firſt news of his march towards it. The Emperor was not to be moved at that time by theſe inſinnations and plauſible diſcourſes; being continually urged, he as often deny'd. One day when they came to renew their advice about the *German* war, he having given order before, that ſeveral dogs ſhould be kept for ſome days without meat, commanded that they ſhould be brought out, being almoſt ſtarved, and meat thrown among them; whereupon they ſnarl'd and bit one another; in the midſt of their noiſe and fighting he cauſed a bear to be let looſe in the ſame area; the dogs forgetting their meat and leaving off their fighting, ran all upon the bear, ready to pray upon them ſingly, and at laſt killed him. This diverſion the Emperor gave his Baſhaws, and left them to make the application.

A certain prophecy of no ſmall authority runs in the minds of all the people, and has gain'd great credit and belief among them, that their empire ſhall be ruin'd by a northern nation, which has white and yellowiſh hair. The interpretation is as various as their fancy. Some fix this character on the *Moſcovites*; and the poor *Greeks* flatter themſelves with fooliſh hopes, that they are to be their deliverers, and to reſcue them from their ſlavery, chiefly becauſe they are of their communion, and owe their converſion to the Chriſtian faith, to the piety and zeal of the *Grecian* Biſhops formerly. Others look upon the *Sweeds* as the perſons deſcribed in the prophecy, whom they are moſt to fear. The ground and original of this fancy, I ſuppoſe, is owing to the great opinion which they have of the valour and courage of that warlike nation. The great victories of the *Sweeds* in *Germany*, under *Guſtavus Adolphus*, were loudly proclaim'd at *Conſtantinople*, as if there were no withſtanding the ſhock and fury of their arms; and their continued ſucceſſes confirmed the *Turks* in their firſt belief, and their fears and jealouſies were augmented afterwards, when *Charles Guſtave*, a Prince of as heroic

a courage, and as great abilities in the art and management of war, as the juſtly admired *Guſtavus*, entered *Poland* with his army, and carry'd all before him, ſeized upon *Warſaw*, and drove *Caſimire* out of his kingdom, and had almoſt made an entire and abſolute conqueſt, only a few places holding out. This alarmed the Grand Signior and the Baſhaws of the *Porte*, as if the prophecy were then about to be fulfilled, who did not care for the company of ſuch troubleſome neighbours, who might puſh on their victories, and joining with the *Coſſacks*, advance their arms farther, and make their country the ſeat of war, which might draw after it fatal conſequences. To prevent which couriers are diſpatched from *Conſtantinople* to *Ragotzki*, Prince of *Tranſilvania*, then in concert with the *Sweeds*, to command him to retire with his army out of *Poland*, as he valued the peace and ſafety of his own country, and the friendſhip of the Grand Signior, whoſe tributary he was, and by whoſe favour he had gained that principality; and the *Crim-Tartars*, the ſworn enemies of the *Poles*, who at that time lay heavy upon them, were wrought upon by the ſame motives and reaſons of ſtate, to clap up a peace with them, that being freed from theſe diſtractions, they might unite their forces the better together, and make head againſt the *Sweeds*.

The Embaſſadors of Chriſtian Princes, when they are admitted by the Grand Signior to an audience, their preſents being then of courſe made, which are look'd upon as due, not to ſay as an homage, are diſmiſt in few words, and referred by him to his *Wakil* or deputy, as he uſually ſtiles the chief Vizier, and a ſmall number of their retinue only permitted the honour of kiſſing his veſt, and then rudely enough ſent away.

The Grand Signiors keep up the ſtate of the old *Aſiatic* Princes; they do not expoſe themſelves often to the view of the people, unleſs when they ride in triumph, or upon ſome ſuch ſolemn occaſion; when they go to the Moſques, or divert themſelves in the fields, either in riding or hunting, they do not love to be ſtared upon or approached. It is highly criminal to pry into the ſports, ſuch an inſolent curioſity being often puniſhed with death. The ſtory is famous of *Morad* the third, who baiting a bear in the old palace with a maſtiff, and eſpying three fellows upon the tower

tower of *Bajazid*'s Moſque, who had planted themſelves to ſee the ſport, commanded their heads to be ſtruck off immediately, and be brought before him, which was done accordingly. Inſtances of ſuch capricios are frequent in the *Turkiſh* hiſtory; this following happen'd during my ſtay at *Conſtantinople*.

Upon the return of Vizier *Achmet* from *Candia*, after the ſurrender of that city, and a happy end put by him to that tedious and bloody war, he acquainting the preſent Emperor, then at *Adrianople*, with the hiſtory of that famous ſiege at large, made ſuch terrible repreſentations of their and the *Venetians* mining and countermining one another, that the Emperor was reſolved out of curioſity to ſee the experiment made of a thing that ſeemed to him almoſt incredible. A work was ſoon raiſed and undermined, and above thirty murderers and robbers upon the highway, and ſuch like villains were put into it, as it were to defend it. The Grand Signior ſtood upon an eminence at ſome conſiderable diſtance, expecting the iſſue of it: upon a ſignal given, the mine was ſprung, and the fort demoliſh'd, and the poor wretches torn peacemeal, to his great ſatisfaction and amazement.

The moon is the auſpicious planet of the *Turks*; according to the courſe of which they celebrate their feſtivals. They begin their months from the firſt appearance of it, at which time they chuſe, except a delay brings a great prejudice and inconvenience with it, to begin their great actions. The creſcent is the enſign of the empire, which they paint in their banners, and place upon the ſpires of their Moſques. Next to the day of the appearing moon, they pitch upon Friday, to fight upon, to begin a journey, and eſpecially their pilgrimage towards *Mecca*, or do any thing of great conſequence, as very lucky and fortunate.

An account of the latitude of Conſtantinople *and* Rhodes; *written by the learned Mr* John Greaves, *ſometime profeſſor of aſtronomy in the univerſity of* Oxford, *and directed to the moſt reverend* James Uſher, *Archbiſhop of* Ardmagh.

UPON intimation of your Grace's deſires, and upon importunity of ſome learned men, having finiſhed a table as a key to your Grace's exquiſite diſquiſition, touching *Aſia*, properly ſo called; I thought myſelf obliged to give both you and them a reaſon, why in the ſituation of *Byzantium*, and the iſland *Rhodus*, (which two eminent places I have made the ἀπόγραμμα, and bounds of the chart) I diſſent from the traditions of the ancients, and from the tables of our late and beſt Geographers, and conſequently diſſenting in theſe, have been neceſſitated to alter the latitudes, if not longitudes, of moſt of the remarkable cities of this diſcourſe. And firſt for *Byzantium*, the received latitude of it by *Appianus*, *Mercator*, *Ortelius*, *Maginnus*, and ſome others, is forty three degrees and five minutes. And this alſo we find in the *Baſil* edition of *Ptolomy*'s Geography, procured by *Eraſmus* out of a *Greek* MS. of *Pettichius*. The ſame likewiſe is confirmed by another choice MS. in *Greek*, of the moſt learned and judicious Mr *Selden*, to whom for this favour and ſeveral others, I ſtand obliged. And as much is expreſſed in the late edition of *Ptolomey* by *Bertius*, compared and corrected by *Sylburgius*, with a MS. out of the *Palatine* library. Wherefore it cannot be doubted, having ſuch a cloud of witneſſes, but that *Ptolomy* aſſigned to *Byzantium* as our beſt modern Geographers have done, the latitude of 43° 5′. And this will farther appear, not only out of geogra-

geography, where it is often expreſſed, but alſo out of his μεγάλη σύνταξις, or *Almageſt*, as the *Arabians* term it, where, deſcribing the parallel paſſing διὰ Βυζαντίου, he aſſigns to it 43° 5′. What was the opinion concerning *Byzantium* of *Strabo* preceding *Ptolomy*, or of *Hipparchus* preceding *Strabo*, or of *Eratoſthenes* more ancient, and it may be accurater than all of them, (for *Strabo* (*lib.* 2.) calls him τελέως ἀγνοήσαντα περὶ τῆς γεωγραφίας) though *Tully* (*lib. Ep. ad Att.*) makes *Hipparchus* often reprehend *Eratoſthenes*, as *Ptolomy* after him doth *Marinus*, their writings not being now extant, (unleſs thoſe of *Strabo*) cannot be determined by us. But as for *Strabo*, in our enquiry, we can expect little ſatisfaction; for his deſcription of places, having more of the Hiſtorian and Philoſopher, (both which he hath performed with ſingular gravity and judgment) than the exactneſs of a Mathematician, who ſtrictly reſpects the poſition of places, without inquiſition after their nature, qualities, and inhabitants, (though the beſt geography would be a mixture of them all, as *Abulfeda*, an *Arabian* Prince in his *Rectification of Countries*, above three hundred years ſince hath done;) I ſay for theſe reaſons, we can expect little ſatisfaction from *Strabo*, and leſs may we hope for from *Dionyſius Afer*, *Arrianus*, *Stephanus Byzantinus*, and others. Having next therefore recourſe to the *Arabians*, who in geography deſerve the ſecond place after the *Grecians*, I find in *Naſſir Eddin* the latitude of *Byzantium*, which he terms *Buzantiya*, and *Conſtantiniya*, to be 45 degrees, and in *Ulug Beg*'s Aſtronomical Tables the ſame to be expreſſed. *Abulfeda* chiefly follows four principal authors as his guides, in the compiling of his Geographical Tables, thoſe are *Alfaras*, *Albiruny*, *Hon Saïid Almagraby*, laſtly, *Ptolomy*, whoſe geography he terms a *Deſcription of the Quadrant*, (or the fourth part of the earth) inhabited; and all theſe, according to his aſſertion, place *Byzantium* in 45 degrees of latitude. And here it may juſtly be wonder'd how this difference ſhould ariſe between the *Greek* copies of *Ptolomy*, and thoſe tranſlated into *Arabic* by the command of *Almamon*, the learned Calife of *Babylon*; for *Abulfeda* expreſsly relates, that *Ptolomy* was firſt interpreted in his time, that is, in the computation of *Almecinus*, in *Er-*

penius's edition, and of *Emir Cond*, a *Perſian* Hiſtoriographer, more than 800 years ſince; concerning which, *Abulfeda* writes thus, *This book* (diſcourſing of *Ptolomy*'s Geography) *was tranſlated out of the* Grecian *language into the* Arabic *for* Almamon: And in this I find, (by three fair MSS. of *Abulfeda*) *Byzantium* to be conſtantly placed in 45°, and as conſtantly in the *Greek* copies in 43° 5′. But in the πρόχειροι κανόνες of *Chryſococca*, out of the *Perſian* tables, (made about the year 1346. in *Scaliger*'s calculation) it is placed in 45°. To reconcile the difference between the *Greeks* and *Arabians*, may ſeem impoſſible, for the common refuge of flying to the corruption of numbers by tranſcribers, and laying the fault on them, which ſometimes is the author's, will not help us in this particular; ſeeing the *Greek* copies agree amongſt themſelves, and the *Arabic* amongſt themſelves.

The beſt way to end the diſpute, will be, to give credit concerning the latitude of *Byzantium*, neither to the *Greeks* nor *Arabians*. And that I have reaſon for this aſſertion, appears by ſeveral obſervations of mine at *Conſtantinople*, with a braſs ſextant of above four foot radius. Where, taking in the ſummer ſolſtice, the Meridian altitude of the Sun, without uſing any παραφαίρεσις, for the parallax and refraction, (which at that time was not neceſſary) I found the latitude to be 41° 6′. And in this latitude in the chart, I have placed *Byzantium*, and not in that, either of the *Greeks* or *Arabians*. From which obſervation, being of ſingular uſe in the rectification of geography, it will follow by way of corallary, that all maps for the north-eaſt of *Europe*, and of *Aſia*, adjoining upon the *Boſphorus*, *Thracius*, the *Pontus Euxinus*, and much farther, are to be corrected, and conſequently the ſituation of moſt cities in *Aſia*, properly ſo called, are to be brought more ſoutherly than thoſe of *Ptolomy*, by almoſt two entire degrees, and then thoſe of the *Arabians*, by almoſt four.

Concerning *Rhodes*, it may be preſumed, that having been the mother and nurſe of ſo many eminent Mathematicians, and having long flouriſhed in navigation, by the direction of theſe, and by the vicinity of the *Phœnicians*, they could not be ignorant of the preciſe latitude

tude of their country, and that from them *Ptolomy* might receive a true information. Though it cannot be denied, but that *Ptolomy*, in places remoter from *Alexandria*, hath much erred. I ſhall only inſtance in our own country, where he ſituates Λονδίνιον, that is *London*, in 54° of latitude, and the περὶ μέσον, or the middle of the *Iſle of Wight* (which in the printed copies is falſly termed βίκτησις, but in the MSS. rightly βῆκτις) in 52° and 20′ of latitude. Whereas *London* is certainly known to have for the altitude of the pole, or latitude of the place, only 51° and 32′; and the middle of the *Iſle of Wight* not to exceed 50°, and ſome minutes.

But in my judgment *Ptolomy* is very excuſable in theſe and the like errors, of ſeveral other places far diſtant from *Alexandria*, ſeeing he muſt for their poſition, neceſſarily have depended either upon relations of travellers, or obſervations of Mariners, or upon the longitude of the day, meaſured in thoſe times by *Clepſydræ*; all which how uncertain they are, and ſubject unto error, if ſome celeſtial obſervations be not joined with them, and thoſe exactly taken with large inſtruments, (in which kind the ancients have not many, and our times (excepting *Tycho Brayhe*, and ſome of the *Arabians*) but a few) I ſay no man, that hath converſed with modern travellers and navigators, can be ignorant. Wherefore to excuſe theſe errors of his (or rather of others fathered by him) with a greater abſurdity, by aſſerting the poles of the world ſince his time, to have changed their ſite, and conſequently all countries their latitudes, as *Mariana*, the maſter of *Copernicus*, and others after him have imagined; or elſe to charge *Ptolomy*, being ſo excellent an artiſt, with ignorance, and that even of his own country, as *Cluverius* hath done, from which my obſervations at *Alexandria* and *Memphis* may vindicate him) the former were too great a ſtupidity, and the latter too great a preſumption. But to return to *Rhodes*, an iſland in *Euſtathius*'s Comment upon *Dyoniſius*'s περιήγησις) of 920 furlongs circuit, where according to *Ptolomy*, the parallel paſſing διὰ ῥόδου, hath 36° of latitude, and ſo hath *Lindus*, and Ἰηλυσὸς the chief cities of the iſland; the ſame is confirmed by the MS. but where the printed copy and *Euſtathius*

read Ἰηλυσὸς, which *Mercator* renders *Talyſſus*, the MS. renders Ἰλισὸς. *Abulfeda* in ſome copies, ſituates the iſland *Rhodes*, (for he mentions no cities there) in the latitude of 37° and 40′: And the geography of *Said Ibn Aly Algiorgany*, commended by *Gilbyrtus Gaulmyn*, in 37°, if it be not by a tranſpoſition in the MS of the numerical letters in *Arabic*, 37 for 36. which, by reaſon of their ſimilitude, are often confounded in *Arabic* MSS. By my obſervations under the walls of the city *Rhodes*, with a fair braſs *Aſtrolabe* of *Gemma Friſius*, containing 14 inches in the diameter, I found the latitude to be 37° and 50′. A larger inſtrument I durſt not adventure to carry on ſhore in a place of ſo much jealouſy. And this latitude in the chart, I have aſſigned to the city *Rhodes*, from the iſland ſo denominated, upon which, on the north-eaſt ſide, it ſtands ſituated, better agreeing with the *Arabians* than with *Ptolomy*, whom I know not how to excuſe.

CHAP.

CHAP. VI.

Some Obſervations made in a voyage to Egypt. *By M.* Belon.

IN our ſailing between *Rhodes* and *Alexandria*, a ſort of Falcon came and ſate two hours upon our ſails. Abundance of Quails flying from the north, ſouthwards, fell into our ſhip. We obſerv'd in our ſailing many Pelicans, and ſome unknown birds.

At *Alexandria*, I obſerv'd them to burn the *Kali* for fuel, wood being ſcarce; they calcine lime with the aſhes, then call it *Soda*, and ſell it to the *Venetians*, who melt it with a particular ſtone brought from *Pavia*, by the river *Teſino*, and ſo make their famous chryſtal glaſs at *Muran*; but the *French* find the ſand brought from *Eſtampes* to ſerve as well as the *Pavian* ſtone. From this place they ſend their commodities and merchandize into all parts of the world.

In my paſſage to and from Grand *Cairo*, and during my abode there, I obſerved beſides other things, the animals and Plants.

As the *Garaffa*, or *Camelopardalus*; the *Bubalus* of *Afric*, different from the Buffalo; flocks of the *Oryx*, and of *Gazells* which they ſhoot; the *Axis*, a moſt beautiful creature (*by the deſcription it may be the* Zebra, *or* Zembra *of* Afric) great varieties of Monkeys at *Cairo*; the *Hippopotamus* about the lakes and rivers; Goats with very long ears hanging down almoſt to the ground; Sheep with great tails, and vaſt laps under their chin; the *Ichneumon* tame in their houſes like cats; this animal deſtroys Rats and Mice like Weaſils, hunts Serpents which the people eat, deſtroys Camelions and other Lizards, it creeps and darts upon it's prey; 'tis bigger and much ſtronger than a Cat. I obſerv'd at *Cairo*, many Civet-Cats.

Two

Two kinds of Camelions frequently ſitting on the *Rhamnus*, catching of inſects with their tongues as they fly by; Crocodiles common in the lakes and rivers; the little *Lacerta Chalcidica*, hunts inſects under the walls; the *Stellio* or ſwift Lizard, is common about the Pyramids, and the other Sepulchres, where it runs after Flies; the excrement of this animal is ſold up and down for an excellent Coſmetic: I ſaw alſo the Serpent call'd *Ceraſtes*. The great Bats abound in the caves.

Amongſt the Birds, the Oſtrich, whoſe skins and feathers are in uſe amongſt the *Turks*, the Pelican, with whoſe bills and bags, the watermen of the *Nile* throw the water out of their boots; the *Vulp-Anſer* is common in the watery places. I obſerved alſo the *Crex* and the *Ibis*. The inhabitants never hatch their eggs under hens, but all in ovens or furnaces.

The common trees are the Tamarisk, loaded with galls, or animal excreſcencies; the Date-Palm; the *Acacia*, or Gum-*Arabic*-tree; the *Caſſia Solutiva*; the Tamarind; the true Sycamore, or *Pharoah*'s Fig-tree; the *Muſa Arbor*, or the Plantane; the *Siliqua*, or *Carob*; yellow Jeſſamine, and yellow Roſes; *Syringa*; *Alcanna*, a ſort of *Liguſtrum*, Cotton-trees, *&c.*

The moſt remarkable Herbs I took notice of, were the *Papyrus Nilotica* (a ſort of *Cyperus* out of whoſe threads, or filaments, the ancients made their paper.) The *Colocaſia*, or great *Egyptian Arum*, whoſe root they boil with moſt of their meats: The Sugar-cane, or Reed, by the fuel whereof they melt their Metals, wood being ſcarce in *Egypt*; *Hyoſcyamus niger*, out of whoſe root they prepare an oil for their lamps and other uſes: A milky *Convolvulus* on the walls (perhaps an *Apocynum* being podded;) ſeveral *Phaſeoli* or Kidney-beans; Gourds, Pumpions, Thorn-apples, *Coloquintida*; many *Ocimums* or wild Baſils; the *Harmala*, common about *Alexandria* (a ſort of Rue, with great white flowers) the *Abrus*, two *Senna*'s, *Bammia*, *Melochia*, *Stratiotes*, &c.

The Eagle-ſtone is found up and down *Egypt* in very great plenty.

MORE

MORE OBSERVATIONS MADE IN *EGYPT*, BY Guilandinus, Alpinus, *and others.*

CHAP. I.

Of the weather and ſeaſons in Egypt.

THE months of *January* and *February* make the ſpring in *Egypt*, the trees beginning to germinate and put forth, and the herbs to flower, ſo that then the fields and gardens are in their glory.

They reckon two ſummers, their firſt is in *March*, *April*, *May*, which is the moſt inconſtant, unequal, and moſt ſickly ſeaſon of the year, as alſo the hotteſt and moſt ſcorching; which is imputed to the eaſt and ſouth winds, that blow generally for fifty days together over deſart ſandy places, accompanied with a hot burning ſand, that ſpoils all their eyes: Strangers during this ſeaſon,

ſeaſon, retire into grotts and ſubterraneous places, and drink much of the water of the *Nile*, which is excellent in quenching epidemical thirſt at that time.

Their ſecond ſummer is in *June*, *July*, *Auguſt*, which is equal, conſtant, and heathful, the wind blowing then from the north over ſea, the *Nile* alſo ſwelling and overflowing by the rains falling in *Ethiopia*, and the air moiſt and refreſhing. Now all the people abſtain from buſineſs and labour, follow ſpectacles, games, plays, *&c.* the land being under water.

September and *October* make their autumn, at the end whereof they ſow their wheat, which they reap in *March* following. This autumn is temperate and ſalubrious.

November and *December* are their winter; ice, ſnow, and hail are ſeldom or never ſeen: Rain falls rarely in the inner parts of *Egypt*, only a dew; but at *Alexandria*, and other places near the ſea they have rain, and a more healthful air; theſe ſhowers come moſt in *Novcvember*.

CHAP. II.

Of the meats and drinks of Egypt.

THE inhabitants, eſpecially the Mahometans, live abſtemiouſly, eat little and often; their diet is generally ſimple, abhorring mixtures and variety. Rice boiled in mutton broth, Lentils, Pulſe, and legumes; Bete, Mallows call'd *Bamia*, Cucumbers, Melons, Citruls, Dates, Figs of the Sycamore, Plantanes, Pomegranates, Grapes, Oranges, Lemons, Citrons, Sugar-canes, *Colocaſia*-root, *&c.* make up the greateſt part of their diet.

The richeſt ſort eat mutton, poultry, and ſeveral ſorts of fiſh from the *Nile*, which tho' fat, are not eſteemed wholſome, becauſe the bottom of that river is very muddy, and the water much troubled. All their bread

is

is made of Wheat, and they make abundance of milk-meats. Their kitchen herbs are water'd every day, all their gardens being planted near the banks of the *Nile*, which is one reaſon that their ſalleting is more watry and inſipid than in *Italy*; yet if they did not water them every day in *Egypt*, they would ſoon be dried up. There are no gardens but near the river, becauſe there is no rain nor freſh water in other parts.

The ordinary people will eat Camels, Buffaloes, and Crocodiles. The water of the *Nile*, purged and clarified, either by ſtanding in jars, or precipitated with powder and paſtes of ſweet Almonds, is the general drink of the country, being eſteem'd the lighteſt, the moſt nutritious, and the moſt refreſhing liquor in the world, the water running ſo far under a hot ſun, and falling down ſo many cataracts.

The inhabitants ſleep little, indulge venery, having many wives and concubines, are generally idle, yet live long, and ſee more years than the *Poles*, *Germans*, and other northern nations, where gluttony and drunkenneſs are much more in faſhion than in the *Egyptian* climate. The *Jews* and Chriſtians, as alſo the *Turkiſh* ſoldiers, will often debauch at Grand *Caire*, with thoſe rich wines brought from *Candy*, *Rhodes*, and *Cyprus*; thoſe from *Italy*, *Corfou*, and *Zant*, will not keep in *Egypt*, the heat ſoon pricking them.

CHAP.

CHAP. III.

Of the diſeaſes, and phyſic.

THE moſt epidemical and endemial diſtempers of *Egypt*, are ſore eyes, from the eaſt and ſouth winds bringing along with them a burning ſand and piercing nitre mix'd with it, which makes them frequently waſh and cleanſe their eyes with the *Nile* water at that ſeaſon. Leproſies from their ſalt and rotten fiſh. Inflammatory phrenzies, killing in three or four hours time. A peſtilential ſmall pox, and peſtilential feavers, eſpecially at *Alexandria* in autumn. Ruptures are very common, by reaſon of their moiſt and watry diet: But that which deſtroys moſt is the plague, which they take no care to obſtruct or avoid, depending upon their principle of inevitable fate and predeſtination; therefore in the year 1580, they loſt above 500,000 ſouls in ſix or ſeven months time, in the ſingle city of Grand *Cairo*.

The plague in *Egypt* rages for the moſt part from the beginning of *September* to *June*, at which time it never fails to ceaſe, the wind turning then to the ſalubrious quarter of the north, and the *Nile* ſwelling with freſh ſtreams.

They reckon this plague is conſtantly brought either from *Barbary*, *Lybia*, or other *African* countries, or elſe from *Syria* or *Greece*; that from *Barbary* is moſt furious and pernicious, the other two mild and gentle.

Their practical phyſic conſiſts in Phlebotomy, which they adminiſter univerſally in almoſt every diſeaſe; in cauterizing or burning, in ſcarrifying, in cupping, bathing in a few lenative purgatives, and cooling quieting alteratives.

They

They bleed by cutting or pricking the veins and arteries themſelves in moſt parts of the body; yet in eunuchs, women, children, and other ſoft conſtitutions, they take away blood by ſcarrifying the thighs, ears, lips, noſtrils, gums, &c. They generally bleed after meat. Their cupping-glaſſes are of different figures from ours, and their cautery is Cotton ſet on fire.

They have a groſs way of cutting in dropſies to let the water out. Their manner of extracting ſtones out of the bladder, is by blowing and extending the *Urethra*, then preſſing the ſtones to the neck of the bladder, by their fingers put into the *Anus*, or fundament, and afterwards ſucking them out through the expanded paſſages.

Their women bathe very much, and uſe all manner of arts to ſoften and plump their bodies.

They abſtain from all hot or violent purgatives, as *Scammony*, *Coloquintida*, *Elaterium*, Hellebores, *Cataputia*, *Metezon*, &c. and uſe only the moſt gentle lenitives, as *Caſſia*, Tamarinds, Manna, *Myrobalans*, ſometimes Rheubarb and a little *Sena*, as alſo cooling clyſters.

Their alterative phyſic conſiſts of coolers and anodyns, as *Nymphæa*, Poppy, Endive, Lettice, Berberries, *China*-root (never *Guaicum* or *Surſa*) *Opium*, flowers of the *Alcanna*, Coffee: The women will eat *Hermodactyls* like roaſted Cheſnuts at night. They have few compound medicines, unleſs a *Theriaca* different from the *Venetian*, or that of *Andromachus*, in the preparing of which, they ſeem very careful and ceremonious. Some amongſt them pretend to many *Arcanums* againſt ſeavers.

For a full catalogue of ſuch trees, ſhrubs, and herbs as grow in *Egypt*, together with their ſynonymous names and places, the reader may conſult Mr *Ray*'s *Collection of Exotick Catalogues*, publiſhed at *London* 1693, and annexed at the end of this work, amongſt which he will find an *Egyptian* one.

The

The manner of hatching chickens at Grand *Cairo*, with a particular delineation of the ovens, fire, mats, *&c.* may be read at large in Mr *Greave*'s *Relation*, printed in the *Philoſoph. Tranſ.* N° 137. pag. 923, 924, 925.

Several conjectures and experiments upon the *Egyptian* nitre, commonly call'd *Natron*, (found floating on the lake *Latron* near *Nitria*, a town lower upon the *Nile* than Grand *Cairo*) may be read in the *Philoſoph. Tranſ.* N° 160. from pag. 609. to pag. 619. alſo in N° 167, pag. 837, 838. where 'tis proved to be little different from *Sal Armoniac*, and may owe it's original to a natural union or mixture of the foſſile ſalt of the lakes with the urinoſe one, that comes from the Crocodiles, *Hippopotami*, and other animal inhabitants of thoſe waters.

Of the PYRAMIDS *of* Egypt: *By Mr* Greaves, *Professor of Astronomy in the University of* Oxford.

A description of the Pyramids in Egypt, *as I found them in the* 1048*th year of the* Hegira, *or in the year* 1638, *and* 1639 *of our Lord, after the* Dionysian *account.*

A description of the first and fairest Pyramid.

THE first and fairest of the three greater Pyramids is situated on the top of a rocky hill, in the sandy desart of *Lybia*, about a quarter of a mile distant to the west, from the plains of *Egypt*, above which the rock riseth an hundred feet or better, with a gentle and easy ascent. Upon this advantageous rise, and upon this solid foundation the Pyramid is erected; the height of the situation adding to the beauty of the work, and the solidity of the rock giving the superstructure a permanent and stable support. Each side of the Pyramid, computing it according to *Herodotus*, contains in length 800 *Græcian* feet; and in *Diodorus Siculus*'s account 700. *Strabo* reckons it less than a furlong, that is less than 600 *Græcian* feet, or 625 *Roman*. And *Pliny* equals it to 883. That of *Diodorus Siculus*, in my judgment, comes nearest to the truth, and may serve in some kind to confirm those proportions, which in another discourse I have assigned to the *Græcian* measures; for measuring the north side of it near the Basis, by an exquisite Radius of ten feet in length, taking two several stations, as Mathe-

maticians uſe to do, when any obſtacle hinders their approach, I found it to be 693 feet, according to the *Engliſh* ſtandard ; which quantity is ſomewhat leſs than that of *Diodorus*. The reſt of the ſides were examin'd by a line for want of an even level, and a convenient diſtance to place my inſtruments, both which the Area on the former ſide afforded.

The Altitude of this Pyramid was long ſince meaſured by *Thales Miliſius*, who according to *Tatianus Aſſyrius* lived about the fiftieth Olympiad, but his obſervations are no where by the ancients expreſs'd ; only *Pliny* tells us of a courſe propoſed by him, how it might be found, and that is by obſerving ſuch an hour, when the ſhadow of the body is equal to it's height. A way at the beſt, by reaſon of the faintneſs and ſcattering of the extremity of the ſhadow, in ſo great an Altitude, uncertain, and ſubject unto error. And yet *Diogines Laërtius*, in the life of *Thales*, hath the ſame ſtory, from the authority of *Hieronymus*, who reports, that he meaſured the Pyramids by their ſhadow, marking when they are of an equal quantity. Wherefore I ſhall paſs by his, and give my own obſervations. The Altitude is ſomething defective of the Latitude ; tho' in *Strabo*'s computation it exceeds ; but *Diodorus* rightly acknowledges it to be leſs, which if we meaſure by it's perpendicular, is 481 feet ; but if we take it as the Pyramid aſcends inclining, as all ſuch figures do, then it is equal, in reſpect of the lines ſubtending the ſeveral angles, to the Latitude of the Baſis, that is to 693 feet.

What exceſſive heights ſome fancy to themſelves, or borrow from the relation of others, I ſhall not now examine. This I am certain of, that the ſhaft or ſpire of St *Paul*'s in *London*, before it was caſually burnt, being as much or ſomewhat more than the Altitude of the tower now ſtanding (1647) did exceed the height of this Pyramid. For *Cambden* deſcribes it to have been in a perpendicular 520 feet from the ground.

If we imagine upon the ſides of the Baſis, which is perfectly ſquare, four equilateral Triangles mutually propending, and enclining, till they all meet on high as it were in a point, for ſo the top ſeems to them.

which

which ſtand below, then ſhall we have a true notion of the juſt dimenſion and figure of this Pyramid: the Perimeter of each triangle comprehending 2079 feet, beſides the Latitude of a little plain or flat on the top, and the Perimeter of the Baſis 2772 feet; whereby the whole Area of the Baſis (to proportion it to our meaſures, contains 480, 249 ſquare feet, or eleven *Engliſh* acres of ground, and 1089 of 43560 parts of an acre. A proportion ſo monſtrous, that if the ancients did not atteſt as much, and ſome of them deſcribe it to be more, this age would hardly be induced to give credit to it. But *Herodotus* deſcribing each ſide to contain 800 feet, the Area muſt of neceſſity be greater than that by me aſſigned, the ſum amounting to 640,000, or computing it as *Diodorus Siculus* doth, the Area will comprehend 490,000 feet, and in the calculation of *Pliny*, if we ſhall ſquare 883, which is the number allotted by him to the meaſure of each ſide, the product 779,689, will much exceed both that of *Herodotus* and this of *Diodorus*. Tho' certainly *Pliny* is much miſtaken, in aſſigning the meaſure of the ſide to be 883 feet, and the Baſis of the Pyramid to be but eight *jugera*, or *Roman* acres; for if we take the *Roman jugerum* to contain in length 240 feet, and in breadth 120, as may be evidently proved out of *Varro*, and is expreſsly affirmed by *Quintilian*, then will the ſuperficies or whole extention of the *jugerum* be equal to 28,800 *Roman* feet, with which if we divide 779,689, the reſult will be 27 *Roman jugera*, and 2089 of 28800 parts of an acre. Wherefore if we take thoſe numbers 883 of *Pliny* to be true, then I ſuppoſe he writ 28 *jugera* inſtead of 8, or elſe in his proportion of the ſide to the Area of the Baſis he hath erred.

The aſcent to the top of the Pyramid is contrived in this manner: From all the ſides without we aſcend by degrees; the lowermoſt degree is near four foot in height, and three in breadth. This runs about the Pyramid in a level, and at the firſt, when the ſtones were entire, which are now ſomewhat decay'd, made on every ſide of it a long but narrow walk. The ſecond degree is like the firſt, each ſtone amounting almoſt to four feet in height, and three in breadth; it retires

inward from the firſt near 3 feet, and this runs about the Pyramid in a level as the former. In the ſame manner is the third row placed upon the ſecond, and ſo in order the reſt, like ſo many ſtairs riſe one above another to the top. Which ends not in a point, as mathematical Pyramids do, but in a little flat or ſquare.

Of this *Herodotus* hath no where left us the dimenſions, but *Henricus Stephanus*, an able and deſerving man, in his comment hath ſupply'd it for him; for he makes it to be eight *orgyiæ*; where if we take the *orgyia*, as both *Heſychius* and *Suidas* do, for the diſtance between the hands extended at length, that is for the fathom, or 6 feet, then ſhould it be 48 feet in breadth at the top. But the truth is, *Stephanus*, in this particular, whilſt he corrects the errors of *Valla*'s interpretation, is to be corrected himſelf; for that Latitude which *Herodotus* aſſigns to the admirable bridge below, (of which there is nothing now remaining) he hath carry'd up, by a miſtake, to the top of the Pyramid. *Diodorus Siculus* comes nearer to the truth, who deſcribes it to be but 9 feet. *Pliny* makes the breadth at the top to be 25 feet, *Altitudo* (I would rather read it *latitudo) à cacumine pedes* 25. By my meaſure it is 13 feet, and 280 of 1000 parts of the *Engliſh* foot. Upon this flat, if we aſſent to the opinion of *Proclus*, it may be ſuppoſed that the *Egyptian* Prieſts made their obſervations in Aſtronomy; and that from hence, or near this place they firſt diſcovered, by the riſing of *Sirius*, their *annus κυνικὸς*, or *Canicularis*, as alſo their *periodus Sothiaca*, or *annus magnus κυνικὸς*, or *annus Heliacus*, or *annus Dei*, as it is termed by *Cenſorinus*, conſiſting of 1400 ſidereal years, in which ſpace their *Thoth Vagum*, and *fixum*, came to have the ſame beginning. That the Prieſts might near theſe Pyramids make their obſervations, I no way queſtion, this riſing of the hill being, in my judgments as fit a place as any in *Egypt* for ſuch a deſign, and ſo much the fitter by the vicinity of *Memphis*. But that theſe Pyramids were deſigned for obſervatories, (whereas by the teſtimonies of the ancients I have proved before, that they were intended for ſepulchres) is no way to be credited upon the ſingular authority of *Proclus*.

Neither

Neither can I apprehend to what purpoſe the Prieſts with ſo much difficulty ſhould aſcend ſo high, when below with more eaſe, and as much certainty, they might from their own lodgings hewn in the rocks upon which the Pyramids are erected, make the ſame obſervations; for ſeeing all *Egypt* is but as it were one continued plain, they might from theſe cliffs have, over the plains of *Egypt*, as free and open a proſpect of the heavens, as from the tops of the Pyramids themſelves. And therefore *Tully* writes more truly, *Ægyptii, aut Babylonii, in camporum patentium æquoribus habitantes, cum ex terra ad nihil emineret, quod contemplationi cœli officere poſſet, omnem curam in ſiderum cognitione poſuerunt.* The top of this Pyramid is covered not with (*a*) one or (*b*) three maſſy ſtones, as ſome have imagin'd, but with nine, beſides two which are wanting at the angles. The degrees by which we aſcend up (as I obſerved in meaſuring many of them) are not all of an equal depth, for ſome are near four foot, others want of three, and theſe the higher we aſcend, do ſo much the more diminiſh; neither is the breadth of them alike, the difference in this kind being, as far as I could conjecture, proportionable to their depth. And therefore a right line extended from any part of the Baſis without, to the top, will equally touch the outward angle of every degree. Of theſe it was impoſſible for me to take an exact meaſure, ſince in ſuch a revolution of time, if the inner parts of the Pyramid have not loſt any thing of their firſt perfection, as being not expoſed to the injury of the (*c*) air, yet

(*a*) *Les voyages de Seign. Villamont.*

(*b*) *Sands's* Travels.

(*c*) The air of *Egypt* is confeſſed by the ancients to be often full of vapours; which appears both by the great dews that happened after the deluge of *Nilus* for ſeveral months; as alſo in that I have diſcovered at *Alexandria*, in the winter time, ſeveral obſcure ſtars in the conſtellation of *Urſa major*, not viſible in *England*; the which could not be diſcerned there, were there not a greater refraction at that time than with us, and conſequently a greater condenſation of the *medium* or air, as the optics demonſtrate.

the outward parts, that is these degrees or rows of stone, have been much wasted and impaired by both. And therefore they cannot conveniently now be ascended, but either at the south side, or at the east angle on the north. They are well stiled by *Herodotus* βωμίδες, that is, little altars, for in the form of altars they rise one above another to the top; and these are all made of massy and polish'd stones, hewn according to *Herodotus* and *Diodorus*, out of the *Arabian* mountains, which bound the upper part of *Egypt*, or that above the *Delta*, on the east, as the *Lybian* mountains terminate it on the west, being so vast, that the breadth and depth of every step is one single and entire stone. The relation of *Herodotus* and *Pomponius Mela* is more admirable, who make the least stone in this Pyramid to be thirty feet. And this I can grant in some, yet surely it cannot be admitted in all, unless we interpret their words, that the least stone is thirty square, or to speak more properly, thirty cubical feet; which dimension, or a greater, in the exteriour ones, I can without any difficulty admit. The number of these steps is not mentioned by the ancients, and that caused me and two that were with me, to be the more diligent in computing them, because by modern writers, and some of those too of repute, they are described with much diversity and contrariety. The degrees, saith *Bellonius*, are two hundred and fifty, each of them single contains in height forty five digits, at the top it is two paces broad; for this I take to be the meaning of what *Clusius* renders thus: *Abasi autem ad cacumen ipsius supputationem facientes, comperimus circiter*, 250 *gradus, singuli altitudinem habent* 5 *solearum calcei* 9 *pollicum longitudinis, in fastigio duos passus habet.* Where I conceive his *passus* is in the same sense to be understood here above, as not long before he explains himself in describing the Basis below, which in his account is 324 *passus paululum extensis cruribus. Albertus Lewenstainius* reckons the steps to be 260, each of them a foot and an half in depth. *Johannes Helfricus* counts them to be 230. *Sebastianus Serlius*, upon a relation of *Grimano* the Patriarch of *Aquileia*, and afterwards Cardinal, who in his travels in *Egypt* measured

ſured theſe degrees, computes them to be 210, and the height of every ſtep to be equally three palms and a half. It would be but loſt labour to mention the different and repugnant relations of ſeveral others; that which by experience and by a diligent calculation I and two others found, is this, that the number of degrees from the bottom to the top is 207, tho' one of them in deſcending reckoned 208.

Such as pleaſe, may give credit to thoſe fabulous traditions of ſome, that a *Turkiſh* archer ſtanding at the top, cannot ſhoot beyond the bottom, but that the arrow will neceſſarily fall upon theſe ſteps. If the *Turkiſh* bow (which by thoſe figures which I have ſeen in ancient monuments, is the ſame with that of the *Parthians*, ſo dreadful to the *Romans*) be but as ſwift and ſtrong as the *Engliſh*; as ſurely it is much more, if we conſider with what incredible force ſome of them will pierce a plank of ſix inches in thickneſs, (I ſpeak what I have ſeen) it will not ſeem ſtrange, that they ſhould carry twelve ſcore in length, which diſtance is beyond the Baſis of this Pyramid.

The deſcription of the inſide of the firſt Pyramid.

HAVING finiſh'd the deſcription of the ſuperficies of the greater Pyramid, with the figure and dimenſions of it, as they preſent themſelves to the view without; I ſhall now look inwards, and lead the reader into the ſeveral ſpaces, and partitions within; of which if the ancients have been ſilent, we muſt chiefly impute it to a reverend and awful regard, mixed with ſuperſtition, in not preſuming to enter thoſe chambers of death, which religion and devotion had conſecrated to the reſt and quiet of the dead. Wherefore *Herodotus* mentions no more, but only in general, 'That ſome ſecret vaults are hewn in the rock under the Pyramid.' *Diodorus Siculus* is ſilent, though both enlarge themſelves in other particulars leſs neceſſary. *Strabo* is alſo very conciſe, whoſe whole deſcrip-

tion both of this and the ſecond Pyramid is included in this ſhort expreſſion : ‘ Forty ſtadia, or furlongs, from ‘ the city *Memphis*, there is a certain brow of an hill, ‘ in which are many Pyramids, the ſepulchres of Kings, ‘ three of them are memorable, two of theſe are ac- ‘ counted amongſt the ſeven miracles of the world ; ‘ each of theſe are a furlong in height ; the figure ‘ is quadrilateral, the altitude ſomewhat exceeds each ‘ ſide, and the one is ſomewhat bigger than the other. ‘ On high, as it were in the midſt, between the ſides, ‘ there is a ſtone that may be removed, which being ‘ taken out, there is an oblique, or ſhelving, entrance, ‘ for ſo I render that which by him is termed σύριγξ ‘ σκολιὰ) leading to the tomb.’ *Pliny* expreſſes nothing within, but only a well, (which is ſtill extant) of 86 cubits in depth, to which he probably imagines, by ſome ſecret aqueduct, the water of the *Nile* to be brought. *Ariſtides* in his oration entituled Αἰγύπτιος, upon a miſinformation of the *Egygtian* Prieſts, makes the foundation of the ſtructure to have deſcended as far below, as the altitude aſcends above. Of which I ſee no neceſſity, ſeeing all of them are founded upon rocks ; his words are theſe : ‘ Now as with admiration we ‘ behold the tops of the Pyramids, but that which is ‘ as much more under ground oppoſite to it, we are ‘ ignorant of, I ſpeak of what I have received from ‘ the Prieſts.’ And this is that which hath been delivered to us by the ancients, which I was unwilling to pretermit, more out of reverence of antiquity, than out of any ſpecial ſatisfaction. The *Arabian* writers, eſpecially ſuch as have purpoſely treated of the wonders of *Egypt*, have given us a more full deſcription of what is within theſe Pyramids ; but that hath been mix'd with ſo many inventions of their own, that the truth hath been darkn'd, and almoſt quite extinguiſh'd by them. Which traditions of theirs are little better than a *Romance* ; and therefore leaving theſe, I ſhall give a more true and particular deſcription out of my own experience and obſervations.

On

On the north ſide aſcending thirty eight feet, upon an artificial bank of earth, there is a ſquare and narrow paſſage leading into the Pyramid, through the mouth of which (being equidiſtant from the two ſides of the Pyramid) we enter as it were down the ſteep of an hill, declining with an angle of twenty ſix degrees. The breadth of this entrance is exactly three feet, and 463 parts of 1000 of the Engliſh foot; the length of it beginning from the firſt declivity, which is ſome ten palms without, to the utmoſt extremity of the neck, or ſtreight within, where it contracts it ſelf almoſt nine feet continued, with ſcarce half the depth it had at the firſt entrance, (though it keep ſtill the ſame breadth) is ninety two feet and an half. The ſtructure of it hath been the labour of an exquiſite hand, as appears by the ſmoothneſs and evenneſs of the work, and by the cloſe knitting of the joints; a property long ſince obſerved, and commended by *Diodorus*, to have run through the fabric of the whole body of this Pyramid. Having paſſed with tapers in our hands this narrow ſtreight; though with ſome difficulty (for at the farther end of it we muſt Serpent-like creep upon our bellies) we land in a place ſomewhat larger, and of a pretty height, but lying incompoſed: Having been dug away, either by the curioſity or avarice of ſome, in hope to diſcover an hidden treaſure; or rather by the command of *Almamon*, the deſervedly renowned Calife of *Babylon*. By whomſoever it were, it is not worth the enquiry, nor doth the place merit deſcribing, but that I was unwilling to pretermit any thing, being only an habitation for batts, and thoſe ſo ugly, and of ſo large a ſize, (exceeding a foot in length) that I have not elſewhere ſeen the like. The length of this obſcure and broken ſpace containeth eighty nine feet, the breadth and height is various, and not worth conſideration. On the left hand of this, adjoining to that narrow entrance through which we paſſed, we climb up a ſteep and maſſy ſtone, eight or nine feet in height, where we immediately enter upon the lower end of the firſt gallery. The pavement of this riſes with a gentle acclivity, conſiſting of ſmooth and poliſh'd marble, and where not ſmeared

with

with duſt and filth, appearing of a white and alabaſter colour; the ſides and roof, as *Titus Livius Burretinus*, a *Venetian*, an ingenious young man, who accompanied me thither, obſerved, was of impoliſh'd ſtone, not ſo hard and compact as that on the pavement, but more ſoft and tender; the breadth almoſt five feet, and about the ſame quantity the height, if he have not miſtaken. He likewiſe diſcovered ſome irregularity in the breadth, it opening a little wider in ſome places than in others; but this inequality could not be diſcerned by the eye, but only by meaſuring it with a careful Hand. By my obſervation with a line, this gallery contained in length an hundred and ten feet. At the end of this begins the ſecond gallery, a very ſtately piece of work, and not inferiour, either in reſpect of the curioſity of art, or richneſs of materials, to the moſt ſumptuous and magnificent buildings. It is divided from the former by a wall, through which ſtooping, we paſſed in a ſquare hole, much about the ſame bigneſs as that by which we entred into the Pyramid but of no conſiderable length. This narrow paſſage lieth level, not riſing with an acclivity, as doth the pavement below and roof above of both theſe galleries. At the end of it, on the right hand, is the well mentioned by *Pliny*, the which is circular, and not ſquare, as the *Arabian* writers deſcribe: The diameter of it exceeds three feet, the ſides are lined with white marble, and the deſcent into it is by faſtening the hands and feet, in little open ſpaces, cut in the ſides within, oppoſite and anſwerable to one another in a perpendicular. In the ſame manner are almoſt all the wells and paſſages into the ciſterns at *Alexandria* contrived, without ſtairs or windings, but only with inlets and ſquare holes on each ſide within, by which, uſing the feet and hands, one may with eaſe deſcend. Many of theſe ciſterns are with open and double arches, the lowermoſt arch being ſupported by a row of ſpeckled and *Thebaic* marble pillars, upon the top of which ſtands a ſecond row, bearing the upper and higher arch: The walls within are covered with a ſort of plaiſter for the colour white, but of ſo durable a ſubſtance, that neither by time, nor by the water is it yet corrupted and impaired. But I re-

turn

turn from the ciſterns and wells there to this in the Pyramid, which in *Pliny*'s calculation is eighty ſix cubits in depth, and it may be was the paſſage to thoſe ſecret vaults mentioned, but not deſcribed by *Herodotus*, that were hewn out of the natural rock, over which this Pyramid is erected. By my meaſure ſounding it with a line, it contains twenty feet in depth. The reaſon of the difference between *Pliny*'s obſervation and mine, I ſuppoſe to be this, that ſince his time it hath almoſt been dammed up, and choaked with rubbage, which I plainly diſcovered at the bottom, by throwing down ſome combuſtible matter ſet on fire. Leaving the well, and going on ſtrait upon a level, the diſtance of fifteen feet, we entered another ſquare paſſage, opening againſt the former, and of the ſame bigneſs. The ſtones are very maſſy, and exquiſitely jointed, I know not whether of that gliſtering and ſpeckled marble I mentioned in the columns of the ciſterns at *Alexandria*. This leadeth (running in length upon a level an hundred and ten feet) into an arched vault or little chamber, which by reaſon it was of a grave-like ſmell, and half full of rubbage, occaſion'd my leſſer ſtay. This chamber ſtands eaſt and weſt; the length of it is leſs than twenty feet, the breadth about ſeventeen, and the height leſs than fifteen. The walls are entire, and plaiſter'd over with lime; the roof is covered with large ſmooth ſtones, not lying flat, but ſhelving and meeting above in a kind of arch, or rather an angle. On the eaſt ſide of this room, in the middle of it, there ſeems to have been a paſſage leading to ſome other place, whither this way the Prieſts went into the hollow of that huge *Sphynx*, as *Strabo* and *Pliny* term it, or *Androſphynx*, as *Herodotus* calls ſuch kinds (being by *Pliny*'s calculation 102 feet in compaſs about the head, in height 62, in length 143, and by my obſervation made of one entire ſtone) which ſtands not far diſtant without the Pyramid, ſouth-eaſt of it, or into any other private retirement, I cannot determine; and it may be too this ſerved for no ſuch purpoſe, but rather as a *Theca* or *Nicchio*, as the *Italians* ſpeak, wherein ſome idol might be placed; or elſe for a piece of ornament (for it is made of poliſh'd ſtone) in the Architecture of thoſe times, which ours may no more underſtand than

than they do the reaſon of the reſt of thoſe ſtrange proportions that appear in the paſſages and inner rooms of this Pyramid. Returning back the ſame way we came, as ſoon as we are out of this narrow and ſquare paſſage, we climb over it, and going ſtraight on, in the trace of the ſecond gallery, upon a ſhelving pavement (like that of the firſt) riſing with an angle of twenty ſix degrees, we at length come to another partition. The length of the gallery from the well below to this partition above, is an hundred fifty and four feet; but if we meaſure the pavement of the floor, it is ſomewhat leſs, by reaſon of a little vacuity (ſome fifteen feet in length) as we deſcribed before, between the well and the ſquare hole we climbed over. And here to re-aſſume ſome part of that, which hath been ſpoken, if we conſider the narrow entrance at the mouth of the Pyramid, by which we deſcend, and the length of the firſt and ſecond galleries, by which we aſcend, all of them lying as it were in the ſame continued line, and leading to the middle of the Pyramid, we may eaſily apprehend a reaſon of that ſtrange eccho within, of four or five voices, mentioned by *Plutarch*, in his fourth book, *De placitis philoſophorum*; or rather of a long continued ſound, as I found by experience, diſcharging a muſquet at the entrance; for the ſound being ſhut in, and carried in thoſe cloſe and ſmooth paſſages, like as in ſo many pipes or trunks, finding no iſſue out, reflects upon it ſelf, and cauſes a confuſed noiſe and circulation of the air, which by degrees vaniſhes, as the motion of it ceaſes. This gallery or *Corridore*, or whatſoever elſe I may call it, is built of white and poliſh'd marble, the which is very evenly cut in ſpacious ſquares or tables. Of ſuch materials as is the pavement, ſuch is the roof, and ſuch are the ſide-walls that flank it; the co-agmentation, or knitting of the joints is ſo cloſe, that they are ſcarce diſcernable by a curious eye; and that which adds a grace to the whole ſtructure, though it makes the paſſage the more ſlippery and difficult, is the acclivity and riſing of the aſcent. The height of this gallery is 26 feet, the breadth is 6 feet, and 870 parts of the foot divided into a thouſand of which three feet, and 435 of 1000 parts of a foot, are to be allowed for the way, in the midſt; which

which is ſet, and bounded on both ſides with two banks (like benches) of ſleek and poliſh'd ſtone; each of theſe hath one foot 717 of 1000 parts of a foot in breadth, and as much in depth. Upon the top of theſe benches near the angle, where they cloſe, and join with the wall, are little ſpaces, cut in right angled parallel figures, ſet on each ſide oppoſite to one another, intended, no queſtion, for ſome other end than ornament. In the caſting and ranging of the marbles in both the ſide-walls, there is one piece of Architecture, in my judgment very graceful, and that is, that all the courſes or ranges, which are but ſeven, (ſo great are thoſe ſtones) do ſet and flag over one another about three inches, the bottom of the uppermoſt courſe overſetting the higher part of the ſecond, and the lower part of this overflagging the top of the third, and ſo in order the reſt, as they deſcend.

Having paſſed this gallery, we enter another ſquare hole, of the ſame dimenſions with the former, which brings us into two *Anticamerette*, as the *Italians* would call them, or *Anticloſets*, (give me leave in ſo unuſual a ſtructure to frame ſome unuſual terms) lined with a rich and ſpeckled kind of *Thebaic* marble. The firſt of theſe hath the dimenſions almoſt equal to the ſecond; the ſecond is thus proportioned, the Area is level, the figure of it is oblong, the one ſide containing ſeven feet, the other three and an half, the height is ten feet. On the eaſt and weſt ſides, within two feet and an half of the top, which is ſomewhat larger than the bottom, are three cavities, or little ſeats, in this manner,

This inner *Anticloſet* is ſeparated from the former, by a ſtone of red ſpeckled marble, which hangs in two mortices, like the leaf of a ſluce, between two walls, more than three feet above the pavement, and wanting two of the roof. Out of this cloſet we enter another ſquare hole, over which are five lines cut parallel and perpendicular,

Beſides,

Beſides theſe, I have not obſerved any other ſculptures or engravings in the whole Pyramid, and therefore it may juſtly be wondered whence the *Arabians* borrowed thoſe vain traditions I before related, *That all Sciences are inſcribed within in Hieroglyphics*: And as juſtly it may be queſtioned, upon what authority *Dio*, or his epitomizer *Xiphilinus*, reports that *Cornelius Gallus* (whom *Strabo* more truly names *Ælius Gallus*, with whom he travelled into *Egypt*, as a friend and companion) *ingraved in the Pyramids his victories*, unleſs we underſtand ſome other Pyramids not now exiſtent. This ſquare paſſage is of the ſame wideneſs and dimenſions as the reſt, and is in length near nine feet; (being all of *Thebaic* marble, moſt exquiſitely cut) which lands us at the north end of a very ſumptuous and well proportion'd room. The diſtance from the end of the ſecond gallery to this entry, running upon the ſame level, is twenty four feet. This rich and ſpacious chamber, in which art may ſeem to have contended with nature, the curious work being not inferiour to the rich materials, ſtands as it were in the heart and center of the Pyramid, equidiſtant from all the ſides, and almoſt in the midſt between the baſis and the top. The floor, the ſides, the roof of it are all made of vaſt and exquiſite tables of *Thebaic* marble, which if they were not vailed, and obſcured by the ſteam of tapers, would appear gliſtering and ſhining. From the top of it deſcending to the bottom, there are but ſix ranges of ſtone, all which being reſpectively ſized to an equal height, very gracefully in one and the ſame altitude, run round the room. The ſtones which cover this place are of a ſtrange and ſtupendious length, like ſo many huge beams lying flat, and traverſing the room, and withal ſupporting the infinite maſs and weight of the Pyramid above. Of theſe there are nine which cover the roof, two of them are leſs by half in breadth than the reſt, the one at the eaſt end, the other at the weſt. The length of this (*b*) chamber on

(*b*) Theſe proportions of the chamber, and thoſe which follow of the length and breadth of the hollow part of the tomb, were taken by me with as much exactneſs as it was poſſible

on the ſouth-ſide, moſt accurately taken at the joint or line, where the firſt and ſecond row of ſtones meet, is thirty four *Engliſh* feet, and 300 and 80 parts of the foot divided into a thouſand (that is 34 feet and 380 of 1000 parts of a foot.) The breadth of the weſt ſide at the joint or line, where the firſt and ſecond row of ſtones meet, is ſeventeen feet, and an hundred and ninety parts of the foot divided into a thouſand (that is 17 feet, and 190 of 1000 parts of a foot.) The height is nineteen feet and an half.

Within this glorious room (for ſo I may juſtly call it) as within ſome conſecrated oratory, ſtands the monument of *Cheops*, or *Chemnis*, of one piece of marble, hollow within, and uncovered at the top, and ſounding like a bell. Which I mention not as any rarity, either in nature or in art; (for I have obſerved the like found in

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ſible to do; which I did ſo much the more diligently, as judging this to be the fitteſt place for the fixing of meaſures for poſterity. A thing which hath been much deſired by learned men, but the manner how it might be exactly done, hath been thought of by none. I am of opinion, that as this Pyramid hath ſtood three thouſand years almoſt, and is no whit decayed within, ſo it may continue many thouſand years longer: And therefore that after-times meaſuring theſe places by me aſſigned, may hereby not only find out the juſt dimenſions of the *Engliſh* foot, but alſo the feet of ſeveral nations in theſe times, which in my travels abroad I have taken from the originals, and have compared them at home with the *Engliſh* ſtandard. Had ſome of the ancient Mathematicians thought of this way, theſe times would not have been ſo much perplexed, in diſcovering the meaſures of the *Hebrews*, *Babylonians*, *Egyptians*, *Greeks*, and other nations. Such parts as the *Engliſh* foot contains a thouſand, the *Roman* foot on *Coſſutia*'s monument (commonly called by writers *Pes Colotianus*) contains nine hundred ſixty ſeven. The *Paris* foot a thouſand ſixty eight. The *Spaniſh* foot nine hundred and twenty. The *Venetian* foot one thouſand and ſixty two. The *Rhinland* foot, or that of *Snellius*, one thouſand and thirty thre The *Bracio* at *Florence* one thouſand nine hundred and thirteen. The *Bracio* at *Naples* two thouſand one hundred. The *Deran* at *Cairo* one thouſand eight hundred and twenty four. The greater *Turkiſh Dike* at *Conſtantinople*, two thouſand two hundred.

in other tombs of (*c*) marble cut hollow like this) but becauſe I find modern authors to take notice of it as a wonder. Some write, that the body hath been removed hence, whereas *Diodorus* hath left above ſixteen hundred years ſince, a memorable paſſage concerning *Chemmis* the builder of this Pyramid, and *Cephren* the founder of the next adjoining. 'Although (*ſaith he*) theſe Kings 'intended theſe for their ſepulchres, yet it happened that 'neither of them were buried there: For the people 'being exaſperated againſt them, by reaſon of the toil-'ſomneſs of theſe works, and for their cruelty and op-'preſſion, threatened to tear in pieces their dead bodies, 'and with ignominy to throw them out of their ſepul-'chres. Wherefore both of them dying, commanded 'their friends privately to bury them in an obſcure 'place.' This monument, in reſpect of the nature and quality of the ſtone, is the ſame with which the whole room is lined; as by breaking a little fragment of it I plainly diſcover'd, being a ſpeckled kind of marble, with black, and white, and red ſpots, as it were equally mix'd, which ſome writers call *Thebaic* marble; though I conceive it to be that ſort of porphyry which *Pliny* calls *Leucoſtictos*, and deſcribes thus: *Rubet Porphyrites in eadem Egypto, ex eo candidis intervenientibus punctis Leucoſtictos appellatur. Quantiſlibet molibus cædendis ſufficiunt lapidicinæ* (*d*). Of this kind of marble there were, and ſtill are, an infinite quantity of columns in *Egypt*; but a *Venetian*, a man very curious, who accompanied me thither, imagined that this ſort of marble came from mount (*e*) *Sinai*, where he had lived amongſt the rocks, which he affirmed to be ſpeckled with

(*c*) As appears by a fair and ancient monument brought from *Smyrna* to my very worthy friend Mr *Rolt*, which ſtands in his Park at *Woolwich*.

(*d*) *Plin.* lib. 36. cap. 7.

(*e*) Which may alſo be confirmed by *Bellonius*'s obſervations, who deſcribing the rock out of which, upon *Moſes*'s ſtriking it, there guſhed out waters, makes it to be ſuch aſpeckled kind of *Thebaic* marble: *Eſt une groſſe pierre maſſive droicte de meſme grain & de la couleur, ba que.*

with party colours, of black and white, and red, like this: And to confirm his Assertion, he alledged, that he had seen a great column left imperfect amongst the cliffs, almost as big as that huge and admirable (*f*) *Corinthian* pillar standing to the south of *Alexandria*, which by my measure is near four times as big as any of those vast *Corinthian* pillars in the *Porticus* before the *Pantheon* at *Rome*, all which are of the same coloured marble with this monument, and so are all the obelisks with hieroglyphics, both in *Rome* and *Alexandria*. Which opinion of his doth well correspond with the tradition of *Aristides*, who reports, that in *Arabia* there is a quarry of excellent porphyry. The figure of this tomb without is like an altar, or more nearly to express it, like two cubes finely set together and hollowed within: It is cut smooth and plain, without any sculpture and engraving, or any relevy and imbossment. The exteriour superficies of it contains in length seven feet three inches and an half. *Bellonius* makes it twelve feet, and Monsieur *de Breves* nine; but both of them have exceeded. In depth it is three feet three inches and three quarters, and is the same in breadth. The hollow part within is in length, on the west side, six feet and four hundred eighty eight parts of the *English* foot divided into a thousand parts, that is (*g*) 6 feet and 488 of 1000 parts of a foot, in breadth, at the north end two feet, and two hundred and eighteen parts of the foot divided into a thousand parts, (that is (*h*) 2 feet, and 218 of 1000 parts of a foot.) The depth is 2 feet

(*f*) The compass of the *Scapus* of this column at *Alexandria* near the *Tarus* is 24 *English* feet: The compass of the *Scapus* of those at *Rome* is fifteen *English* feet, and three inches. By these proportions, and by those rules which are expressed in *Vitruvius*, and in other books of Architecture, the ingenious reader may compute the true dimensions of those before the *Pantheon*, and of this at *Alexandria*, being in my calculation the most magnificent column that ever was made of one entire stone.

(*g*) Six feet $\frac{488}{1000}$

(*h*) Two feet $\frac{218}{1000}$ In the reiteration of these numbers, if any shall be offended either with the novelty or tediousness of ex-

and 860 of 1000 parts of the *Engliſh* foot. A narrow ſpace, yet large enough to contain a moſt potent and dreadful monarch, being dead, to whom living all *Egypt* was too ſtraight and narrow a circuit. By theſe dimenſions, and by ſuch other obſervations, as have been taken by me from ſeveral embalmed bodies in *Egypt*, we may conclude, that there is no decay in nature; (though the queſtion is as old as *Homer*) but that the men of this age are of the ſame ſtature, they were near three thouſand years ago; notwithſtanding St *Auguſtine* and others are of a different opinion. *Quis jam ævo iſto non minor ſuis parentibus naſcitur?* Saith *Solinus*.

It may juſtly be queſtioned how this monument could be brought hither, ſince it is an impoſſibility that by thoſe narrow paſſages before deſcribed, it ſhould have entered. Wherefore we muſt imagine, that by ſome *Machina* it was raiſed, and conveyed up without, before this oratory or chamber was finiſhed, and the roof cloſed.

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expreſſing them ſo often. I muſt juſtify my ſelf by the example of *Ulug.Beg.* nephew to *Timurlane* the great (for ſo is his name, and not *Tamerlane*) an Emperor of the *Moguls* or *Tartars*, (whom we term amiſs the *Tartars*) for I find in his aſtronomical tables (the moſt accurate of any in the eaſt) made about 200 years ſince, the ſame courſe obſerved by him, when he writes of the *Grecian*, *Arabian*, *Perſian*, and *Gelalean* Epocha's, as alſo of thoſe of *Catæa* and *Turkiſtan*. He expreſſeth the numbers at large, as I have done, then in figures, ſuch as we call *Arabian*, becauſe we firſt learned theſe from them; but the *Arabians* themſelves fetch them higher, acknowledging that they received this uſeful invention from the *Indians*, and therefore from their authors they name them *Indian* figures. *Laſtly*, He renders them again in particular tables. Which manner I judge worthy the imitation, in all ſuch numbers as are radical, and of more than ordinary uſe: For if they be only twice expreſſed, if any difference ſhall happen by the neglect of Scribes, or Printers, it may often ſo fall out, that we ſhall not know which to make choice of; whereas if they be thrice expreſſed, it will be a rare chance, but that two of them will agree; which two we may generally preſume to be the truth.

cloſed. The poſition of it is thus, it ſtands exactly in the *Meridian*, north and ſouth, and is as it were equidiſtant from all ſides of the chamber, except the eaſt, from whence it is doubly remoter than from the weſt. Under it I found a little hollow ſpace to have been dug away, and a large ſtone in the pavement removed, at the angle next adjoining to it; which *Sands* erroneouſly imagines to be a paſſage into ſome other compartiment, dug away, no doubt, by the avarice of ſome, who might not improbably conjecture an hidden treaſure to be repoſited there.

The ingenious reader will excuſe my curioſity, if before I conclude my deſcription of this Pyramid, I pretermit not any thing within, of how light a conſequence ſoever. This made me take notice of two inlets or ſpaces, in the ſouth and north ſides of this chamber, juſt oppoſite to one another; that on the north was in breadth 700 of 1000 parts of the *Engliſh* foot, in depth 400 of 1000 parts; evenly cut, and running in a ſtraight line ſix feet, and farther, into the thickneſs of the wall. That on the ſouth is larger and ſomewhat round, not ſo long as the former; and by the blackneſs within ſeems to have been a receptacle for the burning of lamps. *T. Livius Burretinus* would gladly have believed that it had been an hearth for one of thoſe eternal lamps, ſuch as have been found in *Tulliola*'s tomb in *Italy*, and, if *Cambden* be not miſinformed in *England*, dedicated to the urns and aſhes of the dead; but I imagine the invention not to be ſo ancient as this Pyramid.

A description of the second Pyramid.

FROM this Pyramid we went to the second, being scarce distant the flight of an arrow from it; where by the way, I observed on the west side of the first, the ruins of a pile of building, all of square and polished stone; such as *Pliny* calls *Basaltes*, and describes to be *ferrei coloris, & duritiæ*; *---of an iron colour and hardness.* Formerly it may be some habitation of the Priests, or some monument of the dead. To the right hand of this, tending to the south, stands this second Pyramid, of which besides the miracle, the ancient and modern writers have delivered little. *Herodotus* relates, that *Cephron*, in imitation of his brother *Cheops*, built this, but that he fell short in respect of the magnitude: *For* (saith he) *we have measured them.* It were to be wished, for fuller satisfaction of the reader, he had expressed the quantity, and also the manner how he took his measure. He adds, *It hath no subterraneous structures, neither is the* Nilus *by a channel derived into it, as in the former. Diodorus* somewhat more particularly describes it thus: That *for the architecture, it is like unto the former, but much inferior to it in respect of magnitude: Each side of the basis contains a* Stadium *in length.* That is, to comment on his words, of *Grecian* feet, six hundred; of *Roman*, six hundred and twenty-five. So that by this computation, each side should want an hundred *Grecian* feet of the former Pyramid. *Pliny* makes the difference to be greater, for assigning eight hundred eighty-three feet to the former, he allows to the side of the basis of this, but seven hundred thirty-seven. By my observation, the stones are of colour, white, nothing so great and large, as those of the first and fairest Pyramid; the sides rise not with degrees like that, but are smooth and equal, the whole fabrick (except where it is opposed to the south) seeming very entire, free from any

any deformed ruptures or breaches. The height of it, taken by as deliberate a conjecture as I could make (which it was eaſy to do, by reaſon of the nearneſs of this and the former, being both upon the ſame plain) is not inferior to it; and therefore *Strabo* hath rightly judged them to be equal. The ſides alſo of the baſis of both are alike, as, beſides the authority of *Strabo*, the *Venetian* doctor aſſured me, who meaſured it with a line.

There is no entry leading into it, and therefore what may be within, whether ſuch ſpaces and compartiments, as I obſerved in the former; or whether different, or none, I muſt leave to every man's private conjecture, and to the diſcovery of after-times.

This is bounded on the north and weſt ſides, with two very ſtately and elaborate pieces, which I do not ſo much admire, as that by all writers they have been pretermitted. About thirty feet in depth, and more than a thouſand and four hundred in length, out of the hard rock theſe buildings have been cut in a perpendicular, and ſquared by the cheſſel, as I ſuppoſe, for lodgings of the Prieſts. They run along at a convenient diſtance, parallel to the two ſides we mentioned of this Pyramid, meeting in a right angle, and making a very fair and graceful proſpect. The entrance into them is by ſquare openings, hewn out of the rock, much of the ſame bigneſs with thoſe I deſcribed in the firſt Pyramid. Whether theſe were ſymbolical, as the theology of the *Egyptians* conſiſted much in myſterious figures, and the depreſſure and lowns of theſe were to teach the Prieſts humility, and the ſquareneſs and evenneſs of them, an uniform and regular deportment in their actions, I leave to ſuch as have written of their Hieroglyphics to determine. The hollow ſpace within of them all, is ſomewhat like to a ſquare and well proportioned chamber, covered and arched above with the natural rock: In moſt of which, as I remember, there was a paſſage opening into ſome other compartiment, which the rubbage and darkneſs hindered me from viewing. On the north ſide without, I obſerved a line, and only one, engraven with ſacred and *Egyptian* characters, ſuch as are mentioned by *Herodotus* and *Diodorus*, to have been uſed by the Prieſts, and were different from the

vulgar characters in civil affairs: In which former kind *Juſtin Martyr* makes *Moſes* to have been skilful, as the Scripture makes him to have been learned in all the wiſdom of the *Egyptians*. Theſe ran not downwards, as the *Chineſe* in our times write, but were continued in a ſtraight line, as we uſe to write; and are to be read (if any underſtand theſe myſterious ſculptures) by proceeding from the right hand to the left, and, as it were imitating the motion and courſe of the planets: For ſo *Herodotus* expreſsly informs us, That the *Grecians* write and caſt account, going from the left hand to the right, the *Egyptians* from the right hand to the left. And this is that which in an obſcure expreſſion is alſo intimated by *Pomponius Mela*: *Egyptii ſuis literis perverſe utuntur*. A manner practiſed by the *Hebrews*, *Chaldeans*, and *Syrians* to this day, and not unlikely to have been borrowed by them from the *Egyptians*, to whom the *Chaldeans* alſo owed their firſt skill in aſtrology, as the *Grecians* did their knowledge in geometry, the former being atteſted by *Diodorus*, and the latter confeſſed by *Proclus* and other *Grecians*. And ſurely in imitation of theſe, or of the *Jews*, the *Arabians* neighbouring upon both, have taken up this manner of writing, and continued it to our times, communicating it alſo by their conqueſts, to the *Perſians* and *Turks*.

A de-

A description of the third Pyramid out of Mr Belon *and* Greaves.

AMONGST many modern writers, none deserves to be placed before *Bellonius*, or rather before *P. Gillius*. For *Thuanus* makes the other to have been a *plagiarius*, and to have published in his own name the observations of *P. Gillius*, a man very curious, and inquisitive after truth, as appears by his *Typography* of *Constantinople*, and his *Bosphorus Thracius*, to whom *Bellonius* served as an *Amanuensis*: 'The third Pyramid is much less than the former two, but is a third part greater than that which is at *Rome*, near the *Mons testaceus*, as you pass to St *Paul*'s in the *Ostian* way. It is still perfect, and no more corrupted, than as if it had been newly built; for it is made of a kind of marble, called *Basaltes*, or *Ethiopic* marble, harder than iron itself.'

It will be in vain to repeat the traditions and descriptions of several others; all which by a kind of confederacy agree in the same tale for the substance, only differing in some circumstances: So that I shrewdly suspect that *Diodorus* hath borrowed most of his relation from *Herodotus*; and *Strabo* and *Pliny* from *Diodorus*, or from them both; and the more learned Neoterics from them all. For else how can it be imagined they should so constantly agree in that, which if my eyes and memory extreamly fail me not, is most evidently false? And therefore I have a strong jealousy, that they never came near this third Pyramid; but that they did, as I have observed all travellers in my time in *Egypt* to do, fill themselves so full, and, as it were, to surfeit with the sight of the greater and fairer Pyramid, that they had no appetite to be spectators of the rest, where they should only see the same miracle, for the Pyramids are all of the same figure, the farther they went, de-

creasing, and presented as it were in a less volume. Or if they did view this, it was *quasi per transennam*, very perfunctorily and slightly, and that through a false and coloured glass; for they have mistaken both in the quality of the stone and colour of the Pyramid. I begin with *Herodotus*, who, by a notable piece of forgetfulness, if it be not a σφάλμα in the copies, makes the dimensions of each of the sides, in the basis of this, to be three hundred feet, and yet want but twenty of the first Pyramid, to which he assigns before eight hundred feet; an impossibility in arithmetic; and therefore it will be no presumption to correct the place, and instead of ἑξήκοντι ποδῶν καταδέουσι, to write, πενηκοσίων ποδῶν καταδέουσαν. I know not how to palliate or excuse his other error, where he makes this Pyramid to be built as far as to the middle of it, with *Ethiopic* marble. If this sort of marble be *ferrei coloris*, as it is described by *Pliny*, and granted by *Diodorus* and *Strabo*, both of them expressing the colour to be black, and the latter bringing it from the remotest mountains of *Ethiopia*, where the marble hath the same tincture and colour with the inhabitants, then can this relation of *Herodotus* no way to be admitted; for the whole Pyramid seems to be of clear and white stone, somewhat choicer and brighter than that in either of the two other Pyramids. And therefore I wonder that *Diodorus*, *Strabo*, and *Pliny*, and amongst later authors, *Bellonius*, *Gillius*, and several others, should have all followed *Herodotus*, when with a little pains and circumspection, they might have reformed his, and their own error. It may perhaps be alledged in their defence, that they mean the buildings within are erected with black and *Ethiopic* marble; and yet if this be granted, since there is no entrance leading into this, no more than is into the second Pyramid, what may be within depends upon the uncertainty of tradition or conjecture, both which are very fallible; though it cannot be denied, but that close by this, on the east side of it, there are the ruins of a pile of building, with a sad and dusky colour, much like that we described in passing to the second Pyramid, which might be the ground and occa-

sion

ſion of this error. I cannot excuſe the ancients, but *Bellonius* or *Gillius*, for it is no matter which of them owns the relation, when both of them have erred, are far more inexcuſable, becauſe it might have been expected from them what *Livy* ſuppoſes, *Novi ſemper ſcriptores, aut in rebus certius aliquid allaturos ſe, aut ſcribendi arote rudem vetuſtatem ſuperaturos credunt.* Whereas theſe on the contrary have depraved what hath been in this particular with truth delivered by the ancients; for whereas *Herodotus* and *Diodorus* equal the ſide of the baſis to three hundred feet, and *Pliny* extends it to three hundred ſixty-three, theſe make it only a third part greater than the Pyramid at *Rome* of *C. Cæſtius*, near the *Mons teſtaceus.* So that either they have much enlarged that at *Rome*, or ſhrunk and contracted this; for the Pyramid at *Rome*, exactly meaſured on that ſide which ſtands within the city, is compleatly ſeventy-eight feet *Engliſh* in breadth, to which if we add a third part of it, the reſult will be an hundred and four; which ſhould be equal to this *Egyptian* Pyramid in the notion and acception of *Bellonius*.

Of the reſt of the Pyramids in the Lybian *deſart.*

I HAVE done with theſe three Pyramids, each of them being very remarkable, and the two firſt reckoned amongſt the miracles of the world. The reſt in the *Lybian* deſart, lying ſcattered here and there, are, excepting one of them, but leſſer copies, and, as it were, models of theſe: And therefore I ſhall neither much trouble my ſelf, nor the reader, with the deſcription of them. Though to ſpeak the truth, did not the three firſt, ſtanding ſo near together, obſcure the luſtre of the reſt, which lie far ſcattered, ſome of them were very conſiderable. And therefore I cannot but tax the omiſſion of the ancients, and the inadvertency of all modern writers and travel-

travellers, who with too much ſupineneſs have neglected the deſcription of one of them; which in my judgment is as worthy of memory, and as near a miracle as any of thoſe three which I have mentioned. And this ſtands from theſe ſouth and by weſt, at twenty miles diſtance, more within the ſandy deſart, upon a rocky level like theſe, and not far from the village whence we enter the Mummies. This as the *Venetian* doctor aſſured me, and as I could judge by conjecture at a diſtance, hath the ſame dimenſions that the firſt and faireſt of theſe hath, graduations, or aſſents without, and of the ſame colour like that, but more decayed, eſpecially at the top, and an entrance into it on the north ſide, which is barred up within; and therefore whatſoever is ſpoken of the firſt, in reſpect of the exterior figure, is applicable to this. *Bellonius* exceeds in his computation of the number of them, who thus writes: *Above an hundred others are ſeen diſperſed up and down in that plain.* I could not diſcover twenty. And long ſince, *Ion Almatoug*, in his book of the *Miracles of* Egypt, reckons them to be but eighteen: *There are in the weſt ſide no more famous buildings than the Pyramids, the number of them is eighteen; of theſe there are three in that part which is oppoſite to* Foſtat, *or* Cairo.

In what manner the Pyramids were built.

WE had ended our diſcourſe of the Pyramids, but that I find one ſcruple touched upon by *Herodotus*, *Diodorus*, and *Pliny*, which is worth the diſcuſſion as a point of ſome concernment in architecture; and that is, in what manner theſe Pyramids were built, and with what art and contrivance the ſtones, eſpecially thoſe vaſt ones in the firſt were conveyed up. *Herodotus*, who firſt raiſed the doubt, gives this ſolution: 'They carried up the reſt of the ſtones 'with little engines made of wood, raiſing them from 'the ground upon the firſt row: When the ſtone was 'lodged upon this row, it was put into another en-'gine, ſtanding upon the firſt ſtep, from thence it was 'conveyed to the ſecond row by another: For ſo many 'rows and orders of ſteps as there were, ſo many en-'gines were there; or elſe they removed the engine, 'which was one, and eaſy to be carried to every par-'ticular row, as often as they moved a ſtone. We 'will relate that which is ſpoken of either part; 'therefore thoſe in the Pyramid were firſt made, which 'were the higheſt, then by degrees the reſt, laſt of all, 'thoſe which are neareſt to the ground, and are the 'loweſt.' The firſt part of this ſolution of *Herodotus* is full of difficulty. How in the erecting and placing of ſo many machines, charged with ſuch maſſy ſtones, and thoſe continually paſſing over the lower degrees, could it be avoided, but that they muſt either unſettle them, or indanger the breaking of ſome portions of them; which mutually would have been like ſcars in the face of ſo magnificent a building? His ſecond anſwer is the founder; but I conceive the text to be imperfect. *Diodorus* hath another fancy: 'The ſtones, '(ſaith he) at a great diſtance off were prepared in 'Arabia, and they report, that by the help of *Aggeres* (engines

'(engines not being then invented) the work was e-
'rected. And that which begets the greateſt admira-
'tion is, that ſo vaſt a ſtructure was perfected in that
'place, which is all about repleniſhed with ſand, where
'there appears not any relics, either of the *Aggeres*, or
'of the hewing and poliſhing of the ſtones; ſo that it
'ſeems not piecemeal by the induſtry of men, but
'altogether, and at once, the whole pile, as it were
'by ſome God, was erected in the midſt of the
'ſands. Some of the *Egyptians* relate wonders of it,
'and endeavour to obtrude I know not what fables;
'namely, That theſe *Aggeres* conſiſting of ſalt and
'nitre, were diſſolved by letting in the river, which
'wholly conſumed them without the labour of hands,
'leaving this ſtructure entire. But the truth of the
'buſineſs is not ſo, but that thoſe multitudes of men
'which were employed in raiſing the *Aggeres*, carried
'them away unto their former places: For, as they
'report three hundred and ſixty thouſand men were
'employed in theſe offices, and the whole work was
'ſcarce finiſhed in the ſpace of twenty years.' *Pliny* partly agrees with him, and partly gives another anſwer *the queſtion is, by what means the cement is conveyed up to ſuch a height* (he rather might queſtion how thoſe vaſt ſtones were conveyed up, *ſome ſay, that banks of nitre and ſalt were made up as the work roſe, which being finiſhed, they were waſhed away by the river* Nilus. *Others imagine that bridges were made with brick; which, the work being ended, were diſtributed into private houſes: for they conceive that the* Nilus *being much lower, could not come to waſh them away.* If I may aſſume the liberty of a traveller, I imagine that they were erected, neither as *Herodotus* deſcribes, nor as *Diodorus* reports, nor as *Pliny* relates, but that firſt they made a large and ſpacious tower in the midſt reaching to the top; to the ſides of this tower, I conceive, the reſt of the building to have been applied, piece after piece, like ſo many buttreſſes or ſupporters, ſtill leſſening in height, till at laſt they came to the lowermoſt degree. A difficult piece of building taken in the beſt, and eaſieſt projection; and therefore it is no wonder if it were not often imitated by the ancients, and no

where

where expreſſed or commended by the great Maſter of architecture *Vitruvius*. Yet ſurely if we judge of things by the events, and if we reflect upon the intention of monuments, which are raiſed by the living, to perpetuate the memory of the dead, then is this as commendable a way as any. And therefore we ſee at *Rome*, that though by the revolution of ſo many ages the *Mauſoleum* of *Auguſtus* be almoſt decayed, and the *Septizonium* of *Severus* be utterly loſt, both intended for laſting and ſtately ſepulchres, yet the Pyramid of *C. Cæſtius* ſtands fair and almoſt entire; which is no more to be compared, either for the vaſtneſs of the ſtones or the whole bulk and fabric of it, with theſe, than are the limbs and body of a dwarf to the demenſions of a giant, or ſome large *Coloſſus*.

I have done with the work, but the Artizans deſerve not to be pretremitted; concerning whom the obſervation of *Diodorus* is as true, as it is boldly delivered by him. 'It is confeſſed, that theſe works, (ſpeaking of the 'Pyramids) far excel the reſt in *Ægypt*, not only in the 'maſſineſs of the ſtructures, and in the expences, but 'alſo in the induſtry (and skill) of the artificers. The 'Egyptians think the Architects are more to be admired 'than the Kings, who were at the expence; for they 'by their abilities and ſtudy, theſe by their wealth re-'ceived by inheritance, and by the labours of others 'erected them.

The Concluſion.

AND thus much of the *Sciography*, or of the artificial and architectonical part; I ſhall ſhut up all with one obſervation in nature for the recreation of the reader, recited by *Strabo* in theſe words. 'We 'ought not to omit one of the ſtrange things ſeen by 'us at the Pyramids: Some heaps of ſtone, being frag-'ments hewn off, lie before the Pyramids, amongſt theſe 'are found little ſtones, ſome in the ſimilitude and big-'neſs of lentils, ſome as grains of barley, which appear 'half unſcaled: They report theſe are ſome relics of the

'the proviſions, which were given to the workmen, 'and have been petrified; which ſeems probable 'enough.'

Theſe, if they were ever any ſuch, are either conſumed by time, or ſcattered by the winds, or buried with thoſe tempeſts of ſand, to which the deſarts are perpetually expoſed: But *Diodorus*, who not long preceded him, was not ſo curious as to deliver this relation. And were not *Strabo* a writer of much gravity and judgment, I ſhould ſuſpect that theſe petrified grains (though I know ſuch petrefactions to be no impoſſibility in nature; for I have ſeen at *Venice* the bones and fleſh of a man, and the whole head entirely tranſmuted into ſtone; and at *Rome* clear conduit water, by long ſtanding in Aqueducts, hath been turned into perfect alabaſter) are like thoſe loafs of bread, which are reported to be found by the Red Sea converted into ſtone, and by the inhabitants ſuppoſed to be ſome of the bread the *Iſraelites* left behind them, when they paſſed over for fear of *Pharoah*. They are ſold at Grand *Cairo*, handſomely made up in the manner of the bread of theſe times, which is enough to diſcover the impoſture; for the Scripture makes them to have been unleavened cakes: *And they baked unleavened cakes of the dough which they brought fourth out of* Egypt. Or elſe *Strabo*'s relation may be like the tradition of the riſing of dead mens bones every (*i*) year in *Egypt*; a thing ſuperſtitiouſly believed by the Chriſtians, and by the Prieſts, either out of ignorance or policy, maintain'd as an argument of the reſurrection. The poſſibility

(*i*) *Sands* in his Travels writes *That they are ſeen to riſe on Good Friday*. A *Frenchman* at *Grand Cairo*, who had been preſent at the reſurrection, ſhewed me an arm which he brought from thence; the fleſh ſhriveled, and dryed like that of the Mummies. He obſerved the miracle to have been always behind him: once caſually looking back, he diſcovered ſome Bones, carried privately by an *Egyptian* under his Veſt, whereby he underſtood the Myſtery.

ſibility and truth of it, *Metrophanes*, the Patriarch of *Alexandria* thought, but very illogically, might be proved out of the Prophet *Eſaiah* : ‘ And they ſhall go ‘ forth, and look upon the carcaſſes of the men that ‘ have tranſgreſſed againſt me, for their worm ſhall ‘ not die, neither ſhall their fire be quenched ; and ‘ they ſhall be an abhorring unto all fleſh.’

But I have digreſſed too far ; the confutation of theſe, and the deſcription of the Mummies, or of the reſt of the *Egyptian* ſepulchres, for from thence comes the matter of this their ſuppoſed reſurrection, and that infinite maſs and variety of hieroglyphics, which I have either ſeen there, or bought or tranſcribed elſewhere, may be the (*k*) argument of another diſcourſe.

(*k*) An argument intended by me and for which I made a collection of ſeveral Antiquities, in my Travels abroad, but theſe (and I wiſh only theſe) have unfortunately periſhed at home amidſt the ſad diſtractions of the time.

Of the Pyramids, Spynx, Mummies, *&c By Father* Vanſleb *and others.*

IN my firſt voyage to *Egypt* I had ſeen the Pyramids, but having another opportunity offer'd to me, I went thither to view again theſe rare monuments of antiquity, to ſee whether I might not obſerve ſomething more than I have taken notice of in my firſt relation.

On the 27th of *April* I went thither in the company of the *French* Conſul and many other Merchants, and with almoſt all his houſhold; we had with us three Janizaries to guard us, ſo that we were in all about fifty Cavaliers well mounted upon aſſes, taking with us proviſions ſufficient for three days.

1. When we were come to the Pyramids, and had obſerved exactly every thing, I took notice that the place where they ſtood was a burying-place. This is plain to any that ſee the place; and doubtleſs it was the burying-place of the old city of *Memphis*; for all the *Arabian* hiſtory inform us, that this city ſtood where the Pyramids now are, over-againſt old *Cairo*.

2. I took notice, that all the Pyramids have an entrance that leads to a low alley, which is very long, and at the end is a chamber, where the ancient *Egyptians* did place the bodies of thoſe perſons for whom the Pyramids were built. This entrance is not to be ſeen in every one of the Pyramids, becauſe the wind hath ſtopt them with ſand. I ſaw upon ſome of them ſome Hierogliphic characters, but I had not time to write them out.

3. I took notice, that all the Pyramids were built in very good order; and that each of the three greateſt were at the head of ten leſſer, which are not well to be diſtinguiſh'd, becauſe of the heaps of ſand; one may yet imagine, to ſee the place, that in former ages there have been here one hundred Pyramids little and great.

4. I

4. I took notice, that they are all built upon an even rock cover'd over with white ſand; ſo that it is very probable that the ſtones have been taken from the place, and not brought from far, as ſome travellers imagine, and old writers, for the greateſt is nothing but a rock cut as a Pyramid, and cover'd over with a wall of ſtone.

5. I took notice, that of all the ſtones of the greateſt there is ſcarce one intire, but either worn out with the weather and time, or broken by ſome other accident; ſo that tho' one may aſcend on all ſides to the top, yet not in all places with the ſame eaſe.

6. I have taken notice, that none of the Pyramids are alike, or perfectly ſquare, but that all have two ſides longer than the others. I intended to meaſure the greateſt; for that purpoſe I had with me a ſtring of about thirty land-yards, bdt becauſe the winds have heaped about it mountains of ſand, I could not poſſibly draw a line ſtraight from one angle to the other.

On the 28th of *December* I went to ſee the Pyramids the third time with ſome ſtrangers. In our way we were mightily troubled with a very thick miſt, which laſted till ten in the morning; and we found a great deal of mud in the trenches and ditches, which was not yet dry ſince the retreat of the river, ſo that we were carry'd over upon the *Moors* backs that were with us.

At this time I went up to the top of the great Pyramid, and I obſerved as at the firſt, that the place where the Pyramids ſtand is a pure rock, cover'd over with white ſand, which appears ſufficiently by the ditches and caves round about the Pyramids cut in the rock.

2. The rock is to be ſeen, upon which ſtands the greateſt Pyramid, by a hole at one of the angles, between the eaſt and the north ſides.

3. The Pyramids are not built with marble, as ſome ſay, but with a white ſandy ſtone very hard.

4. The greateſt hath but two hundred and ſix ſteps; and tho' Monſieur *Thevenot* ſaith that it hath two hundred and eight, this proceeds from his not taking notice that two ſteps are broken into four.

5. On the top of the greateſt Pyramid there was anciently a ſtatue or *Coloſſe*. This appears, becauſe it is not ſharp as the others but plain; and there are yet to be ſeen great pits, which were to keep faſt the *Coloſſe* from falling.

At preſent there is nothing on the top but many letters of the names of perſons of all nations, who have left them to witneſs that they had been there. There is no ſign of the play at *Manacala*, which a *Coptie* told me was there imprinted in the days of the *Pharaohs*.

6. The Stones of the biggeſt Pyramid are not equal, for ſome of the undermoſt are four foot high, ſome three foot an and half, and five foot long. The ſtones of the middle are three foot and five inches high, and the uppermoſt ſtones are but two foot high, and three and an half long.

7. The ſides of the Pyramids are not equal; for in the greateſt it is viſible, and ſo in the others, that the north ſide is longer than that which ſtretches from eaſt to weſt.

8. In all the Pyramids there are very deep wells cut in the rock ſquare; as I have ſeen in more than ten.

On the 26th day of *June* I went the fourth time to ſee the Pyramids, in the company of Monſieur *Sabatery* Viceconſul of *Alexandria*.

In the paſſage to old *Cairo*, on the other ſide of the river, I took notice of one thing very remarkable in it's channel; the water was perfectly green, as a cake cover'd over with green graſs. This was the firſt time that I ſaw it of this colour; which cauſed me to ask of the boatmen what this green colour was; they told me, that the river *Nilus* did then putrify, that it had continued ſo fifteen days, and would be ſo five more. Some of them ſaid, that there was none could remember to have ſeen the river ſo green as that year, 1672.

To return again to the Pyramids, I went up this time to the top of the higheſt Pyramid, I entered into the chamber, but ſaw no new thing which could cauſe me either to change or add to my former obſervation. It is needleſs to ſpeak of it's dimenſions, ſeeing ſo many travellers

travellers have already publiſh'd them, as Monſieur *Thevenot* in his *Levant* travels.

From the Pyramids we went to take a view of the caves that are adjoining. There are many, all cut in the ſide of a rock; their outſides are out of order, without any proportion, but their inſide very equal and poliſh'd. In every one there is a deep ſquare well, cut in the rock, where the *Egyptians* did put the body of that perſon for whom the cave was made; for it was their ſepulchre. The walls of many of theſe caves are full of hieroglyphic figures carved in the rock. In ſome they are but ſmall, in others very lively. In one I numbered ſixteen great figures, that repreſented eight men and eight women, holding one another by the hands, with many other ſmall figures or ſhapes, on both ſides.

The great Pyramid is five hundred and twenty foot high upon a baſe of ſix hundred and eighty two foot ſquare; the platform at top is ſixteen foot and two thirds ſquare, and is compoſed of twelve large ſtones, yet this from below appears to the eye a ſharp point. A ſtrong man cannot throw a ſtone from the top, ſo as to make it fall beyond the ſteps or baſis of the Pyramid.

Of the SPHYNX.

WE ſaw next the *Sphynx*, near the Pyramids, on the eaſt ſide. On the top ſtands the head of a woman of an extraordinary bigneſs and height. The *Arabians* call it *Abul-hon*, or *Abul-houl.*

Pliny ſaith, that it was the tomb of King *Amaſis.* I imagine that this *Sphynx* was a ſepulchre, but we cannot underſtand that it belonged to *Amaſis* ; for all the records and traditions of this *Sphynx* are loſt.

That it is a tomb may appear, firſt by it's ſituation, which is in a place that was in former ages a burying place ; and near the Pyramids and mortuary caves. Secondly, it is to be imagined that it was a ſepulchre from it's building. In the hinder part is a cave under ground, of a bigneſs anſwerable to that of the head, into which I have look'd by an entrance that leads into it, ſo that it could ſerve to no other purpoſe, but to keep a dead corpſe.

Some *Franks* have, out of an exceſs of curioſity, climb'd up by the means of rope-ladders, to ſee whether this head was hollow, or maſſy, and they have found it to be hollow, but filled at preſent with ſand.

The neck is worn out round about, which cauſeth men to imagine that it will not be able to ſupport the weight of that great head.

Of the wells where the Mummies *are.*

WHEN we had fully view'd this *Sphynx*, we took the road that leads to *Saccara*, a village, at four hours traveliing from the Pyramids, and about eight from *Cairo* towards the ſouth. The burying-place of the Mummies is near adjoining to this village.

And becauſe it was very late, and that we were to agree with the *Arabians* of the village about the price, the number and quality of the wells that they were to open for us, we ſtopt there all night, and the next morning we took with us twelve horſemen, to guard us, of the *Arabians*; with them we went to this burying place, where the Mummies are in caves under ground.

The firſt well that we ſaw was that of birds embalm'd; when we had cauſed the ſand that ſtops the well's mouth to be removed, through which we were to go down, and from thence to enter into the cave, we cauſed ourſelves to be let down one after another, by tying a double rope about our middles. As ſoon as we were at the bottom, and that every one had lighted his taper, and ſeveral matches that we had brought, we went into the cave creeping upon our bellies. The cave is an alley in the rock, about the height of a man, and about the breadth of a perch, and of an extraordinary length. We found there many other allies on both hands, cut in the rock, where were many large ſtores full of earthen pots, covered over with coverings of the ſame ſubſtance. In theſe pots were embalm'd birds of all kinds, every bird in it's own pot. And as I thought that the remembrance of a cuſtom ſo ancient and ſuperſtitious was worthy of our notice, I brought about half a dozen with me, ſome I have ſent to the

King's library. We found alſo ſome hens-eggs empty, but entire, without any ill ſmell or crack.

When we had view'd ſufficiently this cave, we returned up in the ſame manner that we went down, and found another open'd, called the *Virgin*, which is that was never opened before. According to our orders to the *Arabians*, Monſieur *Tiger* and the others went down in the ſame manner as into the former, I alone could not follow them, becauſe of a *quartan* fever, which had troubled me fourteen months, and took me at that very moment; but I loſt nothing by that; for theſe gentlemen told me at their return, that they found an horrid ſtench and a cloſe air, that put out their candles and their matches alſo, every time that they endeavour'd to light them, which cauſed them to get up again without entring farther. They told me that this well was much deeper than the former.

We cauſed another to be opened, which was not a Virgin-well, as the former, becauſe it was not ſo deep. I ventured into that, notwithſtanding my indiſpoſition.

We found there two Mummies, a great one and a little one of a child, both in coffins; the greateſt was of marble, upon the covering it had the likeneſs of the perſon for whom it was made. We cauſed theſe biers or coffins to be open'd, but found nothing extraordinary, therefore we made no account of them, and left them where we found them.

We went down next into a cave, call'd *The Church*, which was not ſo deep as the former. It was nothing but a long alley under ground, well plaiſtered, and painted all over with hieroglyphic figures round about the ſides. It was almoſt all full of ſand, which cauſed us to creep along upon our knees.

If the reader deſires a proſpect, and a deſcription of this ancient burying-place, let him think upon a boundleſs champain, even and covered over with ſand, where neither trees, nor graſs, nor houſes, nor any ſuch thing is to be ſeen; let him repreſent to himſelf the ſuperficies of this large field full of dry bones of arms, legs, feet, and heads; full of ſcattered pieces of wood of coffins,

fins, of little idols, ſome of wood, others of plaiſter emboliſh'd with green, and mark'd before and behind with hieroglyphic letters. Theſe idols the *Arabians* have taken from the broken Mummies, which they have caſt away. In ſome places you may ſee great tomb-ſtones, full of cyphers and enigmatical figures, that repreſent ſomething of chymiſtry, and of other ſciences and myſteries, and full of ſtrange characters that are no Hieroglyphics. Whilſt I was looking upon this ſpectacle, the *Arabians* brought me two, whereof I cauſed the copies to be drawn as ſoon as I was returned to *Cairo*.

You have here a deſcription of ſome relicts of the grandeur and vanity of the ancient *Egyptians*, and the mournful ſigns of man's mortality. The firſt ſight is able to daſh a perſon newly arrived out of countenance, and to affright him; I mean the ſight of ſo many bones all ſcattered up and down, one would think that here hath been a grievous fight.

In this champain or field here are fifteen Pyramids; three are of an extraordinary bigneſs, which ſeem to have been favoured by time; for they appear entire without much decay. Here is alſo an entrance into every one, that ſhews a long alley which leads to a chamber; Monſieur *de Tiger* went into that which is fartheſt from the village, commonly named *The Pyramid of Rodope*, where he found nothing in the chamber.

This Pyramid is built as a pavillion. The *Franks* ſay, that *Rodope*, a famous ſtrumpet, cauſed it to be built with the money that ſhe had gotten with the loſs of her honour. But this is doubtleſs an error, if it be true what *Pliny* ſaith, that the Pyramid of *Rodope* was but ſmall, though very beautiful; therefore this, which is one of the greateſt in all *Egypt*, cannot be that of *Rodope*. Theſe are the words of *Pliny*: *Supremumque illud ne quis Regum opes miretur, minimam extitiſſe laudatiſſimam à Rodope meretricula factam. Æſopi fabularum Philoſophi conſerva quondam, & contubirnalis hæc fuit, majore miraculo tantas opes meretricio eſſe conquiſitas quæſtu.*

For the others that are in the ſame field, time hath almoſt worn them out; for they are but ſo many heaps of ſand, which have ſcarce the ſhape and ſhadow of what they have been heretofore.

Here is alſo a ſquare heap of very great hewn ſtones. The *Arabians* name it *Maſtabet Faraoün*; for they ſay, that when the *Pharaohs*, Kings of *Egypt*, were to declare and give a new law to the people, they ſtood on the top of this heap. But theſe are the traditions of the poor *Arabians* that have nothing of certainty.

To return to the wells of the Mummies; as ſoon as the *Franks* have viſited any, the wind, or the *Arabians* fill the entry again full of ſand, to get a little money at the ſecond opening: This is the greateſt gain of theſe wretches. The leaſt they take for to open a Virgin-well is thirty piaſters, becauſe they that cauſe the well to be opened, have the liberty to carry away all the curioſities and Mummies that he finds there.

A deſcription of an entire body of a Mummy.

THIS was a long and large body, in a very thick coffin of wood, ſhut cloſe on all ſides; the timber was not at all rotten, and we found it to be Sycamore-wood, which in *Egypt* they call *Pharaoh*'s fig-tree, that does not rot ſo ſoon as other wood. Upon the coffin the face of him that was within it was cut in emboſſed work. Some coffins there are alſo of ſtone, with the face of the perſon within, cut in boſs, and Hieroglyphics all along the length of it. There are two of theſe ſtones in the houſe of Monſieur *Fouquet* at St *Mandé*, and I had two of them alſo, of which one was broken at *Alexandria*, and the other I brought home with me very whole, which weighs betwixt ſeven and eight hundred weight. Some of theſe coffins are made of ſeveral pieces of cloth paſted together, which are as ſtrong as the wooden ones. I have one of this kind in my cloſet, made of above forty cloths glew'd or paſted together in thickneſs, which are not in the leaſt rotten; it is cover'd all over with Idols and Hieroglyphics, painted on a very thin plaiſter, with which the outſide cloth is daub'd over, but it is a little ſpoil'd, the plaiſter in ſome places being rubbed off. Among theſe figures there is a compartment at the lower end, two inches broad, and a foot long, being painted croſs-ways over the coffin, wherein may be ſeen the manner how the ancient *Egyptians* embalm'd dead bodies. In the middle of this compartment there is a long table ſhaped like a lion, on the back of which the body that is to be embalm'd is laid at length, and hard by there is a man with a knife in his hand opening the body; this man hath on a vizard mask, ſhaped like the beak of a ſparrow-hawk, which without doubt was the cuſtom of their embalmers, who made uſe of that kind of mask, that they might not breathe in the corruption that might evaporate from the

the death bodies, as the Phyſicians of *Italy* do at preſent, who in time of a plague never ſtir abroad without a mask of this kind, in the long noſe of which they put perfumes; though I make no doubt, but the mask I ſpeak of is the head of *Oſiris*, which the *Egyptians* repreſented with the head of a ſparrow-hawk, as they did *Anubis* with the head of a dog, the *Nile* with a lion's head, *&c.* But as a ſurer mark that it is an embalming, there are four veſſels without handles upon the aforeſaid table, which could be nothing elſe but the veſſels wherein the neceſſary drugs were kept not only for embalming, as *Balm*, *Cedria*, *&c.* but alſo for the wrapping up and incruſtation of the body, as *Bitumen* and others; by the ſides of the table there are ſeveral perſons ſtanding and ſitting in divers poſtures. Within this coffin is the figure of a naked maid with her arms ſtretched out.

But to return to my firſt diſcourſe. This wooden coffin I mention'd being broken to pieces with hatchets, we found an entire body in it, which lay in this manner: The face was cover'd, as commonly all the reſt are, with a kind of head-piece of cloth fitted with plaiſter, on which the countenance of that perſon was repreſented in gold, and when we took off the helmet, we found nothing of the face remaining, which is commonly reduced to aſhes; I believe it is, becauſe it will not admit of gumming ſo well as the other parts of the body. However, I brought to *Paris* the head of a Mummy whole and entire, but it is all covered with fillets of cloth, ſo neatly fitted, that they hinder not, but one may ſee the ſhape of the eyes, noſe, and mouth. The reſt of the body was ſwathed with little bands of cloth very neatly made, but wrapped about with ſo many caſts and turnings, that I believe there were a thouſand ells in it; and certainly it is ſo rare a way of ſwathing and binding, that I think it cannot be imitated at preſent, as many Chirurgions have acknowledged to me. Along the breſt and belly there was a band of cloth three good fingers broad, and a large foot and an half long, it was faſtened to the other bands, and upon it were ſeveral Hieroglyphics done in gold. I took this writing and folded it up,

that

that I might the more conveniently carry it up with me. I hoped to have found idols in that coffin, knowing that they interred many with their dead, either of ſtone, copper, or green earth, as I have ſeveral that have been found in theſe bodies, but finding none, I thought there might be ſome within his body ; for after they had embowel'd them, they often encloſed idols within their bellies ; for that end I had it broken up, but we could find nothing. I conſidered then that balm which is now quite loſt, it is black, hard, and ſhines like pitch, having much ſuch a ſmell, but more pleaſant, that kept bodies entire, and, I believe, the ſand contributed not a little thereto , for even in the greateſt deſarts of *Arabia*, ſometimes the dead bodies of men and dogs are found entire, who falling aſleep, and ſtaying behind the caravans, are covered over with an ocean of ſand driven by the high winds in which the bodies being bury'd, are by the dryneſs and ſalt that is in the ſand, which dries up all the humidity of them, preſerved entire, and are afterwards found, when another wind blowing, carries off the ſand again. Many think that the bodies ſo dry'd are the true Mummy ; it is a miſtake, and that which Merchants bring into Chriſtendom, to be uſed in medicine, is the Mummy we firſt deſcribed. Near the room I went into there were ſeveral other full of bodies, but ſeeing the entries into them were full of ſand, I call'd to them above to pull me up again by the ſame rope, with which I was let down, being much diſſatisfy'd with my *Moors*, who had open'd ſo ſorry a pit for me. When I was got up I look'd upon my cloth, whereon were characters of gold, but was much vex'd to ſee that all the letters diſappeared, and that by my own fault, becauſe I had folded it together when it was very humid, and ſo all the gold and paint ſtuck to the oppoſite ſides ; whereas I ſhould have brought it it up open and dry'd it in the ſun. But I have others that are finer, which are only a little ſpoiled in the bringing. I brought with me alſo ſome hands of Mummies, which are as entire at preſent as ever they were. I had alſo the good fortune to buy upon the place ſome idols of the *Moors* , who come and ſell them

to

to the *Franks* in the city. Theſe idols are of ſeveral ſorts, and in many poſtures, there are of them of copper, of ſeveral ſorts of ſtone, and ſeveral ſorts of earth alſo; at leaſt I have ſome of all theſe kinds, all which I am very ſure have been taken out of Mummies, and cannot be ſaid to be counterfeit, for beſides that they have not the art to do it, they ſell them at ſo eaſy a rate, that the very materials are worth more. This is all I could obſerve of the Pyramids and Mummies; and hence it appears, that the ancient *Egyptians* ſpent more in their tombs than during their whole lives; and one reaſon they gave for that was, that their houſes were only for living a ſhort time in, and their tombs the palaces that were to be inhabited by their ſouls for many ages. Not far from theſe Mummies, towards the *Nile*, are ſome remains of a large town, which was *Memphis*, the inhabitants whereof were buried there, the ancients never burying their dead within towns, for fear of infecting the air, none but Chriſtians, who mind not that, bury their dead any where. Now, to prove that theſe great ruins are the remains of *Memphis*, *Pliny* affirms it, when he ſays, that the Pyramids are betwixt the *Delta* of *Egypt* and the city of *Memphis* on the ſide of *Africa*. At length were turned by old *Cairo*, and ſaw all that is curious, or worth being ſeen in it.

A Letter from Dublin, *concerning the* Porphyry Pillars *in* Egypt. *By Dr* Huntingdon.

SIR,

YOU engage me after a very undeniable manner, as I perceive by the minutes of your philoſophical ſociety, to ſend you ſome account of the porphyry pillars in *Egypt*; and though I could have ſatisfied your curioſity much better in this matter, had you thought of it when I was amongſt my papers in *Oxford*, yet rather than hazard your good opinion, or give the leaſt pretence of diſreſpect to your worthy company, for whoſe perſons and deſigns I have ſo juſt an eſteem and veneration: I here ſend not what's fit for me to write, or you to read, but what I can remember upon this ſubject.

Nor do I intend to ſpeak concerning the nature or compoſition of ſtones in general, or of porphyry more particularly, but meerly as to matter of fact, ſo far chiefly as it fell under my own cognizance, *i. e.* if you pleaſe, rather like an Hiſtorian than a Philoſopher.

In the firſt place then, I think it may be taken for granted, that there is no ſuch quarry, or rock of ſtone rather, in all the lower parts of *Egypt*; for ſo far as the *Nile* overflows is perfect ſoil. A ſample whereof I hope you ſtill retain, and let me entreat you to be very exact in weighing it this year, that you may be ſure whether it be heavier in the time of the inundation, as is generally believed, than before or after: And when, and in what proportion it increaſes.

The boundaries of this overflow, which are never ten miles from the channel, that I ſaw, generally ſcarce half of it, and in ſome places but a mile or two (the *Delta* ſtill excepted, which is univerſally covered, all but the north ſide to the ſea, and a little to the eaſt for ſome miles above *Damiata*) are riſing hills of ſand, beyond

yond which is perfect desart, upon the *Afric* side, the *Lybian*. [Higher south I have been told, there are rocks nearer the river, and in some places straiten it.] But under those sands is a yielding stone, not much harder than chalk, though not so white, and very easily managed, as at the *Mummies* deep spacious vaults, which were the old repositories for the dead. And the like also may be said of those cells or sepulchres which are hewn purely out of the rocky earth three quarters of a mile on the south of *Alexandria*. Albeit nearer the sea there are stones of a harder kind, and with which they build; but by their mouldering away, as appears by the remains of houses within the walls of the city, 'tis plain they can't endure the weather, which is sufficiently corroding there. The iron which once plated their thick wooden gates being mostly eaten away, and the deep characters upon the sides of these very porphyry pillars exceedingly defaced. Indeed about *Memphis*, *i. e.* by the Pyramids, they have a milder air, and the hieroglyphics cut in those stones will last well enough, till they shall be removed into a rougher: But then they'll crizle and scale, as I found by sad experience. For having procured four stones, the best marked with those figures of antiquity I could meet with, and sent them down to *Alexandria*, in order to their transportation for *England*, I found them, upon my second voyage into *Egypt*, very much injured, being put into the custom-house-yard (where they lie still embargo'd) by the *Aga*, who demanded an intolerable sum for liberty to ship them, as you may remember I told you the story.

But yet farther in the country there are mountains of harder stone: In the *Nitrian*, now the desart of St *Macarius*, and not far from the lake where the latroon or true nitre incrustates upon the top of the water, there are many, and some of them not utterly unlike porphyry. That which nearest resembles it's colour, though not it's consistence, is the vein that produces the eagle-stone, of which there are many in the *Bahr Batama*, a great sandy valley: But these stones are of a different complexion from porphyry, as you may perceive by those I sent you, which also will assist your conjectures of their original.

However,

However, I can't pronounce that there is no porphyry hereabouts; for in the chief monaſtery of the four now remaining (of 366, as many as are days in the longeſt year) dedicated to the Bleſſed Virgin; the two ſtones which ſecure their entrance are of the like, if not the very ſame ſubſtance; which I more particularly obſerved upon the account of their ingenious contrivance; for theſe poor people, lying otherwiſe at the mercy of the roving *Arabs*, with theſe two mill-ſtones (for that's their make) thus make good their gate againſt them, (or rather their paſſage) into which they run them, and then drive a great wooden wedge between them on the inſide, which ſo faſtens them, that they cannot be looſed, but upon the inſide neither. And of ſuch a ſort of porphyry is the noted *Sphynx* (a mighty head and ſhoulders one hundred and ten feet in compaſs) yet ſtanding by the northern Pyramids.

I have indeed been told of the place upon mount *Sinai*, whence this porphyry came, but ſo they ſhew the very rock where the two excellent double rows of pillars in the church of *Bethlehem* were hewn; though I went away ſatisfy'd that it was a quite different ſort of ſtone. Another tells of a pillar of the ſame make yet lying there; and if this be certain you need ſeek no farther. Albeit, I muſt tell you, that the ſtones brought thence with the repreſentation of a buck (it muſt needs be call'd) upon them, ſome of which you had, though reddiſh, are of a much finer and more even texture.

Wanſleben writes of a great many more ſoutherly; but I know him to well to believe all that he ſays for Goſpel. And a more ſober man, Father *Carlo Franciſco d'Orleans*, now ſuperior of the *Capucines* at *Cairo*, who went three hundred leagues up the *Nile* in the year 1569, told me of many temples, ſtatues, and pillars at that diſtance; though I cannot be ſure he ſaid there were any of porphyry. But ſince it was in *Thebais*, why may we not ſuppoſe them of that black, white, and red ſpeckled *Thebaic* marble, famous in the world, and wherewith the leſſer Pyramid perhaps was cruſted, yet to be ſeen upon the ground about it, and when poliſh'd looks finely.

Thoſe

Thoſe which I have myſelf ſeen, are one of them at the *Matarea*, three or four miles eaſt of Grand *Cairo*, and two at *Alexandria*, juſt within the wall upon the north ſide of the city; for *Pompey*'s Pillar, as they call it, half a mile without the gate to the ſouth, is quite of another make and matter; one of theſe is thrown down and broken into pieces, but was of the ſame dimenſions for breadth and thickneſs with the other. The *Franks* call them *Aguglia*'s, the *Engliſh* particularly *Cleopatra*'s needles, but the inhabitants content themſelves with the general name of Pillars. They have no Baſis nor Pedeſtals above ground; and if they never had, they muſt needs be very deep in the earth. The draughts I here ſend you will excuſe all farther deſcription. One of them was very well taken by Monſieur *Brute* a *French Druggerman*, the other by a *Dutch* Painter, who, you will ſee, has but little commended his art.

If you have a fancy, upon the ſight of them, to ſift out the Hieroglyphic character with which they are engraven, perhaps you will find it to be the ab-original *Egyptian* letter, long ſince worn out of common uſe in the country, as the *Samaritan* (ſo it is now generally call'd) was amongſt the Jews; and that it bears proportion with the *China* now in uſe, where each note repreſents a word, or rather an entire ſignification. And moreover, that it is wrought the ſame way too, from the top to the bottom; as you have ſeen in the board I brought from a door in the village *Succara*, which is next to the Mummies, the largeſt piece of *Egyptian* writing, perhaps at this day in *Europe*. I confeſs that in the vaults or Prieſts chambers cut out of the rock, cloſe by the ſecond Pyramid, the whole walls are inſcribed therewith, but I ſpeak of an original. And if all that is there written were but exactly copy'd, it might be then lawful to hope, that the language ſo long ſince dead and bury'd in the houſe of bondage, might have it's reſurrection in the land of liberty.

That

That ſuch vaſt monuments might be removed from place to place, is difficult indeed, but not impoſſible. And if one *Archimedes* (as *Athenæus* preſerves the ſtory for us) could launch the vaſt ſhip of *Hiero*, which all the ſtrength of *Syracuſe* was not able to bring to ſea; what might not many great maſters in the ſame art perform, and upon their own dunghill too? For I may call *Egypt* the mother of the Mathematics.

Beſides, ſome of theſe mountains are near the Red Sea, and *Suſs* from *Cairo* but two or three days, from *Nile* leſs; and how poſſible it is to convey mighty weights by water, let the Obelisks at *Rome* declare; which were all of them brought from this very country; and that ſuch things may be done by land too, tho' not by every one, is plain enough, becauſe we ſee they have been done. At *Baalbec*, which is fourteen hours from *Damaſcus*, for thence I went, accompany'd with Mr *Anth. Balam* and Mr *Jo. Verney*, both now in *England*, whom I thought fit to name for my Compurgators, if you ſhould queſtion the credit of the ſtory; there is a ſtone about ſixty ſix foot long on the north ſide of the caſtle-wall, and two more of ſixty each; and I believe we ſaw the way they travel'd, having left one of their company, tho' not quite ſo big in the road, as a monument thereof to this very day.

If you have got the piece of this *Aguglia*, (for I have nothing here) you will thereby beſt diſcern it's colour and compoſition. It is ſomething more lively than the Porphyry of St *John*'s font (for by that name it is known) at *Epheſus*, much more vived than thoſe four tall ſquare pillars at *Tadmore* (in it's middle age *Palmyra*) which are each of them but of, I think, one piece, whilſt all the reſt, exceeding many, of another ſort of ſtone, are of ſeveral pieces, and round. If you will attribute the clearneſs of their complexion in part to the air, which corrodes them eſpecially upon the north and eaſt; I impoſe not upon the liberty of your reaſon.

If the *Ichnography* of them (which I desire you to reserve for me) won't excuse me from any farther description, I beg your pardon that I have said thus much, and hazarded my judgment to demonstrate my affection, how much I am, and endeavour to be,

Your faithful Friend,

And humble Servant,

R. H.

The cuts of these pillars are not prefixt to this paper, because engraven and publish'd elsewhere. See Philosophical Transactions, Nº 178. p. 1252.

'Monsieur *Cuper*, in his letter to *l'Abbe Nicaise*, 'informs the world, that he had received letters from '*Aleppo*, which say, that some *English* Gentlemen, 'out of curiosity, going to visit the ruins of *Palmyra*, 'had found four hundred marble columns, of a sort 'of Porphyry, and also observed some temples, yet 'entire with tombs, monuments, *Greek* and *Latin* in-'scriptions, of all which he hopes to get copies. '*Journal des Sçavans*, Nº 25, *Anno* 1692.'

A journey from Grand Cairo *to* Mecca.

THE day that the *Emir-Adge* parted from *Cairo*, he encamped in tents, close by the city, and a few days after he encamped at the *Birque*, which is a great pond about twelve miles from *Cairo*, near to which they encamp. This place is the rendezvouz of all the Caravans. The *Emir-Adge* parted from thence with the whole Caravan, Wednesday the eighth of *Auguſt*, it being the cuſtom for the Caravan of *Cairo* to ſet out fifty ſeven days after the beginning of the *Ramadam*, that ſo it may be there punctually at the time. It is very pretty to ſee them encamped in the night time, becauſe of the infinite number of lamps that are in the tents and pavilions. Next day, the ninth of *Auguſt*, the Caravan of the *Magrebins* parted alſo from the *Birque*, and there all of *Barbary*, who intend to make the journey, meet, and make a diſtinct Caravan; which depends not on the *Emir-Adge* of *Cairo*, but have a chief of their own. That Caravan never ſets out, but a day after the Caravan of *Cairo*; they travel commonly by night, and reſt in the day time, as all other Caravans do, that go to other places, that ſo they may avoid the heat, which is almoſt inſupportable; and when the moon does not ſhine, there are men who carry links before the Caravan. In all Caravans, the camels are ty'd tail to tail, ſo that let them but go, and there is no trouble of leading them.

Here I will give the reader an account, how many ſtages there are betwixt *Cairo* and *Mecca*, how many days they ſtay in them, how many hours travelling there is betwixt them, and at what ſtages the waters are ſweet or bitter, all along the way. This little

itinerary I had from a Prince of *Tunis*, who made that journey whilſt I was at *Cairo*. From *Cairo* to the *Birque* it is reckon'd four hours journey; there is freſh water there. From the *Birque* to *Miſana*, that is to ſay *Ciſtern*, ten hours; no water there. From *Miſana* to *Kalaat Aadgeroud*, which is to ſay, the *Caſtle of Sand-pits*, twelve hours and an half; there is bitter water there. From the *Caſtle of Aadgeroud* to *Navatir*, ſeven hours and an half; no water there. From *Navatir* to *Raſtagara*, ten hours; no water there, and the way bad. From *Raſtagara* to *Kalaat el Nabhal*, that is to ſay, the *Caſtel of Palmes*, fifteen hours; there they ſtay a day, and have freſh water. From the *Caſtle of Nabhal* to *Abiar Alaina*, fourteen hours; only bitter water there. From *Abiar Alaina* to *Sath el Acaba*, that is to ſay, the *Plain of the Hill*, fifteen hours; no water there. From *Sath el Acaba* to *Kalaat el Acaba*, that is to ſay, the *Caſtle of the Hill*, (that is upon the ſide of the Red Sea) ſixteen hours, there they ſtay two days and an half, the way is very bad, but they have freſh water. From the *Caſtle el Akabe* to *Dar el Hhamar*, ſix hours and an half; no water there, (*Dar el Hhamar* ſignifies *Aſſes Back*, and it is like the mountain in *Italy*, where there is an inn call'd *Scarga l'aſino*.) From *Dar el Hhamar* to *Scharafe Benigateie*, fourteen hours; no water there. From *Scharafe Benigateie* to *Magare Chouaib*, that is to ſay, the *Grott of Jethro*, fourteen hours; freſh water there; that is the country of the *Midionites*. From *Magare Chouaib* to *Eyoun el Kaſeb*, fourteen hours and an half; freſh water there. It was in that place where *Jethro*'s daughters going to water their cattel, and the ſhepherds offering to hinder them, *Moſes* protected and defended them againſt thoſe who would have hindred them to draw water. From *Eyoun el Kaſeb* to *Kalaat el Moilah*, which is by the ſea ſide, fifteen hours; there they reſt two days and an half, and have freſh water. From *Kalaat el Moilah* to *Caſtel*, eleven hours; bitter water there. From *Caſtel* to *Kalaat Ezlem*, fifteen hours and an half; bitter water there. From *Kalaat Ezlem* to *Iſtanbul*

bel antir, fourteen hours; freſh water there. From *Iſtanbel antir* to *Kalaat el Voudge*, that is to ſay, the *Caſtle of the Face*, thirteen hours and an half; freſh water there. From *Kalaat el Voudge* to *Ekre*, ſixteen hours; no water there but what is bitter. From *Ekre* to *Hank Krue*, that is to ſay, *Gulph*, twelve hours and an half; no water there. From *Hank Krue* (going to *Hhawre*, they enter into the territory of *Mecca*) to *Hhawre*, it is thirteen hours; only bitter water there. From *Hhawre* to *Nabte*, fifteen hours; freſh water there. From thence come the *Nabathean Arabs*, *Eurus ad auroram Nabathæaque regna receſſit.* From *Nabte* to *Hazire*, thirteen hours and an half; no water there. From *Hazire* to *Yanbouh*, that is to ſay *Fountain*, fourteen hours and an half; there they ſtay two days and an half, and have freſh water. From *Yanbouh* to *Soucaif*, thirteen hours; no water there. From *Soucaif* to *Bedar Hunein*, that is to ſay, the moon of *Hunein*, eight hours; freſh water there. *Hunein* was a man that ſhew'd the moon in his well. From *Beder Hunein* to *Ssbil el Mouhſin*, that is to ſay, the *way of Benefaction*, or *Benefit*, fourteen hours; freſh water there. *Rabii* is a ſacred place, that is to ſay, not to be entered into, without being well prepared and purged from all ſin. Hence it is that there are two places which are call'd *Haramein*, *Sacred Places*, to wit, *Mecca* and *Medina*, that is to ſay, which are two holy places, where one ſhould take heed not to ſet his foot, unleſs he be well waſh'd from all ſin. From *Rabii* to *Kawdire*, fifteen hours, no water there. From *Kawdire* to *Bir el fan*, fourteen hours, freſh water there. From *Bir el fan* to *Vadi fatima*, fourteen hours, freſh water there. From *Vadi fatima* to *Mecca* ſix hours.

Of the Aga *ſent to meet the Caravan upon their return.*

ABOUT ſix weeks after the ſetting out of the Caravan of *Cairo*, when they know that it is ready to return from *Mecca*, an *Aga* goes from *Cairo* to guard the freſh proviſions that the people of the country ſend to their friends and relations in the Caravan, every one ſending according to their abilities and friendſhip, all which are well ſealed up, and delivered to thoſe they belong unto. For this effect the *Aga* has many camels with him, and gets conſiderably by the Caravan, which he meets half way. This year it returned on Tueſday the thirteenth of *November*, and encamped at the *Birque*, where the Caravan of the *Magrebins* arrived the day before. Several come to *Cairo* the ſame day, and their friends go as far as the *Birque* to welcome them; whereupon meeting, they kiſs again and again five or ſix times, and all who know them ſalute and kiſs them in the ſame manner; and indeed, for ſome days after there is nothing to be ſeen in the city, but people kiſſing one another, or lamenting their relations who dy'd in the journey, men, women and children, who howl and make fearful geſtures, when they hear the news from the firſt of the Caravan whom they meet. Theſe Pilgrims are forty five days in going, and as much in coming back to *Cairo*, beſides ſome days they ſtay there; but they make but eaſy journeys, it being impoſſible that ſo great a body ſhould march faſt, for they muſt often ſtop to load the camels whoſe loads have fallen off, to unload thoſe that fall or die, or to bury their dead, and a thouſand ſuch other accidents; and when one camel ſtops, all the reſt muſt wait. They travel commonly, as I ſaid, in the night time with links, that they may avoid the heat. In this journey they find but little water, and that exceeding bad too;

as

as for freſh proviſions, they find none, and eat only what they carry along with them ; but the worſt thing they meet with in the journey, are certain hot winds, which ſtifle the breath, and in a ſhort time kill a great many people. The Prince of *Tunis* told me, that in one day ſeveral hundreds died of that wind, and that he himſelf was much afraid, that he ſhould have been one of the number. In fine, in this expedition there died ſix thouſand, what of fatigue, thirſt, and theſe hot winds. In that journey people are to be ſeen riding on camels, and ſinging verſes of the *Koran*, who ſuddenly fall down dead. Thoſe who return with life are ſo altered and extenuated, that they can hardly be known ; and nevertheleſs vaſt numbers of people from all parts yearly perform that pilgrimage, and there paſſes not a year wherein women and little children do not make it. They who have performed that journey are call'd *Adgi*, that is to ſay, Pilgrims, meaning tho' only the pilgrimage of the *Kiaabe*, and they are much reſpected by all as long as they live, and highly credited. The *Emir-Adge* gains much by this journey, for the goods of all that die belong to him, beſides a vaſt deal of other profits that he makes on ſeveral occaſions ; and it is thought, that every expedition he gets above an hundred thouſand piaſters, but this year he got above three hundred thouſand, for many people died. The greateſt prerogative of this office is, that during the whole expedition he is abſolute maſter of the field, and adminiſters juſtice as he thinks fit.

Having in my hands an exact deſcription of *Mecca*, and conſidering that few or no travellers have ſpoken of it with any certainty, I thought it would not be amiſs to add it, and make a particular chapter thereof.

Of Mecca *and* Medina.

MECCA is thirty ſeven days journey from *Cairo*, and all over deſarts; it is a days journey from the Red ſea; the port of it is call'd *Gidde*, which is a little town, wherein are two caſtles on the two ſides of the port, one on each ſide, and the *Turks* ſay that *Eve* lies bury'd there; they ſhew her ſepulchre, which is in length thirty eight or forty ſteps of a man's walk, and hath no other ornament but a ſtone at each end.

Mecca is about the bigneſs of *Marſeilles*, in the middle whereof is the *Kiaabe* or *Beytullah*, that is to ſay, the *Houſe of God*, which the *Turks* ſay, was firſt built by the Patriarch *Abraham*. This houſe is about fifteen foot in length, eleven or twelve in breadth, and about five fathom high. The threſhold of the door is as high from the ground as a man can reach his hand, being within filled up even with the threſhold. The door is about a fathom and an half high, and a fathom wide, and is in the corner to the left hand, when one faces the houſe. This door is of beaten ſilver, and opens with two leaves; they go up to it by a ladder ſupported by four wheels, two whereof are faſtened to the lower end of the ladder, and the other two to two wooden poſts about the middle of it, by means of which wheels the ladder is run to the wall, when any body is to enter into the *Beytullah*.

This houſe has a flat roof, ſupported by three pillars of an octagon figure, which are of Aloës-wood, as big as the body of a man, and about three fathom and a half long; they are of one entire piece each, and yet run in a ſtraight line the length of the building, which is hung with red and white ſtuff, having here and there theſe words upon them, *La Illah Illallah, Mouhammed Reſoul allah*.

At the ſame corner where the door is (but on the other ſide by the wall) is the black ſtone, which they call

call *Hadgiar Aſuad*, and is had in veneration by them, becauſe (as they ſay) *Abraham* ſtood upon it when he built that houſe, and that it ſerved him for a ſcaffold, to the end he might make no hole in the wall, it riſing higher or lower as he pleaſed, and being for that purpoſe brought him by the angel *Gabriel*.

There is a court about this houſe, which the *Turks* call *Haram*, and it is encompaſſed with walls, with three rows of pillars, and arches on the inſide of it. The four ſects of *Mahometaniſm* have their places of prayer in this court, which are the *Haniſi*, *Chafii*, *Maliki*, and *Hambeli*, each in one of the four parts of the court, with their faces turned always towards the *Beytullah*, or *Houſe of God*.

This houſe is begirt with two belts of gold, one below, and the other on high. On one ſide of the terraſs that covers the *Beytullah* there is a ſpout of beaten gold, about a fathom long, that jets out, to carry off the rain-water that falls upon the terraſs.

The ſame houſe is covered on the outſide with hangings of black ſilk, which is a kind of damask, and every year there are new ones ſent from *Cairo*, at the charge of the Grand Signior.

Ten days journey from *Mecca*, upon the road to *Damaſcus*, is the city of *Medina*, three days journey from the Red Sea; the port of it is call'd *Iambo*, which is a little town of the ſame ſhape and bigneſs as *Gidde*.

Medina is about half as big as *Mecca*, but it hath a ſuburb as big as the town itſelf; much about the middle of that town there is a Moſque, in a corner whereof is the ſepulchre of *Mahomet*, covered in the ſame manner as the monuments of the *Turkiſh* Emperors are at *Conſtantinople*. The ſepulchre is in a little tower, or round building, covered with a dome, which the *Turks* call *Turbe*. This building is quite open, from the middle up to the dome, and all round it there is a little gallery, of which the out-ſide wall has ſeveral windows with ſilver grates to them, and the in-ſide wall, which is that of the little tower, is adorned with a great number of precious ſtones, and that place which anſwers to the head of the tomb. There are rich things there alſo, of an ineſtimable value, ſent by the *Mahometan* Kings, during ſo many

ages

ages, which are faſten'd within this gallery, all round the ſaid turret. Among others, at the place which anſwers to the head of the tomb, there is a great diamond, half as long as ones fore finger, and two fingers broad, over which is the diamond which Sultan *Oſman*, the ſon of Sultan *Aſhmet*, ſent thither, and is equal to that which the *Ottoman* Emperors wear on their finger. Theſe two diamonds were heretofore but one, which Sultan *Oſman* cauſed to be ſaw'd in two in the middle. Lower down there is a half moon of gold, ſet with diamonds of great worth.

The Pilgrims ſee not *Mahomet*'s tomb, becauſe that turret wherein it is encloſed hath no windows, being only open above, as hath been ſaid; but ſuch as make any ſtay at *Medina* have liberty and leiſure to enter into the *Turbe*, and ſee it, when there is no clutter of ſtrangers there, that is to ſay, three or four months after the departture of the Pilgrims, who ſee no more but the aforeſaid gallery, and the riches that are within it, thro' the ſilver grates of the windows, which we mention'd before. Thoſe then who enter into the *Turbe*, ſee that the tomb hangs not in the air, as many have falſly written, and (which is more) never did hang ſo, but is upon the flat ground raiſed and cover'd like the tombs of *Turkiſh* Emperors and Baſhaws.

The *Turbe* is hung all round with hangings of red and white ſilk, like damask, which cover all the wall, except at the place where the great diamonds are, for there they are tuck'd aſide, that the diamonds may not be cover'd. Round all theſe hangings are the aforemention'd words in characters of gold, *La Illah Illallah*, *Mouhammed Reſoul allah*. Theſe hangings are renew'd every ſeven years by the *Ottoman* Emperors, unleſs when a new Omperor ſucceeds, before the ſeven years be accompliſh'd; for in that caſe the Emperor renews them ſo ſoon as he comes to the throne.

The door by which they enter into the gallery is of ſilver, and ſo is the other that goes out of the gallery into the *Turbe*.

When the Pilgrims (to the number of two hundred thouſand ſouls) are come to *Mecca* at the uſual time, which is a ſhort while before the little *Bairam*, and that

that it is the day before the vigil of the ſaid *Bairam*, they go and lie at a place call'd *Myne*, half a league from *Mecca*, and next day being the vigil of *Bairam*, they go half a league farther off, to another place call'd *Arafa*, which is a great plain, in the middle whereof there is a rock, or riſing hillock, and on the top of it a *Member*, or place for preaching in, into which ſteps a *Scheikh*, who preaches to all the people about in the plain.

The Pilgrims being return'd to *Mecca*, divide themſelves in ſeveral Caravans, becauſe of the different countries they come from, and are to go back to them again. TheCaravan that met at *Damaſcus*, upon their return paſs by *Medina*, and viſit *Mahomet*'s tomb, ſeeing it is upon their road. Of the reſt, thoſe who are prompted by devotion go thither, but a great part return back to their ſeveral countries, without turning out of their way to viſit the ſaid ſepulchre, their law not obliging them to that, as it does to viſit the other places above mention'd; ſo that they are groſly miſtaken, who have affirm'd, that the pilgramage of the *Turks* is to the ſepulchre of *Mahomet*, who oblig'd them to it. For that falſe Prophet told his followers, when he drew near his death, that if any one returning from *Mecca*, had the curioſity to come and ſee his ſepulchre, he ſhould ſay a *Fatha* for his ſoul (which is a prayer taken out of the *Koran*, reſembling in ſome manner our *Pater Noſter)* and be gone. *Mecca* is the place of *Mahomet*'s birth, *Medina* of his burial.

An Extract of a Journey thro' part of Arabia Felix, *from the copy in* Ramuſio's *collection.*

WE travell'd in moſt places of *Arabia* by the help of a compaſs, and were forty days and forty nights in going between *Damaſcus* and *Mecca*, ; port *Ziden* is forty miles diſtant from *Mecca*, from whence it receives the greateſt part of it's proviſions by the Red Sea, from *Egypt*, *Æthiopia*, and *Arabia Felix*, the numbers of Pilgrims and camels being incredible, and freſh water very ſcarce, and as dear as wine in *Europe*.

I ſtole

I ſtole away ſecretly from *Mecca* in the diſguiſe of a *Mammaluck*, to *Ziden*, in order to paſs round *Arabia* by ſea into *Perſia*. *Ziden* contains about 500 houſes; there lay at anchor almoſt 100 brigantines and foyſts, with divers barks of ſundry ſorts, both with and without oars. After ſix days ſailing we came to *Gezan*, a fair commodious port full of veſſels; the ſoil is very fruitful and delicious, abounding with many rare fruits and flowers; the inhabitants for the moſt part go naked. Leaving *Gezan*, in the ſpace of five or ſix days, we reach'd an iſland named *Camaran*, ten miles in circuit; in it is a town of 200 houſes, the inhabitants are *Mahometans*; it hath great ſtore of fleſh and freſh water; the haven is eight miles from the continent, and is ſubject to the Sultan of *Arabia Felix*. In two days ſailing we came to the mouth of the Red Sea.

The day after our arrival at *Aden*, I being ſuſpected for a *Portugueſe* ſpy, was caſt into heavy chains, and thrown into Priſon: After fifty five days Impriſonment, I was ſet upon a camel with my ſhackles, and in eight days journey came to *Rhada*, a city where the Sultan then lay with 30000 men, to make war againſt the Sultan of *Sana* three days diſtant from *Rhada*. The Sultan's guard were *Æthiopians*, with ſhort broad ſwords, painted targets and darts, ſlings and ropes made of cotton. Having obtained my liberty, I paſs'd through *Almacaran* and *Laghi*, to *Aden*, where I embark'd for *Perſia*.

In this journey I obſerved many monkeys, lyons, ſheep with prodigious great tails; variety of ſpices, ſugars, and a ſort of grape without ſtones, very delicious; many ſtrange gum-trees, as the Balſam, the Myrrhe, Frankincenſe, Coffee, Cocoes, *&c.*

Some obſervatious made by Sir Henry Middleton *and other* Engliſhmen, *in* Arabia Felix, *when they were moſt treacherouſly ſeized, and led priſoners from* Moha *and* Aden *up to* Zenan. *Alſo Captain* Payton's *and Captain* Heyn's *obſervations in ſome parts of* Arabia Felix.

WE were fifteen days in going from *Moha* to *Zenan*, which is about 180 miles diſtant N. N. W. it lies in 16 degrees and 15 min. Lat. We were carried about our Chriſtmaſs-time, and were almoſt ſtarved with cold, there being hoary froſts and ice at *Zenan*; ſome of our men got furrs, this was wonderful in ſuch a latitude; we fed much upon *Dates* and *Plantanes*.

Zenan appeared to me bigger than *Briſtol*, it's ſituation is in a ſtony valley, encompaſs'd with high hills, with many gardens and places of pleaſure. The buildings are of good ſtone and lime.

February the ſeventeenth, we obtain'd our liberty, and began on the eighteenth our journey from *Zenan* to *Moha*; that night we came to *Siam*, 16 miles, ſome on aſſes, others on camels; on the nineteenth to *Surage*, 18 miles; on the twentieth to the city *Damare*, in a plentiful country 20 miles from *Surage*; on the twenty firſt we arrived at *Ermin*, 15 miles, here we ſtaid the twenty ſecond; on the twenty third we came to *Nagual Samare*; the twenty fourth to *Mohader*, 13 miles from *Nackelſamar*; on the twenty fifth to *Rabattamain*, 16 miles from *Mohader*; here they make opium of a poppy, but it is not good. The twenty ſixth we came to *Coughe*, call'd *Meifadine*, 16 miles from *Rabattamain*. On the twenty ſeventh we were at *Tayes*, half as large as *Zenan*, here they make *Indigo* out of an herb. *March* the firſt, we travell'd from *Tayes* to *Eufras*, 16 miles diſtant; the ſecond to *Aſſambine* 11 miles; on the third to *Accomoth*; on the fourth to *Mouſa*, 17 miles; here we obſerved them ſteeping the *Indigo* plant; on the fifth we got to *Moha*.

Moha

Moha is leſs than *Tayes*, but very populous, it ſtands cloſe by the ſea in a ſalt and ſandy ſoil, unwall'd; yet it hath platforms and forts; abundance of ſhipping reſort thither from *India*, and great Caravans by land from *Syria* and *Mecca*, to trade and exchange commodities.

Aden is the greateſt port of *Arabia Felix*, it is ſituated at the foot of vaſt high mountains, which riſe up with pikes, and run with great promontories into the ſea; theſe hills were call'd *Cabubarre*, according to the journal of Don *John* of *Caſtro* the *Portugueſe*. Captain *Dunton*, of Sir *Henry Middleton*'s fleet, obſerved *Aden* to lie in 12° 35′ of N. Lat. The variation weſterly was 12° 40′. It flows upright between 6 and 7 foot water on the change day. The canoes came about the *Engliſh* ſhips with *Indigo*, *Olibanum*, and *Myrrhe*, but none trade with them by reaſon of their treachery. *Aden* has been a great city of above 6000 houſes, but Captain *Dunton* found the buildings much decay'd, and many of them ſunk. Captain *Sharpeigh* was the firſt *Engliſhman* that ever landed at *Aden*, he had been there 16 months before, in the year 1610.

The afore-mention'd parts of *Arabia Felix* were at that time under the ſubjection of the *Turks*, who had got poſſeſſion of them from the *Arabians*, by tricks and treachery, whom they kept in awe by many caſtles built on hills and paſſes, and by the many captives they always kept as pledges. Sir *Henry Middleton* obſerved many of the mountainous parts to be under the dominion of the *Arabians*, who are very populous in all the places where he paſſed, and are at frequent wars with the inſolent *Turks*, who pretended ſecret orders from the Grand Signior, to deſtroy all Chriſtians that came aſhore, leſt they ſhould go up to *Mecca* and *Medina*, to ranſack and burn them.

Capt. *Walter Payton*, in the year 1613, found great hoſpitality and ingenuity in ſome parts of *Arabia Felix*, nearer the *Perſian* gulph, eſpecially at *Doffar*, a very good road for ſhips, and a fair city, where the *Arabians* preſented his crew with bullocks, ſheep, hens, goats, ſugar-canes, plantanes and cocoes. This *Cape* ſtands in 16° 38′ of N. Lat. and is free from the *Turkiſh* yoke.

Capt. *Edward Heyns* anchored before *Moha* or *Mocha*, in *Arabia Felix*, *An. Dom.* 1618, the governor ſent him,

as

as preſents, a young bullock, two goats, mangoes, limes, cucumbers, water-melons, quinces, rack made of rice, *&c.* He went freely aſhore, and found it a very neat, populous and flouriſhing town, built of brick and ſtone, curiouſly plaiſter'd over like *Paris*, two ſtories high with flat roofs and terraſſes on the top, whereon they build ſummer-houſes with canes and matts, wherein they ſleep and receive the freſh breezes in the great heats. They excus'd the cruelty to Sir *H. Middleton*, laying it on the cruel governor at that time.

Of the ways and roads between Egypt *and* Ethiopia.

IN the month of *October* an embaſſador of *Ethiopia* came to *Cairo*, with ſeveral preſents for the Grand Signior, and among others an aſs that had a moſt delicate skin, if it was natural, for I will not vouch for that, ſince I did not examine it. This aſs had a black liſt down the back, and the reſt of it's body was all begirt with white and tawny ſtreaks, a finger broad a piece; the head of it was extraordinary long, ſtriped and partly colour'd as the reſt of the body; it's ears like a buffle's, were very wide at the end, and black, yellow, and white; it's legs ſtreaked juſt like the body, not long ways, but round the leg, in faſhion of a garter, down to the foot, and all in ſo good proportion and ſimetry, that no lynx could be more exactly ſpotted, nor any skin of a tyger ſo pretty, this may be the *Zembra*. The embaſſador had two more ſuch aſſes, which dy'd by the way, but he brought their skin with him, to be preſented to the Grand Signior, with the live one. He had alſo ſeveral little black ſlaves of *Nubia*, and other countries, confining on *Ethiopia*, *Civet*, and other coſtly things for his preſent. Theſe little blacks ſerve to look after the women in the Seraglio, after that they are gelded. The embaſſador was an old man, and had the end of his noſe, part of the upper and under lip cut off, but was otherwiſe a ſhapely man, and of a very good preſence; he was cloathed after the *Coptiſh* faſhion, wearing a turban like them, and

and ſpoke very good *Italian*, which gave me the opportunity of converſing with him; he told me his name was *Michael*, that he was a native of *Tripoly* in *Syria*, and that he had made three or four voyages into Chriſtendom; that eighteen months before he had parted from *Gontar*, the capital city of *Ethiopia*, and was ſo long retarded by the way, becauſe of the contrary winds he met with on the Red Sea, by which he came. That of an hundred perſons whom he had brought along with him, of his own ſervants, and the ſlaves he was to preſent to the Grand Signior, thirty or forty were dead. If he had come by land, he had not been ſo long by the way; for from *Gontar* to *Schouaquen* it is about ſix weeks journey, and from *Schouaquen* to *Cairo* forty or fifty days by camels; but he could not take that way becauſe of his train. He told me many things relating to the kingdom of *Ethiopia*, which I ſhall here give the reader an account of.

But firſt, of the ways of paſſing out of *Egypt* into *Ethiopia*. The Merchants ſetting out from Grand *Cairo*, are carry'd up the *Nile* againſt the ſtream, as far as *Monfallot*, and thence travelling in Caravans, firſt come to *Siint*, and ſo in order to the following towns: *Wack* three days journey; *Meks* two days; *Scheb* three; *Sellim* three; *Moſchu* five; *Dungala* five, accounted to be the Metropolis of *Nubia*, then they come into the kingdom of *Sennar*; from *Dungala* they travel to *Kſhabi*, three days journey; *Korti* three more; *Trere* three; *Gerry* one; *Helfage* one; *Arbatg* three; *Sennar* four; from *Sennar* in fourteen days they arrive at the confines of *Habeſſinia*, the entrance is call'd *Tſhelga*. The paſſage by ſea is various, for the Merchants embark in ſeveral ports on the Red Sea, as *Sueſſo*, *Gidda*, *Alcoſſir*, and ſo coaſt it to *Suaquena* and *Matzua*. The ſafeſt way of travelling into the kingdom of *Preſter John*, is with ſome metropolitan or embaſſador. Some land at *Baylar*, a port belonging to the King of *Dengala*, in amity with the *Habeſſins*, but the journey thence by land is tedious, and infeſted by the *Gallons*. 'Tis but three months travel by land from Grand *Cairo* to *Gontar*, the chief city of *Ethiopia*.

Of

Of Ethiopia: *By* Michael *of* Tripoly, *Embaſſador from the* Habeſſine *Emperor to the Grand Signior.*

ETHIOPIA, or the country of the *Abyſſins*, called in *Arabic Abeſch*, from whence comes the word *Abyſſin*, is a great empire, being above ſeven months travel in circuit: On the eaſt ſide it is bordered by the Red Sea, and *Zanguebar*, on the ſouth with *Zeila*, *Avouſa*, *Naria*, *&c.* On the weſt by the country of the *Negroes* and *Nubia*, and on the north, with the country of *Nubia* and *Bugia*, becauſe to come from *Ethiopia* into *Egypt*, one muſt croſs *Nubia* down the *Nile*. About an hundred years ago, *Greyu Mahomet*, King of *Zeila*, of which the inhabitants are all *Moors*, invaded *Ethiopia*, and forced the King to ſave himſelf on a mountain, from whence he ſent to demand aſſiſtance of the King of *Portugal*, who immediately ſent it him, but hardly was he who commanded theſe auxiliaries enter'd the country, when he reſolved to return back again, finding that they eat raw fleſh there: However, his brother Don *Chriſtopher* had more courage, and would not return without doing ſome exploit: He marched up into the country with about three hundred muſqueteers, fought, vanquiſhed, and killed the *Mooriſh* King, and then re-eſtabliſhed the lawful King of *Ethiopia*: For reward of which ſervice, the King of *Ethiopia* gave lands and eſtates to all the *Portugueſe* that ſtaid within his dominions, and their offspring are ſtill in that country. The father of this preſent King was a Catholic, but he dying about thirty odd years ago, the Queen his wife, who was a great enemy to the *Jeſuits*, and no Catholic, and who ſuffered impatiently, that they ſhould govern, as they pleaſed, the late King her husband, wrought upon her ſon that ſucceeded him, to perſecute all the *Roman* Catholics, in ſuch a manner, that the *Jeſuits* were obliged to make their eſcape, and he put to death all

the Capuchins whom he found. Since that time, three Capuchins more were put to death at *Schouaken*; for the King of *Ethiopia* knowing that they had a mind to come into his kingdom, ſent to the Governor of *Schouaken* praying him to put to death thoſe three religious *Franks*. The Governor of *Scouaken*, cauſed their heads to be immediatey ſtruck off, and ſent them to the King of *Ethiopia*, who, as a reward, made him a preſent of three bags of gold duſt, promiſing him as many bags of gold duſt, as he ſhould ſend him heads of *Franks*. And fifteen or ſixteen years ſince, two others have been put to death in the province of *Oinadaga*, whoſe names were Father *Fioravanti*, and Father *Franceſco*. In ſhort, this King is a declared enemy to all *Franks*, whom he accuſes of being heretics, and of having conſpired to put the crown upon the head of one of his enemies: So that a *Frank* who would go into that country, muſt paſs for an *Armenian* or *Cophte*, for the King and his people are of the *Cophtiſh* Religion. They believe but one nature in *Jeſus Chriſt*. At the end of eight days they circumciſe as the *Jews* do, and baptize a fortnight after. Before the *Jeſuits* went thither, they baptized none before they were thirty or forty years of age. They ſay maſs at the *Cophtes* do, but their church books are in the *Ethiopic* language. Their Patriarch depends on the Patriarch of *Alexandria*, and when the Patriarch of the *Abyſſines* dies, they ſend deputies to *Alexandria*, to entreat the Patriarch to ſend them another, and he convocating his Clergy, chuſes out the fitteſt among them, whom he ſends, but is never any more heard of in *Egypt*, till he be dead.

There are four Kings that pay tribute to the King of *Ethiopia*, to wit, the King of *Sennar*, who pays his tribute in horſes. *Sennar* is a very hot country. The King of *Naria*, who pays his tribute in gold. The King of *Bugia*, and King of *Dangala*. *Naria* is a good country, and in that country are the mines out of which they have the gold that paſſes on the coaſts of *Soffala* and *Guiney*. Theſe mines are not deep, as in many other countries. From that country alſo comes the civet. I think it will not be amiſs here to

ſay

ſay ſomewhat of Civets, which ſo rare in our country, as that they deſerve to be taken notice of where one can find them. They are called Civet Cats, come from *Naria*, (as I juſt now ſaid) and are taken in ſnares. The *Jews* in *Cairo* keep many of them in their houſes, where for buying a few drachms of civet one may ſee them. It is a beaſt almoſt as big as a good Dog: It hath a ſharp ſnout, ſmall eyes, little ears, and muſtachios like a Cat: The skin of it is all ſpotted black and white, with ſome yellowiſh ſpecks, and hath a long buſhy tail, almoſt like a Fox. It is a very wild creature, and I believe the bite of it would put a body to no ſmall pain. The *Jews* keep them in great ſquare wooden cages, where they feed them with raw mutton and beef, cut into ſmall pieces. When they would get from them that which is called civet, and is the ſweat of this beaſt that ſmells ſo ſweet, they make him go back with a ſtick, which they thruſt in betwixt the bars of the cage, and catch hold of his tail; when they have that faſt, they take hold alſo of his two hind legs, pulling him half out of the cage by the door, which falls down upon his back, and keeps him faſt there, then another opens a certain cod of fleſh that theſe beaſts have, which is ſhaped like a ſplit gyſerne, and with an iron ſpatula ſcrapes all the ſweat off it within. The males have that piece of fleſh betwixt their ſtones and yard, which is like a Cat's. The females have it betwixt their fundament and privities, and it is emptied of the ſweat but twice a week, each beaſt yielding about a drachm at a time, by what I could diſcern. When that ſweat, or excrement is taken out, it is of whitiſh grey, but by little and little, in ſome ſhort ſpace, it turns to a very brown colour. It ſmells very ſweat at a diſtance, but near hand it ſtinks and cauſes a head-ach. There are as many kinds of civet ſweat, as there are of Civet Cats, for it is more whitiſh, greyiſh, or yellowiſh, and drier in ſome than in others, and yet they mingle all together. After all, it is in vain to think to have pure civet, for the *Jews* falſify it; and if a man imagine it to be pure, becauſe he has ſeen it taken from the beaſt, he is miſtaken, for before people come to their houſes, they rub the inſide of that piece of fleſh, with

a little oil, or ſome ſuch ſtuff, that ſo the ſweat and it together may make more weight, but when nobody is preſent, they take it out pure, and mingle it afterwards. To find out the truth of this, I went one day to the houſe of a *Jew* that kept Civet Cats, without giving him notice before, (for becauſe I had bought a little of him, and promiſed to come again another time, he asked me as often as he ſaw me, what day I would come) and having deſired him to get me ſome freſh civet, he told me, that it was not the day he uſed to take it out; and having returned without acquainting him before, upon one of the days when he ſaid he was accuſtomed to gather it, he refuſed then alſo to do it, pretending buſineſs, which confirmed all that had been told me of that matter. In the mean time they hold theſe beaſts very dear; for having asked that *Jew*, and others alſo, how much they would have of me for a Civet Cat, they all told me, an hundred chequins. *Dangala* is the capital city of *Nubia*, the King of *Dangala* is King of the *Barberins*, who are a kind of blacks, of the Muſulman religion, that came in crowds to *Cairo*, to get ſervices; they are ſomewhat ſilly, but very faithful, and ſerve for a ſmall matter, for two maidins a day, or a maidin and their diet: You may make them do whatſoever you pleaſe. They wear a blew ſhirt, plat all their hair in treſſes, and then rub it over with a certain oil, to keep their head from being louſy. At *Cairo*, when thay have any falling out, they go before the *Scheiks* of their own nation, who make them friends, and if they think it convenient, adjudge them to pay a fine, with which they feaſt and make merry together. They are great lovers of Crocodiles fleſh; and when any *Frank* has got one for the skin, they come and beg the fleſh, which they dreſs with a pretty good ſauce. When theſe blades have ſcraped together ten or twelve piaſtres, they return home again wealthy to their own country, provided they eſcape being robbed by the *Arabs* upon the way, who many times ſerve them ſo, therefore they commonly return in companies, as they came. The King of *Dangala* pays his tribute to the King of *Ethiopia* in cloth. The provinces of *Ethiopia* are *Gouyan*, (where the King keeps a Viceroy)

Beg-

Beghandir, *Dambia*, *Amara* (which is a great province, full of mountains and good caſtles) *Damoud Tegre*, and *Barnegas*. Beſides, there are ſeveral provinces governed by Princes, who are vaſſals to the King of *Ethiopia*. In ſhort, the kingdom of *Ethiopia* comprehends twenty-four *Tambours*, or Vice-roys. The capital city is called *Gonthar*, and is in the province of *Dambia*. *Ethiopia* (as the Embaſſador told me) is as cold as *Aleppo* or *Damaſcus*, only the countries near the Red Sea, and the country of *Sennar* are hot. The King of *Ethiopia* has above an hundred wives, and keeps no Eunuchs to look after them, becauſe they look upon it as a ſin to geld a man; ſo that the women have the ſame liberty there as in *Chriſtendom*. He is a King of very eaſy acceſs, and the pooreſt have the freedom to come and ſpeak to him when they pleaſe. He keeps all his children on a mountain, called *Ouhhni*, in the province of *Oinadaga*, which is a mountain two days journey diſtant from *Gonthar*; there is a place like a ciſtern on the top of the mountain, into which they are let down every night, and taken up again in the day-time, and ſuffered to play and walk about. When the King dies, they chuſe out one of the wittieſt of them, and make him King, without any regard to birthright; and when he comes to have children, he ſends his brothers priſoners to ſome other place, and places his children at *Ouhhni*. The place where the Kings are buried, is called *Ayeſus*, and is a kind of grott, where the aged are laid in one ſide, and the young in the other. Heretofore there was a church there of the ſame name, in time of the Jeſuits; and in the ſame place there is a library. The Embaſſador aſſured me, that he had been in that library, and I fancy it is the old library of the ancient *Ethiopians*. *Ethiopia* is a good and fertile country, producing wheat, barley, *&c.* The greateſt deſarts of it are not above three or four days journey over; and nevertheleſs, when the King makes any progreſs, he lodges in tents. The houſes of the great lords are like thoſe of *Cairo*, that is to ſay, very mean, in reſpect of the houſes of *Europe*, and the reſt are only of mud. The country affords men of all trades, except watch-makers. They have no camels there, but mules,

aſſes, oxen, and horſes. All the people of this country eat raw fleſh, except the King, who has it dreſs'd, and drinks wine of grapes; the reſt drink only wine made of millet, or ſaraſin wheat, but as ſtrong as ours, and brandy made of the ſame grain. They are cloathed after the faſhion of the *Franks*, and wear cloth, velvet, and other ſtuffs imported to them by the Red Sea. They have harquebuſſes from the *Turks*, and of thoſe people there are not above three or four hundred who ſerve in the wars with harquebuſſes. In trading, they make no uſe of coined money, as the *Europeans* do, but their money are pieces of fifteen or twenty *Pics* of cloth, gold, which they give by weight, and a kind of ſalt, which they reduce into little ſquare pieces like pieces of ſoap, and theſe paſs for money. They cut out that ſalt upon the ſide of the Red Sea, five or ſix days journeys from *Dangala*, as you go from *Cairo*, and the places where they make it are called *Arho*. Among them is the nation of the *Gauls*, whom in *Ethiopic* they call *Chava*, and are a vagabond people in *Ethiopia*, as the *Arabs* are in *Egypt*. Theſe *Gauls* are rich in cattle, and are always at wars with the *Ethiopians*. They have no harquebuſſes, nor other fire arms, but make uſe of lances and targets. After all, they ſpeak ſo many different languages in *Ethiopia*, that the Embaſſdor ſaid to me, *If God hath made ſeventy-two languages, they are all ſpoken in* Ethiopia. I asked his Excellency if he knew any thing of the ſource of the *Nile*, and this he told me concerning it: The head of *Nile* is a well that ſprings out of the ground in a large plain, where many trees grow; this fountain is called *Ouembromma*, and is in a province called *Ago*. It makes that a very delightful place, caſting up water very high in ſeveral places: And this Embaſſador of *Ethiopia* aſſured me, that he had been above twelve times with the King of *Ethiopia* to ſpend ſeveral days about that fountain, which is twelve days journey from *Gonthar*.

More Obſervations of Ethiopia, *by Father* Lobo, *Father* Alvarez, *Father* Tellez, *and others; extracted from their* Portugueſe *voyages.*

THE rains begin to fall in *June*, and continue *July*, *Auguſt*, and part of *September*, which make the *Nile* ſwell and overflow in thoſe months. Father *Tellez* ſays, the mountains of *Habeſſimia* are much higher than our *Alps* and *Pyrenean* hills; theſe render the country more temperate and healthful, and make that torrid climate tolerable to the *European* bodies: There is plenty of good ſprings and herbage. In the midſt of the plains there riſe up many ſteep rocks of wonderful figures and ſhapes, on the tops whereof are woods, meadows, fountains, fiſh-ponds, and other conveniences of life: The natives get up to them by ropes, and crane up their cattle: Theſe are like ſo many fortreſſes, which defend the natives againſt the ſudden incurſions of barbarous nations on all ſides.

This kingdom abounds with metals, but they neglect to work them, leſt *Turkiſh* or other invaſions ſhould follow, if ſuch baits were diſcovered. Their winter is from *May* to *September*, the ſun then paſſing and repaſſing perpendicular over their heads. During this ſeaſon, once every day it rains torrents, and and thunders moſt violently, which are accompanied ſometimes with ſudden and furious hurricanes.

The Jeſuits reſiding in the province of *Zambea*, obſerv'd both the poles, the antartic higher with his croſs ſtars: In this tract of heaven, there is, as it were, a cloud, or blot full of little ſtars, as our *Via Lactea.*

The animals of this vaſt kingdom are, the *Hippopotamus*, or hiver-horſe, which makes great devaſtation in their plantations, Crocodiles, *Rhinocerots*, Elephants,

Lyons, Tygers, Panthers, *Camelopardalus*, *Gazels*, *Zembra*'s, Civet Cats; great varieties of Monkeys, Apes, and Baboons; Oſtriches, *Caſſowars*, Turtles, Locuſts in prodigious numbers. The ordinary trees are, the Date, Coco, Tamarind, *Caſſia*, Oranges, *Muſa*, or Plantane, Cotton trees, with many others peculiar to the climate and region.

In one year they will have three ſeveral crops of rice, millet, tef-ſeed, (their common food, ten times leſs than muſtard ſeed) of wheat, and other *European* grain, yet the locuſts often devour all, and bring on famines.

They make a drink of honey, burnt rice, water, and a wood call'd *Sardo*. They have no mills, but grind all their grain with the hand.

Great caravans paſs up and down the country, to and from the ſea ports, with merchandiſe. In many places the towns and villages are extremely thick, and very populous.

Snow ſometimes lies on the high mountains of *Ethiopia*, eſpecially thoſe called *Semain* and *Sallent*, or the *Jews* hills. This part of *Afric* called *Habeſſinia*, is much the higheſt of that quarter of the world, the great rivers running eaſt, north, and weſt, as *Hawas*, *Hanazo*, the *Nile*, *Niger* or *Gambia*, the *Zaire*, *&c.* taking their riſe in it.

Ludolfus in his late learned Commentaries on his *Ethiopic* Hiſtory, figures ſeveral animals proper to theſe *African* regions; as, 1. *Tygris orbiculis minutis variegata.* 2. *Tigris maculis virgatis.* 3. *Pardus maculis ſeu ſcutulis varius.*

The *Habeſſine* ports towards the Red Sea are very ill guarded, therefore the *Turks* are in poſſeſſion of *Arkiko* and *Matzua*. The *Habeſſines* are not addicted to navigation, they trade only with the *Arabians*, and carry their goods to *Suaquena*, *Arkiko*, and *Matzua*: The *Arminians* often get entrance into the country, where they are very well received.

The *Arabians* come in their barks croſs the Red Sea, from *Mocha*, *Aden*, *Ziden*, *Cameron*, and other ports. Few of the *Habeſſines* paſs over into *Arabia*, and when they do, they diſſemble their religion, and diſguiſe themſelves in the habits of Muſulmans. This comes from

Hubert

Hubert Klock, in his letters to the *Dutch East India* Company. *Anno* 1685.

Father *Hyeronymo Lobo* obſerv'd the Red Sea to be navigable only in the middle, in which are ſome ſmall iſlands and rocks above water, of little danger in clear weather: The two ſhoars of *Arabia* and *Ethiopia* are of very bad paſſage, full of ſhoals, rocks, and corals. The entrance of this ſea is the cleareſt and deepeſt on the ſide of *Arabia*, and is the ordinary paſſage for ſhips of burthen, the other part of the mouth towards *Ethiopia*, is full of flats and ſhoals, ſo that none ventures through but little veſſels: The pearl-fiſhing is near the iſland of *Daleca*. On ſeveral parts of this ſea we obſerved abundance of reddiſh ſpots made by a weed reſembling *Cargaco* (or *Sargoſſo*) rooted in the bottom, and floating in ſome places. Upon ſtrict examination it proved to be that which we found the *Ethiopians* call *Sufo*, us'd up and down for dying their ſtuffs and cloths of a red colour, (perhaps this may be one of the *Rocoella*'s *in Imperati*, *a fucus* or *Alga tinctoria.)*

F I N I S.

STIRPIUM ORIENTALIUM,

RARIORUM

CATALOGI TRES.

Stirpium Orientalium rariorum Catalogus, præſertim Græciæ, & Syriæ, provinciis naſcentium.

A.

ABrotanum fœmina verum Dioſcoridis *Zanoni v.* Heliochryſum Abrotani fœminæ facie.

Acaciæ foliis frutex Meſapotamicus *Col. Annot.* in Res medicas *Novæ Hiſp. Recchi.* A caciæ ſimilis Meſopotamica, minutiſſimis foliis, ſiliqua integra contorta, craſſa & obtuſa, ſeu ſiliquæ Nabathæa *Breyn. Prod.* 2. Juxta Tigridem fluvium in Meſopotamia, & Euphratem in Arabia deſerta.

Ageratum Perſicum *Breyn. Prod.* 2.

Alhagi Maurorum *Rauwolf.* Geniſta ſpartium ſpinoſum foliis Polygoni *C. B.* Spinoſum Syriacum *Park.* Agul & Alhagi Arabibus, planta ſpinoſa Mannam reſipiens *J. B.* Manna in hac arbuſcula invenitur *Tereniabin* aut *Trungibin* Arabibus dicta. In Perſia & circa Halepum. *Rauw.* p. 84. 152. 206.

Alcea Indica parvo flore *C. B.* Ægyptia *Cluſ.* Ægyptiaca *Ger. emac.* Bamia *J. B.* Bamia ſeu Alcea Ægyptia *Park. parad.* Trionum Theophraſti *Rauwolf. Lugd. app.* Non in Ægypto tantum ſed etiam in Syria invenitur. *Rauwolf,* p. 167.

Alcea arboreſcens Syriaca *C. B.* Althæa arboreſcens glabra, Ketmia dicta *J. B.* Althæa frutex 2 *Cluſ.* Frutex flore albo vel purpureo *Park. Rauwolf.* p. 54. Circa Tripolin Syriæ obſervavit.

Androſæmum Conſtantinopolitanum fore maximo *Wheeler.* Flore & theca quinque capſulari omnium maximis *Moriſ. Hiſt.* p. 473. Non eſt hoc Aſcyron magno flore *C. B. prod.* Notæ enim non conveniunt. Circa Conſtantinopolin, eundo inde ad Pontum Euxinum, ſecus vias, & alibi copiosè.

Anemone

Anemone maxima Chalcedonica *Park.* Latifolia maxima verſicolor *C. B.* Maxima Chalcedonica polyanthos *Ger.* Latifolia pleno flore 1 *Cluſ.*

Anetho ſimilis planta ſemine lato laciniato *J. B.* Gingidium folio Fœniculi *C. B.* Verum, ſive Syriacum *Park.* Dioſcoridis *Rauwolf. Lugd. ap.* In monte Libano, locis præruptis, p. 234.

Anonis lutea annua ſiliqua glabra breviore *Moriſ. Hiſt.* Halepo tranſmiſit D. *Rob. Huntington.*

Apocynum folio ſubrotundo *C. B.* Folio rotundo, flore ex albo palleſcente *J. B.* Latifolium non repens *Park.* Periploca latifolia *Ger.* Syriæ & calidiorum regionum incola eſſe dicitur.

Apocynum repens & ſcandens *Rauwolf.* Monte Libano obſervavit Autor Itin. p. 233. Arbores tegit ut Ephedra.

Arbutus (Κόμαρος) Dioſcoridis vera *Wheeleri.* Folio non ſerrato *C. B.* Adrachne *Park.* Adrach. Theophraſti *J. B.* Ἀδράχλα Græcis modernis, *Bellonius* multis locis in ſua peregrinatione obſervavit. D. *Wheelerus* in Achaia prope montem Pentelicum.

Ariſarum anguſtifolium *Wheeleri* itiner. p. 309. Caule folioſo pingitur. Propè Panthæam inter Amphiſſam & Naupactum.

Ariſtolochia Maurorum *C. B.* Peregrina Rauwolfii *Cluſ.* Rhafut & Rumigi à Mauris nominata *Rauwolf. Lugd. app.* Ariſtolochiis ſimilis *Rhafut* & *Rumigi* Maurorum *J. B.*

Ariſtolochia clematitis Attica. foliis in ſummo bifidis ſeu crenatis *Wheeleri.* Θερώκαλο Græcis. In monte Hymetto.

Arum auriculis longis, Ovidne dictum, Chalepenſe *Rauwolf.* p. 104.

Aſter luteus anguſtifolius *Park. J. B.* Luteus Linariæ rigido glabro folio *C. B.* 6 Cluſii *Ger.* In monte Olympo Aſiæ. *Wheel.*

Aſtragalus Syriacus hirſutus *C. B.* Syriacus *Lob. Ger. Park. J. B.* Aſtrag. Dioſcoridis, vulgò Chriſtiana radix *Rauwolf. Ludg. app.* p. 105. D. *Wheelerus* Itin. p. 435. Aſtragalum quendam deſcribit & depingit, quem in Græcia propè Megaram invenit, & argenteum vocat. Qu. An Syriacus ſit?

Atractylis Cypria *Ang. Lugd.* Purpurea *C. B.* Purpurea Cypria *Park.*

Atractylis

Atractylis vera Antiquarum, cujus caulibus profusis utuntur mulieres Græcæ D. *Covel.* An Atractylidi & Cnico sylvestri similis *C. B.* Calochierny carduus Cretensibus *J. B.* In Thracia prope Constantinopolin. V. Hist. nost. p. 304.

Avellana Byzantina *J. B.* Pumila Byzantina *Clus. Ger. emac.* Peregrina humilis *C. B.* Nux Avellana Macedonica seu Byzantina *Park.*

Azadirachta foliis ramosis majoribus Syriaca, seu vulgaris flore majore cœruleo *Breyn.* Azedareth arbor, Fraxini folio, flore cœruleo *C. B.* Azadaracheni arbor *J. B.* Azadarach. Avicennæ *Park.* Zizipha alba *Ger.* Fructus hujus arboris venenatus est, & canes interficit. *Rauwolf.* p. 51. In Syriâ & Palestinâ.

B.

Baccharis Dioscoridis Rauwolfio *Park.* Gnaphalio montano affinis Ægyptiaca *C. B.* Rauwolfius in Syria observavit, & Monte Libano, *Itin.* p. 233.

Balsamum verum *J. B.* Genuinum Antiquorum *Park.* Rutæ folio, Syriacum *C. B.* Balsamum Alpini *Ger. emac.* Bellonius & Alpinus Arabiam Fælicem Balsami locum patrium semper fuisse, nunquam Judæam aut Ægyptum, comtendunt.

Behmen abiad, i. e. Ben album *Rauwolffii Park.* Serratulæ affinis capitulo squamoso luteo, ut & flore *C. B.* Ad pedem montis Libani humido & umbroso loco, p. 235.

Bellis Chalepensis præcox *Kusan & Surugen* dicta *Rauwolf.* p. 109.

Borago variegata Cretica *Wheel.* Muralis variegata flore odorato Cretica *Zanoni.* In monte Hymotto Atticæ. Folia maculis albis variegata sunt: flores (qui candidi) maculis & striis purpureis cæruleisve.

C.

Calamus aromaticus Syriacus vel Arabicus supposititius *Park.* Syriacus *C. B. prod.* A Paludano ex Ægypto reduce habuid *C.* Bauhinus.

Camarronum Rhasis *Rauwolf. v.* Tithymalus.

Capparis arborescens fructu Juglandis magnitudine *C. B.* Arabica non spinosa *Park.* Cappares arborescentes *J. B.* In Arabia observavit Bellonius, Obs. l. 2. c. 20.

Castanea

Caſtanea equina *Ger. Park.* Equina folio multifido *J. B.* Folio multifido *C. B.* Conſtantinopoli & in Creta naſci fertur : certè Conſtantinopoli ad nos tranſmiſſa eſt.

Catanance Dioſcoridis *Rauwolf.* eſt plantago quinque nervia cum globulis albis piloſis *J. B.* Conſule Breynii Prod. 2. in Plantago.

Caucalis Syriaca cum maximo ſemine *J. B.* Gingidium latifolium *Ger.* Latifolium Syriacum *Park.* Foliis Paſtinacæ latifollæ *C. B.* Semen ex Syria allatum J. Bauhino Rauwolfius communicavit.

Cedrus magna conifera Libani *Park.* Magna ſive Libani, conifera *J. B.* Conifera folio Laricis *C. B.* In monte Libani, ubi ſponte oritur, 24 tantùm arbores ſupputavit *Rauwolffius*, nec plures *Melchior Luſſy*, aſt *Bellonius*, qui non multo antea peregrinatus eſt, circiter 28, qui & in Amano & Tauro montibus ſe Cedros obſervaſſe ſcribit ; ut Libano propriæ & peculiares non ſint. V. *Rauwolf.* p. 229.

Cedrus Lycia retuſa dicta & nonullis Cedrus Phœnicia, Galliæ etiam & Germaniæ communis eſt. *V.* Cat. general.

Charnubi Arab. i. e. Siliqua, p. 21. V. Synonyma in *Cat. gen.*

Chomæleon niger Dioſcorides *Rauwolf.* p. 51. 233.

Chondrilla altera Dioſcoridis *Rauwolf.* p. 106. *Cluſ.* Conyza marina *Lugd. C. B. J. B.* At noſtro judicio deſcriptio Rauwolfii illi non convenit.

Chondrillæ alterius aliud genus *Rauwolf.* aliud genus Dioſcoridis *Lugd.* Bulboſa; Conyza facie major, foliis latioribus *C. B.* Bulboſa altera latiore folio *Park.* Qui præcedentem bulboſam Syriacam anguſtifoliam vocat. Utramque invenit Rauwolfius circa Halepum Syriæ, alteram in arvis, alteram in locis ſaxoſis, p. 106.

Chryſocome vera. Dioſcoridis *Zanoni*, Helichryſum Perſicum nonnullis.

Chryſocome Syriaca candidiſſimis floribus *Breyn. cent.* In ſaxoſis Libani montis *Rauwolf.* herbar. ſicc. Gnaphalium *Rauwolf.* p. 232.

Chryſogonum Dioſcoridis, *Rauwolf. Lugd. app.* Quibuſdam *J. B. Ponæ Ital.* Leontopetalo affinis foliis quernis *C. B.* In Syria ſegetes *Rauwolf.* p. 108.

Ciſtus

Ciſtus folliis maurinis. In Olympo Aſiæ monte obſervavit *Wheelerus* 4. Invenitur prope Monſpelium & in Hiſpania. V. *Cat. Gen.*

Clinopodium Dioſcoridis *Rauwolf.* 52.

Cneorum *Matth.* In Hymetto Atticæ Monte invenit *Wheelerus.*

Colchicum Fritillaricum Chienſe *Park.* Variegatum *Cornut.*

Convolvulus Hederæ foliis *Rauwolf. Itin.* p. 113. Cæruleus Hederaceo anguloſo folio *C. B.* Trifolius ſ. hederaceus pupureus *Park.* Cæruleus *Ger.* Nil Arabum quibuſdam ſ. Convolvulus cæruleus *J. B.* Halepi in hortis.

Convolvulus purpureus folio ſubrotundo *C. B.* Cæruleus major rotundifolius *Park. parad.* Cæruleus folio ſubrotundo *Ger. emac.* Campanula Indica *J. B.* Ex Syria & Orientalibus delatum aiunt.

Convolvulus Sagittariæ foliis flore amplo purpureo *Wheeleri.* Zacynthi ad puteos bituminoſos.

Convolvulus Marinus Soldanellæ affinis *J. B.* Soldanella maritima major *Park.* Soldanella vel Braſſica maritima major *C. B.* Braſſicæ maritimæ genus *Rauwolf.* p. 47. *Ludg. app.* In Syria circa Tripolin. Folia in ſummo bifida ſunt ſeu crenata.

Convolvulus Arabicus ſeu Ægyptius *Alpin. exot.* 186. *Park.* Hujus ſemen ex Ægypto accepit Pr. Alpinus Convolvuli Arabici nomine.

Conyza Syriæ quibuſdam *J. B.* Minor *Rauwolfii. Park.* Major altera *C. B.* Circa Tripolin Syriæ obſervavit *Daſylycus.* Conyza Dioſcoridis *Rauwolf.* p. 48.

Conchorus Plinii *C. B.* Conchorus ſive Melochia *J. B.* In hortis Halepi *Rauwolf.* p. 67. *v. Cat. Ægypt.*

Coris foliis criſpis montis Olympi Aſiæ *Wheeler* p. 220. An Hypericum foliis parvis criſpis ſeu ſimulatis Siculum *Hiſt. noſt.* p. 1018.

Coris legitima *Cluſ.* Hypericoides quorundam *J. B.* In Hymetto Atticæ monte *Wheeler.* v. *Cat. Cret.*

Corona Imperialis *Ger. Park.* Cor Imper. ſive Tuſai aliis *J. B.* Lilium ſive Corona Imperialis *C. B.* Hujus bulbos ex Perſia primò Conſtantinopolin delatos ſibi perſuadet Cluſius, quoniam cum eos primùm accipiebat, inter reliquas hæc fuit Inſcriptio, *Tuſai fior Perſiano roſſo o diſcolorito con la Teſta abaſſo.* h. e. Tuſai flos Perſicus ruber aut decolor nutante Capite.

Cyanus floridus odoratus Turcicus major & minor *Park.* Variat floris colore albo.

Cyanus floridus odoratus Turcicus latifoliis laciniatus *Hort. Pariſ.*

Cyanus Orientalis alter ſeu Conſtantinopolitanus flo. fiſtuloſo candicante *Hort. Reg. Par.*

Cyclamen Anticchenum autumnale flore purpureo duplici *Park.*

Cyclamen Autumnale, folio ſubrotundo locido molliore & crenato ſuave-rubente flore, Syriacum *Hort. Reg. Par.*

Cyclamen hyemale, orbiculatis foliis, inferius rubentibus purpuraſcente flore. Coum Herbariorum *Ejuſdem.*

Cycl. hyeme & vere florens, folio anguloſo, amplo flore albo, baſi purpurea, Perſicum dictum *Ejuſdem.*

Cycl. Autumnale, orbiculato, circumroſo folio, ſubtus rubente, odoratiſſimo flore *Ejuſdem.*

Cyperus rotundus odoratus Syriacus major *Park.* Orientalis major vel Babylonius *Rauwolf.* Rotundus orientalis major *C. B.* Rotundus Syriacus *Ger. emac.* Syriaca & Cretica rotundior *J. B.* In Babylonia circa urbem *Bagadet* muſcoſis humidis copiosè *Rauwolf.* In *Ægypto,* locis paludoſis *Alpin.*

Cyperus rotundus Orientalis minor *C. B.* Rotundus odoratus Syriacus minor *Park.* Minor Creticus *Ger. emac.* In Syriæ montoſis udis. Reperitur etiam in Italia.

Cytiſus folio argenteo montis Olympi *Wheeler.*

D. Dau-

D.

Daucus Tertius Dioſcoridis Rauwolf. p. 105. Folio Coriandri, flore luteo *J. B. v.* Cat. Cret. Halepi in colle quodam juxta fluvium obſervavit Rauwolfius. Radices *Zarneb Melchi* Turcis dicuntur.

Dictamnus Origani foliis Montis Stipuli *Flo. Bat. fl.* Origanum ſpicatum montis Sipyli foliis glabris *Hiſt. noſt.* In monte Sipylo copiosè *Wheeler itin.*

Draba Chalepenſis repens humilior, foliis minus cinereis & quaſi viridibus *Moriſ. Hiſt. D. Huntingdon.* Hujus ſemen circa Chalepum collectum miſit.

E.

Ephedra *v.* Poligonum.

Eruca Chalepenſis, caulibus & Siliquis hirſutis, foliis inferioribus maculatis *Moriſ. hiſt.* Chalepo ſemen à *D. Huntingdon* tranſmiſſum eſt.

Eruca Chalepenſis, flore dilutè violaceo, ſiliquis articulatis *Moriſ. hiſt.* Hæc etiam ab eodem miſſa, & ejuſdem loci eſt.

Eryngium ſtellatum capitulis cæruleis *Rauwolf.* Halepi inter ſegetes obſervavit Autor p. 107.

F.

Ficus Cipria *J. B. Rauwolf.* Sycomorus altera ſeu Ficus Cypria *Park.* Ficus folio Sycomori, fructum non in caudice gerens *C. B.* Circa Tripolin p. 50.

Fuſtick Wood, Chryſoxylon *Wheeleri.* In rupibus Peloponeſiacis.

G.

Garab. ſ. Garb. v. Salix.

Geniſta ſpinoſa floribus rubris *Wheeler.* In Inſula Teno.

Geniſta-ſpartium ſpinoſum foliis Poligoni *C. B.* v. *Alhagi.*

Gingidium folio fœniculi *C. B. v.* Anetho ſimilis, &c.

Glans unguentaria *C. B.* Nux Ben ſive Glans unguentaria *Park.* Nux unguentaria *J. B.* Balanus myrepſica *Ger.* In Arabia prope *Pharagou* in itinera à Cayro ad montem Sinai *Bellon.*

Gnaphalio affinis Ægyptiaca *C. B.* Baccharis Rauwolfii *Lugd. app. Cluſ. Hiſt.* Dioſcoridis Rauwolfio *J. B.* Gnaphalium foliis Auriculæ ſubrotundis, flore duplici niveo in Monte Libano obſervavit *Rauwolf.* p. 232. v. Chryſocome.

H.

Habhel Aſſis Tripolitanis, ſive Granum Altzelem Arabum Rauwolfii p. 55. *i. e.* Traſi veronenſium *Lob.*

Hacub ſeu Silybum quibuſdam *J. B.* Circa Halepum locis aſperis. p. 66, 67.

Harmala *v.* Ruta Syriaca.

Helichryſum Abrotani fœminæ foliis *Boccon.* Abrotanum fœmina verum Dioſcoridis *Zanoni.* Ex ſemine Perſide allato in horto M. Ducis Etruriæ ſuccrevit.

Helichryſon Orientale *C. B.* Heliochryſum Orientale, ſive Amarantus luteus *Park. parad.* Stœchas citrina floris & magnitudine & colore ſpecioſa *J. B.* An Chryſocome vera Dioſcoridis *Zanoni ?* Helychryſon Orientale à Cretica ſpecie diverſum nobis eſſe videtur.

Heſperis Syriaca *J. B.* Syriaca Camerarii *Park.* Peregrina ſiliquis articulatis *C. B.* Leucoium Melancholicum *quibuſdam.* In Syriæ montanis oritur teſte Cluſio.

Hieracium echioides, capitulis Cardui benedicti majus, Arabicum, folio ſinuato *Hort. Edinburg.*

Horminum ſativum genuinum Dioſcoridis *Park.* Sativum *C. B.* Sylv. foliis purpureis *Ger.* Comâ purpuro violacea *J. B.* In Inſula Leſena & univerſa Græcia.

Horminum Syriacum *C. B. prod. Park.* Gallitrichum exoticum flore magno albo *J. B.* Biſermas Camerarii Aman quibuſdam. Paludanus è Syria redux hujus ſemen attulit.

Horminum Syriacum tomentoſum foliis Coronopi ſive profundè laciniatis *Breyn. prod.* 2. rarum foliis laciniatis *Rauwolf.* p. 107.

Hyacinthus comoſus Byzantinus *Cluſ. Ger. Park.* Comoſus albus Byzantinus *C. B.* Comoſus Byzantinus candicans cum ſtaminulis purpureis *J. B.*

Hyacinthus

Hyacinthus racemoſus moſchatus *C. B.* Botroides major moſchatus, ſive Muſcari flore cinericeo *Park.* Odoratiſſimus dictus Tibcadi & Muſcari *J. B.* Muſcari obſoletiore flore *Cluſ.* Muſcari Cluſſii *Ger.* E vicinis Conſtantinopoli hortis, ultra Boſphorum in Aſia ſitis primùm Europæ communicata eſt *Cluſ.*

Hyacinthus Orientalis, quibuſdam Conſtantinopolitanus *J. B.* Orientalis *C. B.* cujus duodecim aut tredecim recenſet ſpecies: plures Parkinſonus. Alii enim latifolii ſunt, alii anguſtifolii. Horum alii floribus purpureis ſunt, alii albis vel exalbidis. Utriuſque generis alii polyanthes ſunt floribus vel in unum latus propendentibus, vel in omnem partem æqualiter ſparſis; alii pauciores producunt flores. Circa Halepum copioſiſſ. *Rauwolf.* p. 109.

Hyacinthus ſtellatus Byzantinus *J. B.* Stell. Byzantin. nigrâ radice *Park.* St. Byz. nig. rad. flore cæruleo *Ger.* Stellaris obſoletè cæruleus vel major *C. B.*

Hyacinthus Stellatus Byzantinus major flore Boraginis *Ger.* St. Byz. alter ſ. flore Boraginis *Park.* St. Byz. alter elegantiſſimus ſerotinus bullatus *J. B.* Stellaris cæruleus amœnus *C. B.*

Hyacinthus eriophorus *Park. parad.* Bulbus eriophorus *Cluſ. Ger.* Eriophorus Orientalis *C. B.* Conſtantinopoli ſæpius miſſus eſt *Cluſ.*

Hyacinthus Tripolitanus *J. B.* Exoticus flore Phalangii *C. B.* Florebat Aprili Hepali, ubi obſervavit Rauwolfius. Hyacinthus Halepi *Ayr* dictus Rauwolfii p. 109.

Hyoſcyamus Ægyptius cauliculis ſpinoſiſſimis *Moriſ. hiſt.* Ægyptius, cauliculis ſpinoſis *C. B.* Peculiaris flore purpuraſcente *J. B.* Et Hyoſcyamus Syriacus *ejuſdem & Cam.* Ex ſemine Halepo à D. *Huntingdon* miſſo Moriſono ortus eſt. Eundem obſervavit etiam Rauwolfius in arvis circa Halepum. p. 111.

Hypericon montis Olympi *Wheeler.* An Aſcyron magno flore *C. B.* ? In Olympo Aſiæ monte.

Hypericum Syriacum *Ger.* Syriacum & Alexandrinum *J. B.* Folio breviore *C. B.*

I.

Jacea Babylonica *C. B. prod. Park.* Hujus Folium C. Bauhinus ex horto Contareni habuit.

Jacea maxima *Alpin. exot.* Ex feminibus Hierosolymâ delatis enata est.

Jaceam laciniatam capitulis luteis & jaceam capitulis purpurascentibus Monte Libano observavit *Rauwolf.* p. 231, 232. Vide Catalogum generalem.

Jasminum sive Sambac Arabum Alpino *J. B.* Sambac Arabicum s. Gelseminum Arabicum *Alpin. Ægypt.* Syringa Arabica foliis Mali Aurantii *C. B.*

Jasminum Persicum *v.* Syringa.

Iris bulbosa Persica *Park. parad.* Persica variegata præcox *Ferrar. Flor.*

Iris Chalcedonica *Ger.* Chalcedonica s. Susiana major *Park.* Susiana flore maximo ex albo nigricante *C. B.* Latifolia major Susiana vel Chalcedonica, flore majore variegato Clusia *J. B.* Constantinopoli delata est.

Iris Asiatica cærulea Polyanthos *C. B.* Asiatica cærulea omnium ampliſſima, Dalmaticæ affinis *J. B.* Constantinopoli accepit Clusius.

Iris Byzantina purpuro cærulea *C. B.* Major latifolia Byzantina, Dalmaticæ minori similis *J. B.* Major Latifolia 18. *Clus.*

Iris Asiatica purpurea *C. B.* Asiat. purp. major. latifolia *J. B.* Major latif. 5. sive Asiatica purp. *Clus.*

Iris Damascena polyanthos *C. B.* Major latifolia 4. s. Damascena *Clus.* Major latif. sive Damascena cærulea *J. B.*

Iris Tripolitana *Clus.* Tripolitana foliis longissimis, flore aureo *J. B.* Media longissimis foliis lutea *C. B.*

Iris tuberosa *C. B. Ger. Park.* Tuberosa Belgarum *J. B.* Ex Arabia & regionibus Orientalibus.

K.

Kali Arabum primum genus *Rauwolf. Lugd. app. C. B.* Juxta Tripolin copiosissimum observavit Rauwolfius p. 33.

Kal

Kali Arabum ſecundum genus *Rauwolf. Lugd. app.* Kali geniculatum alterum vel minus *C. B.* Cali Arabum aliud *J. B.* Circa Tripolin Syriæ *Rauwolf.* ibid.

Kiſmeſen vel Keſmeſen *Bellonio.* Acacalis quorundam ſ. Keſmeſen foliis Ceratiæ *J. B.* Siliquæ Sylveſtri ſimilis, an Dioſcoridis Acacalis *C. B.* Semen hujus Cayrinæ & Kiſmeſen nomine à Paludano ex Syria reduce accepit C. Bauhinus.

L.

Lamium moſchatum, foliorum marginibus argentatis *Wheeler.* Circa Panthæum inter Amphiſſam & Naupactum in Græcia.

Lapathum Chalepenſe folio acuto, ſeminum involucris profundè dentatis *Moriſ. hiſt.*

Laſerpitium *Alpin. exot. Bod. à Stapel.* Comm. in Theophr. hiſt. *lib.* 6. *p.* 588. Ex ſeminibus à Thracia delatis ortum eſt.

Lathyrus ἀμφίκαρπος ſ. ſupra infraque terram ſiliquas gerens *Moriſ. hiſt.* An Araco ſimilis planta ex Hiſpania miſſa *Bod. à Stapel.* In Aſia Syriaque provenit Semina ab urbe Chalepo à D. *Roberto Huntingdon* ad Moriſonum tranſmiſſa fuere.

Lauroceraſus *Cluſ. Ger. J. B.* Ceraſus folio Laurino *C. B.* Ceraſus Trapezuntina ſ. Lauro-ceraſus *Park.* A Trapezunte primò in Conſtantinopolin illata dicitur, inde in Europam.

Leontopetalon *Ger. Park. C. B.* quorundam *J. B.* Aſſab Syrorum. Circa Halepum *Rauwolfius* reperit. D. *Wheelerus* per totam planitiem Atticam inter Athenas & Hymettum *Rauw.* p. 108.

Lepidium Dioſcoridis *Zanoni*, Planta Perſica. Maximum Chalepenſe, primis foliis minoribus & ſerratis; ſecundis majoribus & profundè ſinuatis, ſpiſſis incanis *Moriſ. hiſt.*

Leucoium Alyſſoides clypeatum majus *C. B.* Alyſſon Dioſcorides. Ad *Conrongeli* pagum in Bythinia *Wheeler.* Monte Libano *Rauwolf.* p. 231.

Libanotis latifolia Aquilegiæ folio *C. B. Park. J. B.* Liguſticum Rauwolfii foliis Aquilegiæ *J. B.*

Lilium album Syriacum Rauwolfii *J. B.* Album Byzantinum *Cluſ. Park. Ger.* Album floribus dependentibus ſeu peregrinum *C. B.* Sultan *Zambach* & Martagon Conſtantinopolitanum flore albo *Cluſ. hiſt.* Halepi locis aquoſis.

Lilium Byzantinum miniatum *C. B.* Flore miniato nutante, ſive Hemerocallis Chalcedonica quibuſdam *J. B.* Lil. rubrum Byzantinum ſ. Martagon Conſtantinopolitanum *Park.*

Lilium Suſianum *Cluſ.* Perſicum *Ger. Park. C. B.* Perſicum ſive Suſianum *J. B.* Suſianum dictum eſt, quod Suſis Perſiæ urbe delatum fuerit.

Linaria annua Chalepenſis, minor, erecta, flore albo, lineis violaceis notato, calyci ex quinis foliis conſtanti inſidente *Moriſ. hiſt.* A D. *R. Huntingdon* ſemen accepit.

Linariæ purpuraſcentis ducas ſpecies Monte Libano obſervavit *Rauwolf.* p. 232.

Lupinus peregrinus pentaphyllos *C. B.* Arabicus, ſive Pentaphyllum peregrinum *Ponæ Ital.* Pentaphyllum peregrinum Siliquoſum bivalve minus *Moriſ. hiſt.* Ex ſemine Chalepo Syriæ urbe tranſmiſſo Moriſono enata eſt.

Lychnidis Chalcedonicæ umbellâ Phlomos Lychnitis altera Syriaca *Lob.* Phlomos Lychnitis Syriaca *Ger.* Verbaſcum acuto Salviæ folio *C. B.* Foliis Salviæ enuifoliæ Syriacum *Park.* Verb. Lychn. Syriacum incanum ſummitate floris Hieroſolymitanæ *J. B.*

Lychnis Chalcedonica *Ger. Park.* Hirſuta flore coccineo major *C. B.* Flos Conſtantinopolitanus miniatus, albus & varius *J. B.*

Lychnis flore punctato *Wheeleri.* In Inſula Zazyntho.

Lychnis Sylveſtris hirſuta annua, flore minore carneo *Moriſ. hiſt.* Semina à D. *Huntington* Chalepo tranſmiſſa ſunt.

Lychnis Chalepenſis annua, foliis parum hirtis & anguſtis, floſculis carneis, pediculis biuncialibus inſiſtentibus, capſulis fere rotundis *Moriſ. hiſt.*

Lycium Dioſcoridis *Rauwolf.* Buxi foliis anguſtioribus Syriacum *Breyn. Prod.* 2. Hadhad Arabibus & Zaroa incolis montis Libani *p.* 233.

Lycium

Lycium Buxi foliis rotundioribus Syriacum vel Perſicum *Breyn. prod.* 2. quem conſule.

Lycopſis Dioſcoridis *Rauwolf. Lugd. app.* Lycopſis Ægyptiaca *C. B.* p. 109. Circa Halepum in arvis.

M.

Majorana Syriaca vel Cretica *C. B.* Marum Syriacum *Ad. Lob. Ger.* Syriacum vel Creticum *Park.*

Malva hortenſis ſeu roſea folio ſubrotundo cauleſcens, flore ſimplici minore luteo-pallido Chalepenſis *Moriſ. hiſt.*

Marrubium villoſum Syriacum ſeu montis Libani *Breyn. prod.* 2.

Medica trifolia foliis diſſectis *Rauwolf.* p. 107.

Medica ſiliquis compreſſis viridibus longitudine & latitudine Siliquarum Senæ *Rauwolf.* ibid.

Medium Dioſcoridis Rauwolfii *J. B.* Viola Mariana laciniatis folios peregrina *C. B.* Mariana peregrina *Park.* v. viola.

Megaſac Arabum, *i. e.* Poterium *Matth. Raw.* 106.

Melantzana vel Melongena *v.* Solanum pomiferum.

Melilotus curvis ſiliquis biuncialibus Syriaca ſ. Chalepenſis major *Moriſ. hiſt.* D. *Huntington* miſit.

Melilotus Syriaca *Park.* Syriaca odora *Ger.* Melilotus corniculis reflexis major *C. B.* Non Syriaca tantùm eſt, ſed & Italica, verum in Syriaca ſiliqua videtur magis curva falcatave *Lob.* Melilotus ſiliculis pendentibus longis, curvis ex eodem centro ortis Germanica ſeu Italica Syriacáve recta *Moriſ. hiſt.* D. Huntington ſemen ex Halepo tranſmiſit.

Melilotus lutea minor, floribus & ſiliculis majoribus, ſpicatim & rarò diſpoſitis, foliis anguſtioribus, maculis ſub exortum notatis *Moriſ. hiſt.* Hanc etiam ſpeciem ſemine à D. *Huntington* accepto debemus.

Melilotus minima Syriaca. Nephel ſive Naphal Iben baithar & Malaſeſæ *Breyn. prod.* 2.

Meliſſa Turcica *Ger.* Turcica multis dicta *J. B.* Turcica flore cæruleo & albo *Park.* Peregrina folio oblongo *C. B.* Ex Moldavia ad nos primum deleta eſt.

Meliſſa Moluca lævis ſive Syriaca lævis *Park. Rauwolf.* p. 49. Mel. Molucca lævis *Ger.* Molucana odorata *C. B.* Aſiaticæ originis eſt, Conſtantinopoli primùm delata,

delata, unde & nonnullis Meliſſa Conſtantinopolitana dicitur. Ejuſdem loci & originis eſt Meliſſa Molucca aſperior; quæ & in Sicilia ſpotanea eſt *v.* Cat. Sic.

Melochia *v.* Corchorus Plinii.

Mes ſive Meiſce Avicennæ *v.* Mungo.

Morgſani Syrorum *Rauwolf.* i. e. Capparis Portulacæ folio *C. B.* Capparis fabago *Ger.* Fabaginea ſeu Peplis Lutetianorum *J. B.* Fabago ſ. leguminoſa *Park.* Telephium Dioſcoridis & Plinii *Col.* Circa Tripolin invenit Rauwolffius.

Moſſelini ſeu Muſlin panni linei è Goſſipii quadam ſpecie facti, & à regione *Moſſoli* dicta in Meſopotamia denominati.

Mungo *Col. Cluſ. J. B. Garc.* Fructus niger Coriandro ſimilis *C. B.* Mes ſive Meiſce Avicennæ *Rauwolf.* p. 68. Naſci ferunt in Palæſtina Halepi obſervavit Rauwolffius; ubi ſemina Turcis in pretio ſunt, & cum Oryza mixta in deliciis habentur.

Myagyrum Arabicum Roſa Hierichuntina perperam dictum Zanoni *v.* Roſa Hierichontica.

Myrtus fructu nigro cæruleo, Sorby magnitudine eduli *Rauwolf.* p. 65. An Myrtus auguſtifolia Bætica *C. B. Cluſ. hiſt.*

N.

Narciſſus Perſicus *Cluſ. Park. Ger.* Colchicum melino flore *C. B.*

Naſturtium Babylonicum *Lob.* Eſt Draba umbellata ſ. Draba major capitulis donata *C. B.*

Negil *Rauwolf.* Grammini rubro loliaceo affine p. 195. Pecori exitiale.

O.

Olea ſylv. folio molli incano *C. B.* Zizyphus Cappadocia quibuſdam olea Bohemica *J. B.* Zizyphus alba *Bellon.* Seiſefun *Rauwolf.* Monte Libano aliiſque Syriæ locis obſervavit *Rauwolf.* p. 101. 226.

Origanum Smyrnæum *Wheeleri hiſt. noſt.* p. 540. Smyrna in monte cui Arx inedificatur copioſè.

Ornithogalum

Ornithogalum Arabicum *Cluſ. Park.* Majus Arabicum *Ger. emac.* Umbellatum maximum *C. B.* Lilium Alexandrinum ſ. Ornithog. maximum Syriacum *J. B.*

Onobrychis major annua, ſiliculis articulatis, aſperis, clypeatis, undulatim (i. e. antroſum & retroſom) junctis, flore purpuro-rubente *Moriſ. hiſt.* Ex ſemine Chalepo à D. *Huntington* tranſmiſſo in horto Academico Oxonienſi errata eſt.

P.

Parma major *C. B.* Palma Dactylifera *Jonſton.* In Syria frequens.

Panax Syriacum Theoph. eſt Panax Paſtinacæ folio ſive Heracleum majus; in Sicilia nobis obſervatum. v. *Cat. gen.*

Papaver Corniculatum flore ſanguineo *Wheeleri.* In Attica circa Hymettum.

Perſea *C. B. J. B.* Arbor *Ger.* Arbor *Cluſ. Park.* In Perſia oriri dicitur & venenoſa ibi eſſe, cum in Ægypto nata innocens ſit.

Periploca latifolia *Wheeleri* itin. p. 223. Ad vias publicas prope Pruſiam Bythiniæ urbem.

Petromarula Cretica in monte Parnaſſo è rupium fiſſuris exit *Wheeler.*

Phaſeolus Turcicus flore flavo *Rauwolf.* p. 49.

Planta lactaria Xabra & Camarronum Rhaſis &c. *v.* Tithymalus.

Piſtacea *Ger. J. B.* Nux Piſtacea *Park.* Piſtacea Peregrina fructu racemoſo, ſive Terebinthus Indica Theophraſti *C. B.* Multis Syriæ locis abundat, ut circa *Sermin* urbem, inter Tripolin & Halepum, ubi integræ earum Sylve ſunt necnon circa Tripolin ipſam p. 59, & 64.

Polium Gnaphaloides *Alpin. exot. Park.* Wheelerus in Monte Parnaſſo obſervavit, unde Plantam à Gnaphalio maritimo vulgari diſtinctam eſſe, contra quam aliquando opinati ſumus, veriſimile eſt.

Polygonum bacciferum ſcandens *C. B.* Ephedra ſive Anabaſis Bellonii *Park.* Ad pedes montis Olympi & in monte Hæmo, item circa Tripolin Syria *Rauwolf.* p. 49.

Polygonum

Polygonum maximum, longiſſimis cauliculus & foliis *Moriſ. hiſt.* Circa Halepum Syriæ urbem invenitur.

Poterium *Matth.* i. e. Tragacanthæ affinis lanuginoſa ſive Poterium *C. B.* Circa Halepum obſervavit *Rauwolf.* p. 107. *v. Cat. Hiſpan.*

Prunella Spinoſa *Wheeler.* In Atticæ monte Himetto.

Pſeudo dictamnus acetabulis Moluccæ *C. B.* Alter Theophraſti Ponæ *Park.* In Cithæra Inſula *Wheeler.*

Pulſatilla rubra *Ger. J. B.* Flore rubro *Park.* Flore rubro obtuſo *C. B.* Ex Halepo habuit Lobelius.

Q.

Quadrifolium annuum Perſicum Zanoni.

R.

Ranunculus Aſiaticus grumoſa Radice 1 *Cluſ.* Tripolitanus *Ger.* Tripolitanus flore Phœnicio *J. B.* Aſiaticus ſive Tripolitanus flore rubro *Park.* Grumoſa radice, flore Phœniceo minimo ſimplici *C. B.*

Ranunculi Aſiatici plurimæ ſeu ſpecies, ſeu varietates in hortis aluntur, quas omnes recenſere nimis Longum foret. Conſulantur Cluſius, C. Bauhinus, Hortus Regius Pariſienſis, aliique.

Raphaniſtrum monoſpermon maximum Chalepenſe, flore luteo, capſula rotunda ſtriata *Moriſ. Hiſt.*

Rhamnus ſpinis oblongis, flore candicante *C. B.* Hauſet & Hauſegi ſive Rhamnus primus *Rauwolf.* Circa Tripolin.

Rhaponticum Thracicum ſ. Hippolapathum maximum rotundifolium exoticum, Rhabarbarum verum nonnullis falsò creditum. In Rhodope Thraciæ monte *Alpin.*

Ribes verum Arabum *J. B.* Arabum, foliis Petaſitidis *C. B.* Lapathum rhotundifolium montis Libani ſemine maximo *Breyn. prod.* 2. An Ribes Belloni de Coniferis? *Rauwolfius* in monte Libano obſervavit, & figuram ejus exhibuit. p. 220, 230, 231.

Roſa Hierichontea vulgo dicta *C. B. Park.* Thlaſpi Roſa de Hiericho dictum *Moriſ. Hiſt.* Myagrum Arabicum Roſu Hierichuntina perperam dictum *Zanoni.* Circa Hiericho nuſquam reperitur, ſed in Arabia deſerta ad litora maris in fabulo. *Bellon.*

Roſæ

Roſæ Hierachonteæ altera ſpecies ſylveſtris *C. B. Park.* Myagrum Syriacum ſemine ſpinoſa *Zanoni.* In Syriæ tectis & ruderibus invenit Rauwolfius.

Ruta quæ dici ſolet Harmala *J. B.* Sylveſtris Syriaca ſive Harmala *Park.* Sylv. flore magno *C. B.*

Melanthium Syriacum minus fruteſcens latifolium, Rutæ flore, fructu tricapſulari *Breyn. prod.* 2.

Ruta Chalepenſis tenuifolia, florum petalis villis ſcatentibus *Moriſ. Hiſt. Cat. Hort. Lugd. Bat.*

S.

Salix Arabica folio Atriplicis *C. B.* Humilis Arabica folio Atriplicis *Park.* Garab Maurorum, Salicis genus *J. B.* Garab Maurorum *Rauwolf. Lugd. app.* p. 101. Garb Itinerar. *Rauwolf.* p. 159.

Salix Syriaca folio oleagineo argenteo *C. B.* Ægyptiaca & Syriaca *Park.* Salſaf Syrorum, Salicis ſpecies *J. B.* Circa Halepum.

Salvia Syriaca Ciſti fœminæ foliis, acetabulis moluccæ *Breyn. cent.* Hujus meminit Rauwolfius in Hodœporico p. 108.

Satureia fruteſcens Arabica folio fimbriato hirſuto *Breyn. prod.* 2. Sathar Arabum *Rauwolfii,* Hyſſopum montanum Cilicium quibuſdam *J. B.* Hyſſopus montana anguſtifolia aſpera *C. B.* Montana vel de Ciliſſa *Park.*

Scabioſa argentea petræa. In iſthmo Corinthiaco.

Scabioſa argentea minor montis Sipyli *Wheeleri itin.* p. 239.

Scammonia Syriaca *C. B.* Syriaca legitima *Park.* Syriaca flore majore Convolvuli *J. B.* Scammonium Syriacum *Ger.* In calidis pingui ſolo exit ut in Aſia & Syria, & Bellonio teſte etiam in Creta.

Schamuth Arabum ſeu Schack *Rauwolf.* p. 103, 152. C. Bauhino Acacia Ægyptiaca habetur; nobis tamen aliter videtur, ut ex ſiliquæ deſcriptione apparet.

Scorzonera radice rotunda *Wheeleri.* *Galacorta* Græcis modernis. In Attica circa Hymettum montem.

Scorzonera foliis fiſtuloſis, *Galacorta* etiam dicta *Wheeler.* Cum priore.

Scorzo-

Scorzonera Orientalis *Veſling* notis in *Proſp. Alpin.* de Plant. Ægypt. In Palæſtina & finitimis Ægypti. An Scorzonera Chalepenſis flore purpureo *Rauwolf.* p. 104. Alteram Scorzoneram floribus luteis monte Libano obſervavit *Rauwolf.* p. 230.

Scordium lanuginoſum alterum verticillatum *C. B.* Scordotis tomentoſa Cretica *J. B.* Prope Mandragorui vicum in Phrygia obſervavit D. *Wheelerus.*

Sebeſtena domeſtica an ὁμοιαξὶς Athenæo *C. B.* Mixa ſive Sebeſten *J. B.* Myxos ſive Sebeſten *Park.* Sebeſtena, Myxa ſ. Mixara *Ger.* In Aſia & Ægyto *Rauwolf.* p. 21.

Secacul Arabum. *v.* Siſarum.

Secudes Arabum. *v.* Stœchadi ſerratæ affinis.

Seiſefun *Rauwolf.* Halepi in locis humidis & ſepibus frequens, eſt Olea Bohemica *Matth. Rauwolf.* p. 101.

Sepha, ſeu Perſea Arbor Venenata *Rauwolf.* p. 197.

Sideritis Perſica odorata *Zanoni.* An Herba venti Monſpelienſium?

Siſarum Syriacum *C. B.* Alterum Syriacum *Park.* Secacul Arabum & Mauritanorum, ſive Paſtinaca Syriaca *Rauwolf. Lugd. app. J. B. Rauwolf.* p. 66.

Siſyrinchium Perſianum *C. B.* Flos Perſicus Siſyrhinchio congener *Cluſ. Hiſt.*

Siſyrhinchium Chelepenſe *Tharaſalis* dictum *Rauwolf.* p. 104.

Solanum pomiferum fructu incurvo *C. B. J. B.* Melantzana Arabum Rauwolfii *Lugd. app.* Halepi. p. 66.

Solanum pomiferum fructu ſpinoſo *J. B.* Melantzana nigra *Rauwolf. Lugd. app.*

Sorghi album, Milium Indicum *J. B.* Milium Arundinaceum ſemine plano & albo *C. B.* Dora *Rauwolf.* p. 171. In Arabiâ circa Anam.

Spartium alterum monoſpermon, ſemine reni ſimili *C. B.* Secundum Hiſpaniacum *Cluſ.* Prope Thyatiram in Aſia invenit D. *Wheelerus.* v. *Cat. Hiſpan.*

Speculum Veneris Thracicum flore ampliſſimo. Inter ſegetes propè Conſtantinopolin invenit D. *Covel* SS. Theolog. Doctor, & Collegii Chriſti in Cantabrigia Præſes digniſſimus.

Stachys viſcoſa flore luteo *Wheeler.* In monte Parnaſſo.

Stœchadi

Stœchadi ferratæ affinis *C. B.* Tragium alterum Dioſcoridis quibuſdam, folio Trichomanis *J. B.* Secudes & Sucudus Avicennæ *Rauwolf. p.* 112. *Lugd. app.*

Sycomorus *J. B. Jer.* Sycomorus ſive Ficus Ægyptia *Park.* Ficus folio Mori, fructum in caudice ferens *C. B.* In Syria & Palæſtina non minùs frequens eſt quàm in Ægypto. p. 50. 51.

Syringa Perſica ſive Lilac Perſicum inciſis foliis. Jaſminum Perſicum dictum *Park.* Agem Lilag Perſarum, ſ. Lilac inciſo folio *Cornuto* Liguſtrum foliis laciniatis. *C. B.* Syringa Perſica purpurea duplex, foliis laciniatis, & foliis integris.

T.

Terebinthus Indica major fructu rotundo *J. B.* Peregrina, fructu majore. Piſtaciis ſimili eduli *C. B.* latifolia *Ger. Park.* Indica prior Theophraſti, major *Rauwolf. Lugd. app.*

Terebinthus Indica, fructu parvo ad cœruleum accedente *J. B.* Peregrina fructu minore cœruleo & eduli *C. B.* Hujus fructus *Botn Soagier* illius *Botn quibir* Arabibus dicitur. *Rauwolf.* p. 193. 205. In Perſia Meſopotamia & Armenia.

Tereniabin Mannæ genus *v.* Alhagi. *Rauw.* p. 85.

Tharaſalis *v.* Siſyrhynchium.

Thlaſpi fruticoſum Perſicum foliis Keiri *Zanoni.* Fruticoſum Leucoii folio *C. B. Park.* Latifolium platy carpon Leucoii foliis *P. Boccone.*

Thlaſpi verum Dioſcoridis ſ. Perſicum *Zanoni.* Thlaſpi Alexandrinum *C. B. Park.* Alexandrinum Cortuſi Jo. Bauhini *J. B.*

Thymus verus Dioſcoridis, Haſce Arabum *Rauw.* p. 52.

Tithymalus ſpinoſus Creticus *Alpin.* Maritimus ſpinoſus *C. B.* Marit. Creticus ſpinoſus *Park.* In Græcia, plurimis in locis.

Tithymalus (vel Tithymalo affinis) aphyllos dictus major Indicus, latifolius, flore ſanguineo aviculæ capitulum repræſentante *Breyn.* An Planta lactaria, Xabra & Camaronum Rhaſis *Rauwolf.* & *C. B. pin.*

Tragacantha humilior floribus luteis *C. B.* Syriaca flaveſcens *Park.* Trag. *Rauwolfius J. B.* In monte Libano *Rauwolf.* p. 230.

Tra-

Tragacantha Syriaca purpuraſcens *Park.* Tertia *Rauwolfii.* In eodem monte.

Tragium alterum Dioſcoridis *Rauwolf. v.* Stœchadi ferratæ affinis.

Trionum Theophraſti *Rauw. Lugd. app.* Eſt Alcea Indica parvo flore *C. B.* i. e. Bamia *v.* Alcea.

Trunſchibil Mannæ genus *Rauw.* p. 84. *v.* Alhagi.

Tulipa Perſica *Park.* Variegata Perſica *C. B.* Perſica præcox *Cluſ. cur. poſt.*

Tulipam omne genus colorum circa Halepum obſervavit *Rauwolfius* p. 109.

V.

Verbaſcum ſubrotundo Salviæ folio Syriacum *C. B.* Salvifolium exoticum ciſtoides *Park.* Sylveſtre Salvifolium exoticum; folio rotundiore *J. B.*

Viola Mariana laciniatis foliis peregrina *C. B.* Medium *Dioſcor.* & Mindium *Rhoſis Rauwolf.* p. 232. Monte Libano obſervavit *Rauwolf.* Trachelii ſeu Campanulæ ſpecies eſt.

Vitex trifolia minor *C. B.* Agni caſti ſpecies multò minor cæteris, tribus tantùm firmis foliis donata *Rauwolf.* p. 153.

Z.

Zarneb & Zarnabum Arabum *v.* Salix Saffaf.

Zarneb melchi *v.* Daucus tertius Dioſcoridis.

Zaroa. *v.* Lycium.

Stirpium Ægyptiacorum Catalogus.

A

ABdellavi *v.* Melo Ægytius.
Abelmoſch. *v.* Alcea Ægyptiaca villoſa *C. B.*
Abrus *v.* Phaſeolus Indicus ruber *Bontii.*
Abſynthium Santonicum Ægyptiacum *Park. C. B.* Ægyptium quibuſdam *J. B.* Abrotani fœminæ ſpecies ſecunda *Zanoni.*
Abſus ſeu Lotus Ægyptiaca *Park.* Abſus *Alpin. Ægypt. Veſling.* Loto affinis Ægyptiaca *C. B.*
Abutilon Avicennæ *Ponæ Ital. Alpin.* Eſt Abelmoſch ſeu Alcea Indica Moſchata.
Acacalis eſt Kiſmeſen *Bellon. v. Cat. Orient.*
Acacia vera *J. B.* Vera ſive Spina Ægyptiaca *Park.* Dioſcoridis *Ger.* Foliis ſcorpioidis leguminoſæ *C. B.*
Achaovan *Alpin. Æg.* Matricaria inodora *C. B. Park.* Parthenium inodorum ſive Achaovan Ægyptiorum *J. B.*
Agihalid Ægyptiaca Lycio affinis *Park.* Ægyptium folio buxi, an Lycium? *J. B.* Lycio affinis Ægyptiaca *C. B.* Uzeg Alpini affinis & ſimilis eſt, ſi non eadem.
Alcanna *v.* Liguſtrum Orientale.
Alcea Ægyptia villoſa *C. B.* Ægyptia moſchata *Park.* Belmuſcus Ægyptia *Honor. Bell. J. B.* Ab-el-moſch ſive Moſch Arabum *Veſling.*
Alchimelech Ægyptiorum *v.* Melilotus Ægyptiaca.
Amomum Plinii *Ger.* Solanum fruticoſum Americanum, dictum Amomum Plinii *Park.* Fruticoſum baccifera *C. B.* Strychnodendros *J. B.* In Ægypto paſſim *Veſling.*
Arum maximum Ægyptiacum, quod vulgo Colocaſia *C. B.* Ægypto rotunda & longa radice vulgo Colocaſia dicta *Park.* Colocaſia *Cluſ. J. B.* Ægyptiaca *Ger.*

B.

Baſſamum verum antiquorum nec Ægypti nec Judææ indigena eſt, ſed Arabiæ Fœlicis *v.* Cat. Oriental.

Bammia *J. B.* Seu Alcea Ægyptiaca *Park. Parad.* Alcea Ægyptiaca *Ger. emac.* Indica parvo flore *C. B.* In Ægypto frequentiſſima.

Ban vel Bon arbor *J. B.* Item Buna, Bunnu & Bunchos Arabum *ejuſdem.* Bon arbor cum fructu ſuo Buna *Park.* Euonymo ſimilis Ægyptiaca, fructu baccis Lauri ſimili *C. B.* Male Ægyptiacam vocat, neque enim ſpontanea, neque culta in Ægypto invenitur ſed in Arabia Fœlice tantum Bunnu Rauwolfii, Buna ex qua in Alexandria fit potio [Coffee dicta.]

Ban ſeu Calaf *Alpin.* Saſſaf Syrorum *Rauwolf* vel eadem eſt, vel ei vaide affinis. v. *Cat. Orient.*

Baobab *Alpino*, Baohab ſive Abavus *Cluſ. J. B.* Abavo arbor radice tuberoſa *C. B.* Abavi Æthiopicus fructus bello *J. B.* Guanabanus Scaligeri huic Eadem arbor eſſe videtur. Æthiopiæ natales debet, Ægypto advena eſt.

Beidelſar Alpini, ſeu Apocynum Syriacum *J. B.* Apocynum Syriacum Cluſii *Ger. emac.* Lapathum Ægyptiacum lacteſcens ſiliqua Aſclepiadis *C. B.* Paul Hermannus in *Cat. Hort. Leyd.* Plantam hanc ab Apocyno majori rectoSyriaco *Cornut.* Specie diverſam facit; quo cum conſentit Commelinus in *Cat. Hort. Amſtel.* Jac. Breynices in *Prod.* 2. Veſſingum reprehendit quod quo Apocyno hoc Apocynum majus Syriacum rectum Cornuti poſuerit. Verum in titulo Apocyni hujus non omnino conſentit cum Hermanno & Commelino: Siquidem hi, ut & Scholæ Botanicæ Tournefortii, Apocynum latifolium Ægyptiacum, incanum, erectum, floribus ſpicatis maximis pallide violaceis, ſiliquis folliculatis rugoſis hoc vocant: Breynius autem, Apocynum erectum majus latifolium Ægyptiacum flore luteo ſpicato. Apocynum autem illud latifolium, &c. floribus pallide violaceis, &c. *Hermanni* & aliorum. Indicam & diſtinctam plantam facit, titulo Apocyni erecti majoris latifolii Indici flore concavo amplo carneo ſuave-rubente & cum antecedenti *i. e.* Ægyptiaco non confundendam monet.

Braſſica

Braſſica ſpinoſa *C. B.* Ægyptiaca *Alpin. exot. Park.* In Ægypto, Æthiopia & Syria.

C.

Caova *Alpin.* i. e. Coffee Potio.

Capparis non ſpinoſa fructu majore *C. B. Park.* Alpinus Cappares Alexandriæ majores quàm alibi inveniantur provenire ſcribit.

Carob ſ. Carub *i. e.* Siliqua dulcis in Syria & Palæſtina, & circa Hieroſolymam multò frequentior eſt quàm in Ægypto.

Caſſab & Darira *Alp. exot.* Lyſimachia lutea Ægytiaca *Hiſt. noſt.* p. 1022. In Ægyto, locis humidis, inque judæa circa lacum Genneſareth, & multis Syriæ in locis.

Caſſia fiſtula Alexandrina *C. B.* Fiſtula *Ger.* Purgatrix *J. B.* Solutiva vulgaris *Park.* In Ægypto aliiſque regionibus calidioribus.

Chate *Alpin.* Cucumis Ægyptius Chate *J. B.* Cucumis Ægytius rotundifolius *C. B.*

Caucalis Daucoides Tingitana *Moriſ. præl.*

Chamædrys arborea Ægyptiaca *C. B.* Arborea in Inſula Corcyra *Alpin.* Neſcio cur C. Bauhinus hanc Plantam Ægptiacam denominet, cum Alpinus in Ægypto naſci non affirmit, ſed in Corcyra inſula.

Colocaſia *v.* Arum Ægyptiacum.

Convolvulus Ægyptiacus quinquefolius C. Bauhini *J. B.* Foliis laciniatis, vel quinquefolius *C. B.* Major Arabicus ſive Ægyptius *Park.* Ægyptius *Veſlingii* qui vix dari cultiorem in Ægypto hortum ſcribit cui non ornamentum commodet.

Cyperus rotundus Orientalis major in Ægypto etiam copiosè provenit. *v.* Cat. Orient.

Cyprus *i. e.* Alcanna ſeu Elhanne *v.* Liguſtrum Orientale.

D.

Datura *v.* Stramonium.

E.

Elhanne *v.* Liguſtrum Orientale.

F.

Faba Ægyptia *Bod. à Stapel.* Faba Ægyptiaca Dioſcoridis affinis *C. B.* Fructus valde elegans, Faba forte Ægyp. Dioſc. *J. B.* Alpinus Fabam Ægyptiam pro Colocaſiâ habet. Naſcitur in paludoſis & ad fluviorum ripas in India Orientali, an in Ægypto neſcio. Nymphææ ſpeciem faciunt qui de ea ſcripſerunt.

Felfel-tavil ſeu Piper longum Ægyptium Alpini & Veſlingii qui in maritimis Africæ locis plantam ſatis frequentem eſſe ait.

Ferula Tingitana, folio latiſſimo lucido *Hort. Edinburgh.*

Ficus Ægyptia ſeu Sycomorus *Park.* Folio Mori fructum in caudice ferens *C. B.* Sycomorus *Ger. J. B.* In Ægypto & Syria copiosè.

G.

Goſſipium arboreum caule lævi *C. B.* Xylon arboreum *J. B. Park.* In Ægypto invenitur.

Gramen erucis ſive Neiem. el. ſalib. Alpini *J. B. Bont.* dactylon Ægyptiacum *C. B. Park.* In Ægypto frequens.

Gramen Stellatum Ægyptium *Veſlingii.* Dactylon Ægypt. *Park.* Qui in præcedentis deſcriptione hujus quoque meminit. Circa Heracleam ſeu Roſſetum oppidum.

H.

Hyacinthus Mauritanicus *Cluſ. Hiſt. app.* 1. Oblongo Flore fuſco *C. B.* Ex ea Mauritaniæ parte ubi urbes Feſſa & Marochum ſita ſunt delatus eſt.

Hyoſcyamus Ægyptius *Park.* Rubello flore *Ger.* Peculiaris flore purpuraſcente *J. B.* Et Hyoſ. Syriacus *ejuſdem.* Cauliculis ſpinoſiſſimis Ægyptiacus *C. B.* Et rubello flore *ejuſdem.* Hyoſcyamus albus Ægyptius *Alpin. Æg. & Exot. Veſling.* Juxta Pyramides Ægyptias majores.

K.

Kali Ægyptiacum foliis valde longis hirſutis *C. B.* An Pſyllium minus quod Gottne rubri & Botrio rubro nomine accepit C. Bauhinus? Kali tertia ſpecies *Alp. Æg.*

L.

Lablab ſeu Leblab Alpini *v.* Phaſeolus.

Lathyrus Tingitanus flore amplo ruberrimo. Semina hujus Plantæ, ut & aliarum rariarum D. Alex. Balam è Tingi urbe Africæ in Angliam primus detulit.

Libanotis cachryophoros ſemine fulcato lævi *Moriſ. prælud.* E Mauritania Tingitana attulit *D. Alex. Balam.*

Liguſtrum Orientale ſive Cyprus Dioſcoridis & Plinii *Park.* Liguſtrum Ægyptiacum latifolium & anguſtifolium *C. B.* Alcenna & Elhanne Arabum, nunc Græcis *Schenna Rauwolfii.*

Lotus Ægyptia *Alpin. exot.* Nymphæa ſeu Neufar Ægyptium *Veſling.* Nymphæa alba major Ægyptiaca ſive Lotus Ægyptia *Park.* In aquis.

Luffa Arabum ſeu Cucumis Ægyptius reticulatus *Veſling.* In horto Arabis cujuſdam prope Cayrum vidit *Veſlingius.*

Lupinus Ægyptius Sylveſtris Veſlingii *v. Cat. Orientat.* In villarum ſepibus prope Heracleam ſeu Roſſetum.

Lycium Indicum creditum Alpino *Park.* Indicum Alpino putatam *J. B.* Indicum alterum (Uſeg) *C. B.* Supra ripas rami Nili Calig. vocati 10. ab Alexandria m. p. invenit Alpinus.

Lycopſis Ægyptiaca *Park. v.* Cat. Orient.

M.

Marum Ægyptiorum *Alpin. exot.* l. 2. c. 10. Ægyptiorum Alpino *Park. app. Veſling.*

Muſa arbor *J. B. Park.* Muſa Serapionis *Ger.* Mauz Muſa *Alpin.* Palma humilis longis latiſque foliis *C. B.* In Ægypto frequens.

Melilotus Ægyptiaca *Park.* Ægyptia Alchimelech vocata *J. B.* Corniculis reflexis minor *C. B.*

Melo Ægyptius *C. B.* Melones Abdellavi Ægyptii *J. B.*

Melochia *Alpini.* Corchorus *Ger.* Plinii *C. B.* Cor ſive Melochia *J. B. Park.* Olus Judaicum nonnullis. In cibis nihil eſt ea Ægyptiis familiarius aut gratius *Alp.*

Moly Africanum umbella purpuraſcente *C. B. prod.* Africum umbella purpuraſcente *Park.*

N.

Nabca folio Rhamni vel Jujubæ *J. B.* Nabca Paliurus Athenæi credita *Alpin.* Oenoplia ſpinoſa & non ſpinoſa *C. B. Ger. emac. app.* Spinoſa & non ſpinoſa, ſive Napeca, ſive Zizyhus alba *Park.* In Ægypto folia per totum annum retinet, at in Creta, obſervante Bello per hyemen amittit. Ægyptus, Syria & Armenia hac arbore abundant *Bellon.*

Nymphæa ſeu Nuphar *Veſt. v.* Lotus.

O.

Ocimum Ægyptium Alpini *Rihan.* dictum *Herm. Hort. Acad. Leyd.*

Oenoplia *v.* Nabca.

Oenanthe altera minor Africana *Park.* Item tenuifolia altera Africana *ejuſdem* p. 895. E Barbaria Africæ regione attulit *Gulielmus Boëlius.*

P.

Paliurus Athenæi Alpino *v.* Nabca.

Palma *Ger. C. B.* vulgaris *Park.* Major *C. B.* Dactylifera major vulgaris *Jonſt.* In Ægypto & Syria.

Papyrus Nilotica *Ger. J. B.* Antiquorum Nilotica *Park.* Nilotica ſeu Ægyptiaca *C. B.* Provenit etiam in Siciliæ paluſtribus *v.* Cat. Sicularum rariorum *P. Boccone.*

Phaſeolus indicus ruber *Bontii.* Piſum Americanum coccineum, aliis abruſ. *J. B.* Abruſ. *Alpini de Plant. Ægypt.* Glyzyrrhiza Indica vulgò.

Phaſeolus Lablab Alpini *J. B.*

Phaſeolus Ægyptiacus nigro ſemine *C. B.*

Polium montanum pumilum tenuifolium Africum *Park.* A Guil. Boëlio circa Tuniſium urbem collectum eſt.

R.

Ruta Sylveſtris quæ dici ſolet Harmala *J. B.* Juxta Alexandriam *v.* Cat. Orient.

S. Sabina

S.

Sabina Ægyptia *Lob.* eſt Abrotanum fœmina Sabinæ folio *C. B.*

Sebeſten *v.* Cat. Orient. Non enim in Ægypto tantum ſed & in Aſia provenit.

Secamone *Alpin. Ægypt.* Apocynum anguſto Salicis folio *C. B.* Apocyno affinis Secamone flore albo *J. B.* An Apocyni Secundi ſpecies altera *Cluſ.*

Sena *J. B. Ger.* Alexandrina *Park.* Alexandrina ſive foliis acutis *C. B.* In Syria, Perſia, Arabia naſci aiunt, unde Alexandriam defertur.

Seſamum *J. B. C. B. Park.* & *aliorum.* Myagrum Ægyptiacum *Zanoni.*

Sesban *Alpini. Ægypt.* Sesban ſive Securidaca Ægyptia articulata *Park.* Galega Ægyptiaca ſiliquis articulatis *C. B.*

Sinapi maritimum Ægyptiacum *Alpin. exot.* l. 2. c. 19. Ex ſeminibus Ægypto delatis enata eſt.

Sonchus froticoſus Africanus petræus ſpinoſus *Park.* In petroſis circa Tunis & Sapphi à Boëlio inventus & ad Parkinſonum delatus eſt.

Sophera Alpini & Bellii *J. B.* Galegæ affinis Sophera dicta *C. B.* Sophera ſeu ſecuridaca Ægyptiaca villoſa *Park.* Hoxocoquamoclit *Cam. hort.*

Stramonium minus flore geminato purpurante *Park.* Fructu rotundo, foliis per ambitum Xanthii modo inciſis *Col.* Solanum fœtidum pomo ſpinoſo rotundo, ſemine pallido *C. B.* Datura Ægyptia *Veſling.* Contarena *Alpin. exot.*

Stratiotes Ægyptia *J. B.* Aquatica vera Dioſcoridis & Ægyptiaca *Park.* Lenticula paluſtris Ægyptiaca, ſive Stratiotes aquatica foliis Sedo majore latioribus *C. B.* Aquis innatat ſine radice, ut aiunt.

Stratiotes Ægyptia Dioſcoridis *Veſling.* Hæc & ſuperior vel Nilo, vel foſſis inde deductis ſupernatat, nec radice in terram demiſſa firmatur, ſed huc illuc fluitat.

Sycomorus *v.* Ficus.

T.

Tamarindus *Ger. Park. J. B.* Siliqua Arabica quæ Tamarindus *C. B.* Ex Æthiopia in Arabiam & Ægyptum delatam nonnulli volunt.

Tamariſcus Ægyptia gallifera *J. B.* Tamaria Ægyptia arbor *C. B.* Ægyptia gallas ferens *Park.* In Ægypto locis humidis ſecus flumina oritur, non raro etiam aridis & fabuloſis. *Bellon.*

Thlaſpi Alexandrinum *C. B. Park.* Alexandrinum Cortuſi *J. B.* Verum Dioſcoridis *Zanoni.*

U.

Uzeg arbor *v.* Lycium Indicum.

Z.

Zatar-hendi Origanum Indicum Alpini & Veſlingii Origano congener Zatar-hendi *C. B.* Zatarendi herba *J. B.* Planta Ægyptiaca non eſt, ſed ex India illuc deportata, ut nomen arguit. Cœterum. Zatarendi *Alpin.*

Stirpium

Stirpium Creticorum rariorum Catalogus.

A.

ABellicea Cretica ſive Santalus adulterina *J. B.* Pſeudo-ſantalus Cretica, Abelicea dicta *Park.* Pſeudo-ſantalum Creticum *C. B.* In montibus Leucis, eorumque jugis altiſſimis.

B. Abſinthium Ponticum Creticum grati odoris *C. B. prod.* In viridi ſaltem amaritudo nulla percipitur, unde ab Aſinis, pecoribus, omnibuſque Brutis valde expetitur.

Acanus Theophraſti *Park. vid.* Agavanus Cretenſium.

Acanthus ſpinoſus in agris & juxta ſemitas frequens eſt *Bellon.*

Acetoſa Cretica ſemine aculeato *C. B.* Mihi deſcriptiones utriuſque conferenti eadem aliquando viſa eſt cum Acetoſa Neapolitana Ocimi folio *βεκεφαληφόρῳ Col.* Verum peritiſſimus Botanicus D. *Jacobus Breynius*, qui utrumque coluit, & obſervavit, nos erroris inſimulat, & diſtinctæ ſpecies cum ſint, à me perperam confundi ſcribit; cui non repugno, cum nec initio id fidenter, ſed timide affirmaverim.

Achlades *Bellon.* Pyri ſylveſtris genus.

Adrachnæ *Park.* Theophraſti *J. B.* Arbutus folio non ferrato *C. B.* Adracla Græcis. In Creta, montibus Leucis, & alibi inter ſaxa.

Aga Cretenſium *C. B.* i. e. Silybum minus Bœticum *Park.* Carduus lacteus peregrinus Camerarii *J. B.* albis maculis notatus exoticus *C. B.*

Agaſuga *Bellon.* i. e. Pyra ſylveſtria Cretica.

Agavanus Cretenſium i.e. Acanus Theophraſti *Park.* Agavanus Cret. forte Acanys Theophr. *Hon. Belli* ep. 5 ad Cluſium, & *Ponæ* Ital. Carduus latifolius echinos obſoletæ purpuræ ferens *C. B.* Vulgaris eſt notitiæ in Creta.

Agrio-

Agriocinara Cretica *Ponæ Ital.* Cinara Sylveſtris Cretica *C. B. Park.* Carduus Agriocinara Cretenſium, ex quo Coſtus niger Officianarum *J. B.* Agrioanzinari Cretenſium *Bello* ep. 2. ad Cluſium. An Cinara ſylv. Bætica *Cluſ. cur. poſt.* Supra *Chiſama* arcem *Bellon.*

Agriomelea *Bellonii*, quam in Cretæ montibus inveniſſe ſcribit, exiguorum malorum Pyris formâ ſimilium feracem, an Cotoneaſter *Geſn. v. Cat. gen.*

Agrioſtari ſeu Frumentum ſylveſtre Creticum *Ponæ. Ital. Bell.*

Althæa fruticoſa Cretica *Park.* Frutex 3 *Cluſ.* Hanc cum Althæa fruteſcente Bryoniæ folio *C. B.* ſ. fruteſcente folio acuto, flore parvo. Althæa Olbiæ perperam dicta, eandem putamus. V. *Cat. Sic.*

Ammi Creticum *Ger. Park.* Creticum aromaticum *Lob.* odore Origani *J. B.* Alterum ſemine Apii *C. B.* Semen ex Alexandria Ægypti adfertur.

Anchuſa humilis *Alpin. exot.* Humilis Cretica *Park.* In locis montoſis & ſylvis Cretæ.

Anemone tenuifolia Cretica albo magno flore *C. B. prod.*

Anthyllis falcata Cretica *Park.* Trifolium falcatum *Alpin. exot.*

Anthyllis *Alpin. exot.* In maritimus copioſé. Accedit ad Anthyllidem à Cluſio & J. Bauhino deſcriptam.

Arachydna aut Aracoides Honorii Belli, *J. B.* Cretica *Park.* Viciæ ſimilis, ſupra in fráque terram fructum ferens *C. B.*

Archontoxilon, i. e. Ebenus Cretica.

Arcturus Creticus Belli *v.* Blattaria piloſa Cretica.

Ariſtolochia polyrrhizos *v.* Piſtolochia.

Ariſtolochia clematitis ſerpens *C. B.* Reliqua Synonima *v.* in *Cat. Hiſt.* Arbores ſcandit Ephedræ aut Smilacis modo *Bellon.*

Arundo graminea aculeata *Alpin. exot.* In locis humidis ſupra terram ſerpit.

Aſclepias Cretica Cluſii *J. B. Park.* Siliquâ bifido mucrone *C. B.*

Aſcolim-

Aſcolimbros Bellonii non eſt (ut puto) Scolymus chryſanthemos ſ. Eryngium luteum Narbonenſium, ſed Carduus Siculus chryſanthemus procerior caule eduli *Hiſt. noſt.* p. 258.

Aſcyroides Cretica *Alpin. exot.* Cretica major *Park.* Hanc plantam in hiſt. noſt. eandem putavimus cum Androſæmo Conſtantinopolitano flore maximo *Wheeler.*; icontamen non reſpondet, at neque deſcriptio: ut nunc muratâ ſententiâ diverſam ſuſpicer.

Aſpalathus ſecundus Creticus *Alp. v.* Cytiſus.

B.

Blattaria piloſa Cretica ſive Arctos quorundam *J. B.* Verbaſcum humile Creticum laciniatum *C. B.* Verbaſculum ſylv. Creticum *Alpin. exot.* Blattaria Cretica incana, rotundo laciniato folio *Park.* Arcturus Creticus. *Belli.* Provenit inter ſaxa & ſuper parietes.

Blattaria Cretica ſpinoſa *Park.* Leucoium Creticum ſpinoſum *Cluſ. J. B.* Creticum ſpinoſum incanum luteum *C. B.* Spinoſum Creticum *Ger.* Spinoſum cruciatum *Alpin.* Glaſtivida Cretenſium *Belli.*

Borago Sylveſtris annua Cretica *Zanoni.* Bugloſſum procumbens annuum pullo minimo flore *Moriſ. prælud.*

Borago muralis variegata, flore odorato Cretica *Zanoni.* Bugloſſum Luſitanicum bullatis foliis *Moriſ. prælud.* In muris urbis Candiæ ex ipſis petrarum fiſſuris exit.

Borago ſylveſtris Cretica flore rubro cremeſino perennis, eadem videtur Echio Cretico latifolio rubro *C. B.*

Bugloſſum Creticum verrucoſum, perlatum quibuſdam *Schol. Bot.* ſeu Hort. *Reg. Par. Tournefort.*

Bryonia Cretica *Pon. Ital.* Cretica dicoccos *Park.* Cretica maculata *C. B.* Alba maculata *J. B.* In Creta frequens eſt.

Buphthalmum Creticum Cotulæ facie *Breyn.* Flore luteo & albo.

C. Calamintha

C.

Calamintha Cretica *Cam.* Folio & flore parvo incana *J. B.* Incana Ocimi foliis *C. B.* Minor incana *Park.* Montana vulgaris *Ger.* Ex semine è Creta misso Camerario succrevit. Lobelius tamen cautibus Linguagotticis calidarumque regionum innasci scriptum reliquit.

Calochierni carduus Cretensibus *J. B.* Atractyli & Cnico sylvestri similis *C. B.* Forte Atractylis major è cujus caulibus mulieres fusos efficiunt. Atractylidi vulgari similis, not tamen eadem *v.* Hist. nost. p. 304.

Caloschirrida *v.* Echinus Creticus *Alpin.*

Carduus pinea Theophrasti *Alpin. exot.* pinea seu Ixine Theophrasti *Park.* Chamæleon albus gummi ut mastix ferens *Bell.*

Carduus Eryngoides capite spinoso *Alpin. exot.*

Caryophillus arboreseens Creticus *C. B.* Sylvestris arboreus *Alpin. exot.* Nostrâ sententiâ. Betonica coronaria arboreo Cretica *J. B.* In montibus Cretæ oritur.

Caucalis Cretensium & Græcorum i. e. Seseli Creticum.

Cerasus Alpina Cretica, seu Idæa *Alp. exot.* Vitis Idæa Cretica elatior *Park.* Agrifolii folio. In monte Idâ Cretæ familiaris est. An Agriomelea Bellonii.

Chamæcerasus Idæa *Alp. exot.* Vitis Idæa Cretica humilior *Park.* In monte Ida nascitur.

Chamæcistus *Alpin. exot.* An Chamæcistus Serpylli folia floribus carneis *C. B.* Serpylli folio, flore carneo *J. B.* 7. *Clus.*

Chamædaphnoides Cretica, seu Laureola Cretica humilis *Alp. exot.* Chamædaphnoides sive Laureola Cretica *Park.* In Cretæ montanis.

Chamædrys spinosa Cretica *Park.* Spinosa *C. B. J. B.* Ex horto Bembi Patavio accepit *C. B.*

Chamægenista Cretica *C. B. Park.* Parkinsonus pro Spartio Cretico *Alp. ex.* hanc habet.

Chamæpeuce Plinii *anguillaræ*, *v.* Stœba fruticosa Cretica.

Chamæpytis fruticosa Cretica, *v.* Stœbe capitata Rosmarini foliis Ponæ.

Chrysocome

Chriſocome Cretica *Cluſ.* Elichryſum Creticum *C. B.* Stantolina Cretica *Alpin.* Hanc plantam pro Stœchade citrina alteri inodoræ Lobelii affini capitulis brevioribus *J. B.* habemus *v.* Hiſt. noſt. p. 282. In montoſis Cretæ.

Cichoreum ſpinoſum Creticum *Park. Pon.* In maritimis, inque ſiccis collibus & arenoſis locis. Hanc ſpeciem in Sicilia obſervavimus. *v. Cat. gen.*

Ciſſampelos ramoſa Cretica *Park.* Helxine Ciſſampelos ramoſa Cretica *Ponæ.* Convolvuli ſpecies.

Ciſtus Ledon Cretenſe *C. B.* Led. latifolium Creticum *J. B.* Ladanifera Cypria *Park.* Item ledanifera Cretica vera *ejuſdem.* Ledon 4 Cluſſii *Ger.* Deſcriptionem *v.* in *Alpin. exot.*

Clinopodium Creticum *Alpin. exot.* Perſimile eſt, ſi odorem excipias, Acino vulgari.

Cneoron album folio Oleæ argenteo molli *C. B. v.* Convolvulus rectus odoratus *Ponæ.*

Cnicus ſingularis *Alpin. exot.* alter Creticus *Park.*

Colutea Scorpioides Cretica odorata. *Alpin. exot.*

Convolvulus ramoſus incanus, foliis Piloſellæ *C. B.* Helxine Ciſſampelos ramoſa Cretica *Pon. Ital. Park.*

Coris legitima Cretica Dioſcoridis *Belli Ger. emac. Park.* Item Coris Matthioli *ejuſdem.* Nos enim has non diſtinguimus. C. Hypericoides quorundam *J. B.* Lutea *C. B.* In collibus fœcundis copioſè.

Coronilla fruteſcens coronata glauco folio Cretica, flo. luteo odorato *Breyn. prod.* 2.

Cyanus arboreſcens longifolia *Alpin. exot.* In montanis Cretæ naſcitur.

Cyanus arboreſcens altera, Styracis folio *Alp. exot.*

Cyanus tomentoſus *Alp. exot.*

Cyanus lanuginoſus ſpinoſus Creticus, & Cyanus fruticoſus Creticus, *v.* Stœbe fruticoſa Cret.

Cynara ſylveſtris Cretica *C. B. Park.* Carduus Agriocinara Cretenſium, ex quo Coſtus niger Officinarum *J. B.* An Cinara ſylv. Bœtica *Cluſ. cur. poſt.* Supra Chiſami arcem, &c. *v.* Bellon.

Cynogloſſum Creticum ſecundum Cluſii *J. B.* Creticum alterum *Ger.* Cret. latifolium *Park.* Latifolium fœtidum *C. B.* Cynogloſſæ alteri mediæ fructu cotylode ſive Lychniode *Col.* eadem videtur planta.

Cynogloſſum

Cynogloſſum Creticum anguſtifolium *Park.* Creticum argenteo anguſto folio *C. B.* Creticum 1. *Ger.*

Cyperus rotundus odoratus Creticus *Cam. Park.*

Cytiſus Creticus, Aſpalathus ſecundus *Alpino* dictus. In loco *Fraſchia* dicto propè Cretam urbem. Aſpalathus 2. Dioſcoridis Bello & aliis. *v. Cat. gen.* Acacia trifolia.

D.

Daucus Creticus *Ger.* Creticus verus Dioſcoridis *Park.* Non videtur diverſus à Dauco Cretico ſemine hirſuto *J. B.* ſeu Dauco montano umbellâ candidâ *C. B. v. Hiſt. noſt.* p. 463.

Daucus ſtellatus *Alpin. exot. Park.* Planta à Dauco longè diverſa eſt.

Daucus tertius Dioſcoridis Bello *Ponæ Park.* Tertius folio Coriandri, flore luteo *J. B.* Creticus nodoſus umbellâ luteâ *C. B.*

Dictamnus Creticus *C. B. Park.* Dict. Cretica ſeu vera *J. B.* Dictamnum Creticum *Ger.* In monte Ida; in ſcopulorum fiſſuris, nec uſquam alibi.

Dorycnium Creticum *v.* Convolvulus rectus.

Dorycnium Dioſcoridis ſortè Ponæ *Park.* Jaceæ oleæ folio affinis *C. B.* Item Cneoro albo affinis *ejuſdem.* Hujus ſemina è Creta ab Honorio Belli ad ſe miſſa *Lagochimicæ* nomine ſcribit C. Bauhinus in Pinace.

E.

Ebenus Cretica *Alpin. exot.* Cytiſus Creticus incanus ſive Ebenus Cretica Belli *Park. C. B.* Barba Jovis lagopodoides Cretica fruteſcens incana, flore ſpicato purpureo amplo *Breyn.*

Echinopoda Cretenſibus *J. B.* Echinop. frutex Creticus *Park.* Geniſta ſpartium ſpynoſum aphyllum, tribus aculeis ſemper junctis, floribus luteis *C. B.*

Echinus Creticus *Park.* Echinus ſeu Tragacantha alia humilior & ſpinoſor *Alpin. exot.* Græci *Caloſchirrida* vocant.

Echium

Echium Creticum latifolium rubrum *C. B. Park.* An Echium Candiæ flore pulchre rubente *J. B. V. Cat. gen.*

Echium Creticum *Alp. exot.* Creticum album *Park.* Echium pumilum flore luteo *C. B. Park.* h. e. Echium flavo flore *Cluſ. cur. poſt.* huic idem videtur.

Echium nigro flore eleganti *Alp. exot.* Creticum nigrum *Park.*

Echium Creticum anguſtifolium rubrum *C. B. Park.* Creticum 2. *Cluſ.* Habetur & in Sicilia. *Cat. Gen.*

Equiſetum montanum Creticum *Park. Alpin. exot.* In montanis Cretæ. Flores fert circa virgarum geniculos, quo ab Equiſetis differt. Tragi ſive Uvæ marinæ ſpecies eſt.

Eruca maritima Cretica ſiliquâ articulatâ *C. B.* E Creta Honorius Belli miſit.

Eryngium trifolium *Alpin. exot. Park.* In locis aſperis.

Eryſimum Dioſcoridis *Zanoni* Eryſimi annui Creticæ nomine miſſum.

F.

Fœnum Græcum ſylveſtre policeration majus Creticum *Breyn. Cent.*

Frutex pulcherrimus *Belli* i. Stœbe fruticoſa latifolia Cretica.

Fumaria major Cretica *Park.* Altera tenuior Syriaca *Cam.* minor folio oblongo capillaceo *C. B.* Capnos Cretica *Cluſ.* An Fumaria noſtra major ſcandens?

G.

Gaiderothymum *v.* Stachys ſpinoſa Cretica.

Galaſtivida Cretenſium prima *v.* Blattaria ſpinoſa.

-------- Altera *v.* Tithymalus marit ſpinoſus.

Gallium montanum Creticum *Alpin. exot. Park.* In montanis Cretæ abundat.

Geniſta arborea Cretica, foliis ſemper virentibus *Zanoni.*

H.

Habbures *Cam.* i. e. Leontopodium Creticum aliud.

Hedyſarum argenteum, *Alpin. exot.* argenteum Creticum *Park.*

Hieracium

Hieracium majus Creticum *Park.* Majus folio Sonchi, ſemine curvo *C. B.* Item Sonchus aſper laciniatus Creticus *ejuſdem.* Chondrillæ Creticæ nomine miſſa, ſemine criſpo *J. B.* Sonchus Creticus foliis laciniatis vulgò.

Hieracium parvum Creticum *Park. Cluſ.* Minor flore, ex albo carneo *C. B.* Intybaceum, non ramoſum *Ponæ.*

Hieranzune Cretenſium eſt Lotopiſum Belli. *v. Cat. gen.*

Hippomarethrum Creticum *C. B. prod. Park.* Daucus 3. Creticus, aliis Seſeli nodoſum & Hippomarathrum *Ponæ. Ital.* Κερνόποδι vulgo, i. e. Pedes corvini. Fœniculum magnum ſive Hippomarathrum *J. B.* Libanotis cacrhyoph. ſem. fulcato aſpero *Moriſ. Hiſt.*

Holoſteum ſive Leontopodium Creticum *C. B. Park. Ger.* Leontopodium Cretenſe *Cluſ.*

Holoſteum *Alpin. exot.* quod ab Holoſteo Salmanticenſi Cluſii differre contendit. Plantago anguſtifolia minor lanuginoſa Cretica vel Syriaca, pediculis & capitulis maturitate ad terram inflexis *Breyn. prod.* 2.

Horminum comâ rubrâ *J. B.* vulgo Horm. Creticum.

Horminum minus ſupinum Creticum *Cluſ. C. B. Park.*

Hyoſcyamus Creticus luteus major *C. B.* Luteus minor *J. B.* Creticus *Park.* Creticus alter *Cluſ.* Hæc ſpecies in Italia & Gallia Narbonenſi occurrit. *v. Cat. gen.*

Hyoſcyamus aureus *Alp. exot.* Creticus luteus minor *C. B.* 4. f. albus Creticus *Cluſ.* Albus Creticus *Ger. emac.*

Hyſſopus Græcorum *Alpin. exot.* An Hyſſopus Origani folia *Dalech. J. B.*

J.

Jacea incana Cretica, flore luteo medio purpureo, ſquamis in molliores ſpinas abeuntibus *Herman. Hort. Lugd. Bat.*

Jacea Cretica *Park.* laciniata ſquammata *C. B.* Squammata Cretica, quibuſdam Scabioſa Cretica dicta *J. B.*

L. La-

L.

Lachryma *Jobi* Sesamum annuum *Zanon.* in Creta copiosè.
Lagochymica Cretensium est Dorycnium Dioscoridis *Ponæ.* Bellonius Heliochrysον vulgò *Lagochymithia* dictum scribit, quòd leporibus cubilia grata præbeat.
Lamium fruticosum non maculatum Creticum *Zanon.*
Laurus Sylvestris Cretica *Alpin. exot. Park.*
Lazegiri Cretensium i. e. Lycium Creticum alterum.
Leontopetalon crassa radice *Bellon.* In Ida monte hyeme floret.
Leontopodium Creticum *Clus. v.* Holosteum.
Leucoium Creticum Thlaspifolium *C. B.* Marinum Creticum majus *Park.* Marinum Creticum 1 *Clus.*
Leucoium Creticum floribus minoribus *C. B.* Creticum minus *Park.* Marinum Creticum 2 *Clus.*
Leucoium Creticum foliis oblongis crenatis *C. B.* Creticum oblongis foliis crenatis *Park.* Creticum 3 *Clus.*
Leucoium Creticum minimum folio subrotundo *C. B.* Creticum cæruleum marinum *Alpin. exot. Park.*
Leucoium album odoratissimum folio viridi *C. B. prod.*
Leucoium Creticum luteum utriculato semine *Alp. exot. Park.*
Leucoium spinosum Creticum *Clus.* Est Blattaria spinosa seu Glastifolia.
Libanotis Apii folio semine aspero *C. B.* Theophrasti Apii folio Cretica *Park.* Rosmarinus foliis Selino similibus *Bell.*
Linaria Cretica latifolia major *Clus. Park.* Latifolia triphylla major *C. B.*
Linaria Cretica angustifolia *Clus. Park.* Quadrifolia, exigius flosculis cinereis *C. B.*
Linaria perennis fruticosa Cretica *C. B. prod.* Cui & Linaria latifolia Dalmatica magno flore dicitur.
Linum arboreum *Alpini exot.* Arboreum Creticum luteum *Park.*
Lotus πολυκέρατος Cretica fruticosa argentea, siliquis longissimis propendentibus rectis. *Moris. Hist.*
Lotopisum Belli i. Lotus edulis Creticus *v.* Cat. gen.
Lutea maxima Cretica Honor. Belli *J. B.* Luteola herba folio Cannabino *C. B.* Maxima Cretica fœcunda & sterilis *Park.* Cannabis lutea fertilis & sterilis Contareni *Alpin. exot.* Inter montes in Aquis

naſcitur, loco quodam Ὀφιόδοσεμα dicto, tertio ab urbe Cydonia lapide *Bell.*

Lychnis Cretica anguſtifolia *Park.* Hirſuta anguſtifolia Cret. *C. B.* Ocymoides flore rubro minus Creticum *J. B.* ſylv. 7. *Cluſ.*

Lychnis Auriculæ urſi face *C. B.* Sylv. latifolia Cluſii. ſive muſcipula Cretica Auriculæ urſi facie *J. B.* Sylv. latifolia Cluſii *Ger. emac.*

Lychnis viſcaria maxama Cretica *Alpini.* Viſcaria maxima Cretica Alpini *Park.*

Lycium Cretenſe ſive Berberis Cretica *J. B.* Creticum primum Belli *Park.* Berberis Alpina Cretica. *C. B.* Lycium Creticum ſ. Berberis Alpina Belli *Bon.* In montium altiſſimorum convallibus.

Lycium Creticum alterum *Park.* Λαζηγίρι & Πέτρο αμύγδαλα *i. e.* Amygdala Petræa, licet cum Amygdalis nihil commune habeat *Bell.* Ep. 1.

M.

Majorana Cretica vel Syriaca *C. B.* Marum Creticum *Alp. exot.* Syriacum *A. Lob. Ger.* Syriacum vel Creticum *Park.*

Mandragora mas & fœmina *Bellon.* In monte Ida. Quæ quamvis in Hiſpania etiam & Italia ſponte proveniant, quia tamen rariores ſunt omittere nolui. Vid. *Cat. Hiſpan.*

Marrubium Creticum *Ger. Park.* Album anguſtifolium peregrinum *C. B.* Album anguſtiore folio *J. B.*

Marrubium Creticum anguſtifolium inodorum *Park.* Album peregrinum brevibus & obtuſis foliis *C. B.*

Marrubium nigrum Creticum *Alp. exot. Park.* Planta Alpino deſcripta imperfecta erat, abſque flore & ſemine.

Melilotus quædam Cretica *Alpin. exot.* Eſt lotus Siliquis ſingularibus vel binis tenuis *J. B.*

Melilotus veſicaria Cretica *Hort. Altdorf.*

Meum alexiterium Creticum *Park. Alpin. exot.*

Millefolium Creticum *J. B.* Incanum Creticum *C. B. Park.* Stratiotes Millefolia *Belli ep.* 2. ad Cluſium *Alpin. exot.* Parkinſonus ex hac planta duas facit: priorem Millefolium incanum Creticum vocat, poſteriorem Stratiotem Millefoliam Creticam.

Muſcipula Cretica &c. *v.* Lychnis.

Myrrhis

Myrrhis fyl. Cretica nodoſa, ſeminibus aſperis annua, ſemine ſtriato aſpero oblongo, nodoſa. *Moriſ.*

N.

Napus Sylveſtris Cretica *Park. C. B.* Bunias agreſtis Belli, qui ad *C.* Bauhinum è Creta miſit.

Nardus montana Cretica *Alpin. exot.* An Valeriana Cretica tuberoſa *Park?* Nardus Cretica *Belli.* Cretica Filipendulæ radice *C. B?* Nardus tamen Cretica *Belli* diverſa videtur à Nardo montana Cretica *Alpini.*

Nigella Cretica *C. B.* Melanthium ſimplici flore Creticum *Cluſ.* Nigella Cretica inodoro ſemine *Park.*

Nigella Cretica latifolia odorata *Park. Ponæ Ital.* Alba ſimplici flore *Alpin. exot.*

Nigella Cretica altera tenuifolia odorata *Park.* Cretica folio Fœniculi *C. B.*

Nigella Cretica odorata, foliis Lini, ſeminibus biformibus *Park.* Malè inſcribitur Nigella. Melanthium odoratum *Alpin. exot.*

O.

Oenanthe ſtellata Cretica *Alpin. exot. Park.*

Oenanthe Cretica prolifera *Park.* Apula prolifera *C. B.*

Oleander Creticus fruticoſus major fœtidus *Zanon.*

Origanum Creticum *J. B. Ger.* Sylveſtre Syriacum *Lob.* Onites *C. B. Matth.*

Ornithogalum Creticum & Pannonicum flore albo *J. B.*

P.

Pæoniæ duo genera candido flore *Bellon.* Græcis Pſiphædile. In omnibus humidis vallibus montis Idæ.

Paſtinaca tenuifolia Cretica, radiis umbellæ Gingidii longioribus *Moriſ.*

Petromarula Cretica i. e. Rapunculus Creticus.

Petroſelinum Creticum *C. B. Park.* Agriopaſtinaca vulgò in Creta *Bello* ep. 5. ad Cluſium, cui Buſalinon Plinii videtur. In montibus Cretæ & Dalmatiæ. Duplex genus eſt, radice nigra, & rad. ruffa.

Phyllitis alata ſive ramoſa *Alpini*; an & quomodo ab Hemionitide multifida differat inquirendum. Alpini icon plantam diſtinctam repræſentare videtur: & Jac. Breynius longè diverſam eſſe ait.

Piſtolochia Cretica *C. B.* Cretica ſemper virens *Park.* Ariſtolochia Piſtolochia altera *J. B.* Diverſa eſt a Piſtolochia Virginiana, Polyrrhizos dicta, ex accurata obſervatione & deſcriptione ad me miſſa incomparabilis Botanici D. *Joan. Banniſter.* triſtiſſimo caſu nuper in Virginia rebus humanis erepti.

Polium latifolium incanum Creticum *C. B. Park.* Ad Polium montanum luteum vulgare proximè accedere videtur. Circa Cydoniam urbem.

Polium anguſtifolium Creticum *C. B. Park.* Erectum Creticum & fortè fruteſcens Dioſcoridis Ponæ. In Creta ad maris littora frequens.

Polium gnaphaloides *Alpin. exit. Park.* Gnaphalii marini ſpecies eſt. In maritimis Cretæ. Gnaphalium marinum Cluſii eſſe pernegat.

Polygonum Creticum Thymi folio *C. B. Park.* Non multum abludit à Poligono noſtrate parvo, flore albo verticillato.

Pimpinella ſpinoſa *Park.* Poterio affinis folio, Pimpinella ſpinoſa *C. B.* Poterium quibuſdam, ſive Pimpinella ſpinoſa *J. B.* Poterion Lobelii ſive Pimpinella ſpinoſa Camerarii *Ger.* Stœbe legitima Dioſcoridis *Bello.* In Creta perpetuo viret, & multos annos durat.

Poterium *Alpini.* Tragacanthæ ſpecies, multis Cretæ Inſulæ in locis invenitur.

Pſeudoſtachys Cretica *v.* Stachys.

Pſeudociſtus Ledum *Alpin. exot.* 1. *Park.*

Pſeudociſtus Ledon alterum *Alpin. exot.* 2. *Park.*

Pſeudodictamnus Cydoniæ ſeu Pſ. 2. Theophraſti Ponæ, *i. e.* Pſeudod. acetabulis Moluccæ *C. B.*

R.

Ranunculus echinatus Creticus *Park.* Stellatus echinatus Creticus *C. B.* Creticus echinatus latifolius *Alpin exot.*

Ranunculus Creticus albo flore, majore quam Papaveris Rhœados. *J. B.*

Ranunculus Creticus latifolius *Cluſ. Park. Ger. Emac.* Aſphodeli radice Creticus *C. B.*

Ranunculus Creticus grumoſa radice, flore niveo *Cluſ.* Grumoſa radice, flore niveo *C. B.*

Rapun-

Rapunculus Creticus ſeu Pyramidalis alter *C. B.* Creticus Petromarula *J. B.* Petrom. Cretica ſive Rapunculus Creticus *Park.* Petromarula ſ. Lactuca petræa *Pon. Ital. Bell.*

Roſmarinus Selini folio *Bell. v.* Libanotis &c.

Roſmarinum Stœchadis facie *Alpin exot.* Potiùs Euphraſia Stœchadis facie.

Rubia argentea Cretica *Alpin. exot. Park.* Cruciata argentea.

Rubia arboreſcens Cretica *Alpin. exot.* Lævis arboreſcens Cretica *Park.* An & quomodo à Rubia Sylvatica lævi *J. B.* differat inquirendum.

S.

Salvia Cretica pomifera *Cluſ. Ger.* Baccifera *C. B.* Gallifera *J. B.* Major Cretica latifolia & anguſtifolia, aurita & non aurita, pomifera & non pomifera, nam ſpecie conveniunt, Bellonius poma hæc eſui apta eſſe ſcribit, eáque ruſticos legere ſolere, iíſque plenos Saccos in proximas urbes venum deferre : quod mirum, cùm nihil aliud ſint quàm Gallæ, ſeu morboſi tumores ab Inſectis excitate *Park.*

C. Salvia Cretica anguſtifolia, *Cluſ.* Tenuifolia *J. B.* Anguſtif. ferrata *C. B.* Auguſtif. non aurita *Park.* Semine è Creta accepto nata eſt.

Sandalida Cretica eſt Lotus ſiliquis quadripinnat. in *Catal. general.*

Santolina Cretica *Alpini. v.* Chryſocome.

Satureia Cretica *C. B. Ger. emac.* Cretica legitima *Park.* Thymbra Græca *J. B.* Hoc genus Alpinus Tragoriganum eſſe contendid, non Thymbram, cujus rationes vide.

Satureia Cretica ſpinoſa *Ponæ.*

Saxifraga Cretica prior *Park.* Saxifraga *Alpin. exot.*

Saxiphraga altera *Alpin. exot.* Cretica altera *Park.*

Scabioſa arborea *Alpin. exot.* Arborea Cretica *Pod.* Peregrina *Ger.* Fruticoſa, folio non diſſecto peregrina *J. B.* Stellata folio non diſſecto *C. B.*

Scammonea macrorrhizos *Alpin. exot.*

Scandix Cretica major *C. B. prod. Park.* Pecten Veneris Creticum *J. B.*

Scordium

Scordium alterum languinoſum verticillatum *C. B.* Scordotis Plinii prima *Park. Ponæ.* Tomentoſa Cretica *J. B.*

Scordotis Cretica *C. B. prod.* Altera Plinii *Ponæ. Ital. Park.* Scordotis *Alpin. exot.*

Scrophularia Cretica 1. *Cluſ.* Cretica latifolia *Park.* Indica *Ger.* Foliis Filicis modo laciniatis, vel Ruta canina latifolia *C. B.*

Seſely Creticum majus *C. B. Ger.* Creticum, ſive Tordylium majus *Park.* An Caucalis Luſitanica *Alpin. exot.*

Seſeli Creticum minus *v. Cat. gen.*

Seſeli Cretenſe nodoſum *Park.* Myrrhis Sylveſtris Cretica nodoſa, ſeminibus aſperis *Hiſt. noſt.* p. 432.

Sideritis viſcoſa Cretica bitumen redolens *Zanoni.* Glutinoſa bitumen redolens *Moriſ. Prælud.*

C. Siler Creticum quibuſdam, foliis Cicutæ, ſemine longo criſpo *J. B.* Sil. 2. foliis Cicutæ *C. B.*

Solanum ſomniferum Antiquorum *Alp. exot.* Somniferum Antiquorum verum *Park.* Item Solanum ſomniferum *Park.* Virtiicllatum *J. B.* Somniferum verticillatum *C. B.* In Cretæ locis maritimis.

Spartium Creticum *Alpin. exot. Park.*

Spartium ſpinoſum Creticum *Alpin exot. Park.*

Spartium ſpinoſum ſecundum *Alpin. exot.* Spinoſum aliud Creticum *Park.*

Spica trifolia Cretica *Alpin. exot.*

Stachys Cretica major ſeu latifolia *Hort. Reg. Par. Tournefort. Cat.*

Stachys Cretica *C. B.* Stachys ſive Pſeudoſtachys Cretica *Park. C. B. prod.*

Stachys ſpinoſa *Park.* Spinoſa Cretica *C. B. Ger.* Spinoſa *J. B. Gaidarothyma*, i. e. Aſininum Thymum ruſticis Cretenſibus.

Staphis agria in monte Ida paſſem ſponte provenit *Bellon.* v. *Cat. gen.*

Stœbe fruticoſa latifolia Cretica *Park.* Frutex rotundo argenteo folio, Cyani flore *C. B.* Cyanus fruticoſus Creticus Candiæ *Ponæ Ital.* Frutex pulcherrimus *Bello ep.* 2. *ad Cluſ.*

Stœbe

Stœbe ſpinoſa Cretica *Park.* Spinoſa *J. B.* Spinoſa maritima *C. B.* Cyanus ſpinoſus Creticus *Ponæ & Alp.*

Stœbe anguſtifolia Cretica i. Stœbe capitata Roſmarini foliis *Ponæ.* Forte Chamapeuce *Alpin. exot.* Chamæpitys fruticoſa Cretica *Belli.* Jacea fruticans Pini folio *C. B.*

Stœbe Plantaginis folia *Alpin. Park.*

Stratiotes Milleſolia Cretica *Alpin. v.* Milleſolium.

T.

Teucrium Creticum *Cluſ. Park. J. B.* Creticum incanum *C. B.* Ex ſemine è Creta miſſo Chamædryos majoris appellatione Cluſio enatum eſt.

Thlaſpi Creticum umbellatum flore albo odorato *Park.* Umbellatum Creticum flore albo odoro minus *C. B.* Parvum umbellatum flore niveo odorato *J. B.*

Thlaſpi clypeatum arboreſcens Creticum *Alpin. exot. Park.* Qu. An non idem ſit cum Thlaſpi fruticoſo altero *Lob.* aut fruticoſo folio Leucoii marini minoris *J. B.*

Thymbra *v.* Satureia.

Thymbra *Alp. exot.* Cretica vera Alpino *Park.*

Tithymalus cypariſſias Creticus *Alpin. exot.*

Tithymalus arboreus *Alpin.* Dendroides ex codice Cæſareo *Lugd. Dod.* In hort. Reg. Pariſ. colitur, & pro diſtincta à Tithymalo Dendroide Matthioli ſpecie in *Schol. Bot. Par.* ponitur.

Tithymalus maritimus ſpinoſus *C. B.* Maritimus Creticus ſpinoſus *Park.* An Tithymalus ſpinoſus Creticus *Alpin.*

Tragacantha altera ſeu Poterium denſiùs ramificatum *Alpin. exot.*

Tragacantha humilior floribus luteis *C. B.* Tragacantha *Alpin. exot.*

Tragacantha Cretenſis aut Idæa nigra, tota echinata *Moriſ.* Tragacantha altera *Alpin. exot.*

Tragacantha humilior & ſpinoſior *v.* Echinus.

Tragacantha quarta ſeu Spartium ſpinoſum alterum *Alpin. exot.* Nec flores nec fructum hujus plantæ vidit Alpinus, proinde ad quod genus referenda ſit certò nequit definiri.

Tragoriganum Creticum *C. B. Park.* Cretenſe *Ger.* Quibuſdam nigrius folio duro, flore purpureo *J. B.*

Trifolium

Trifolium ſpinoſum Creticum *C. B. Cluſ. Park. Ger. emac.* Aculeatum Creticum *J. B.* Ὀρεινόκορτο Cretenſibus *Bell.*

Trifolium peltatum Creticum *C. B. J. B.* Odoratum peltatum Creticum *Park.* Ruſticis Cretenſibus Μαυρελιας *Bell.*

Trifolium falcatum Creticum *Alpin. exot.* Anthyllis falcata Cretica *Park.*

V.

Valeriana Cretica tuberoſa *Park.* Nardus montana Cretica *Alpin. exot.* Nardus Cretica *Belli.* q. *v.* Nardus.

Viſcaria Cretica Maxima Alpini *v.* Lychnis.